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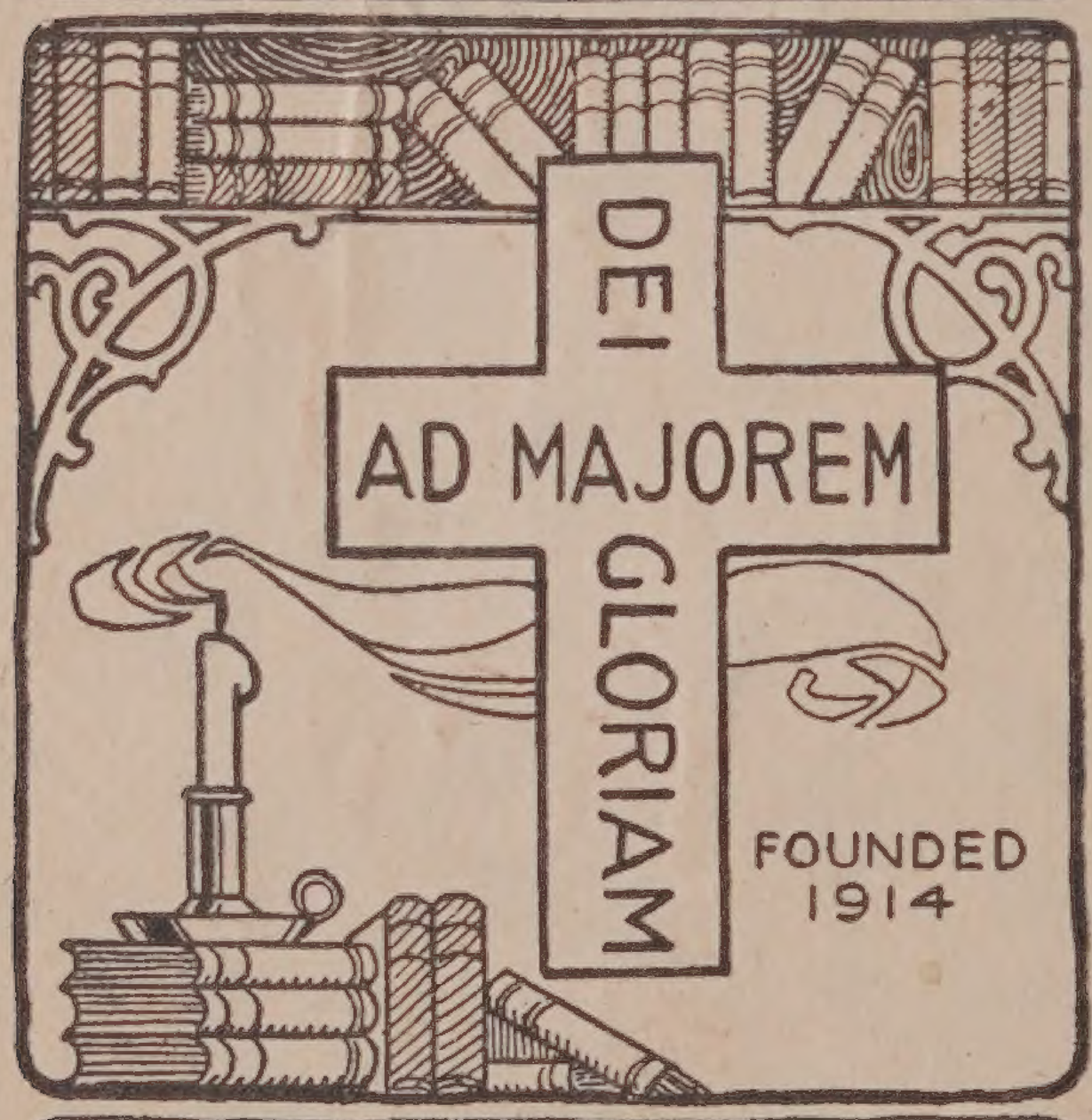


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MR. AND MRS. PROCOPIO C. DIAZ.

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## THE MASSACRE OF PROTESTANTS AT ACAPULCO.

In August, 1870, two men left the City of Mexico in the direction of Acapulco, on the Pacific Coast. One of them was Mr. John Butler, agent of the British and Foreign Bible Society; the other was Mr. José Parra, of Alvarez, an educated Mexican, accompanied by his family. Both were zealous in their work of circulating the Holy Scriptures. They took with them from this city six boxes of Bibles to sell in the towns and villages on their way to the port. They read God's Word from house to house; they read it to men and women they met, and to those who chanced to accompany them from place to place, and when opportunity presented itself they sang and prayed with the people. Their success was so marked and God's blessings so abundant that the sober English Quaker and his Mexican comrade, acting somewhat on Methodist principles, astonished the high and craggy mountains and deep cañons of Guerrero, and even the very heavens, with shouts of joy and gladness for what God had seen fit to do through them among the natives. I have been informed that they forgot all decorum, inasmuch as they threw up their hats toward heaven as a token of gratitude toward their loving Lord for his great goodness. I doubt not that God saw all this and made a note of it as an important fact in the history of the evangelization of Mexico.

After a journey of a few weeks through the hot sun and over the rough road to the coast, they reached Acapulco in September, where they sold a large portion of one box of Bibles, Mr. Butler selling the remainder on his way back from San Francisco, Cal. The two men left Acapulco commending to God the good seed scattered in his name in that promising field.

There was at that time living in the port of Acapulco one Mr. Procopio Diaz, a man in moderate circumstances, fairly educated, who had held important offices in the government, who had been elected deputy to the National Congress, also in 1874 was elected a member of the State Congress, and was much beloved by all his neighbors. He was not among those who bought a Bible or received a tract from the propagandists. However, he used his pen and press to defend liberal ideas and institu-

EMORY UNIVERSITY
32848

tions. He joined in with the hundreds of writers all over the country to attack the abuses of the Roman Catholic Church and to expose the immorality of the priests. This kind of work can be done and is done by men who have but a very faint idea of pure Christianity. Such work needs to be done, it must be done, but unless the gospel as well is given to the people, they will not be saved from their sins.

Matilde Rodriguez, who had become possessor of one of the tracts distributed by the two strangers, and had accepted its teaching, one day in 1873 left it unobserved as a bait on one of the cases in Mr. Procopio Diaz's printing office. Procopio, as Matilde hoped, was the first to discover it. He and his wife examined the tract and at first "thought it very curious reading." But the more they read it the more interested they became in its contents. Their natural intelligence and common sense rejected Romanism; their religious nature craved something purer, higher, and more reasonable. But neither their intelligence, common sense, nor the craving of their religious nature, at their very best, discovered Christianity nor anything like it. The pure gospel is above and beyond the reach of the greatest minds; it must be taken to them, and if it is not taken to them they will forever be without it.

One of the Bibles sold in 1870 was found, and husband and wife read it daily, and often until twelve o'clock at night. They had read together books written by ancient and modern authors, but not one of them, nor all of them together, had spoken to their souls as this Bible did. Procopio was considered to be a very moral man, but was "a man of the world," and his soul was quite barren of spiritual ideas until he read these two books, the tract and the Bible. They opened his eyes to see his soul in gospel light, and he and his good wife entered hand in hand the newly-discovered haven of spiritual rest. The neighbors soon discovered the change which had taken place in Procopio and Mrs. Diaz, who were anxious to communicate to others their precious experience, and, of course, hearers are not wanting when God's people are fully prepared to announce the glad tidings; so people came, as if under a spell, to hear Mr. Diaz read and expound the Bible. Soon a little congregation was formed, and the inquirers increased in number. They came from far and near and flocked to Mr. Diaz's house. They were so numerous and so intensely interested that the preacher was seldom able to take his meals at the regular hour. As the days passed Mr. Diaz became a bolder and more expert preacher. He made an altar and placed it in the large room, where services were held to make it as much like a Christian church as his ideas of one would permit. The house and corridors, and even the street, were crowded with eager listeners at the regular service, gathered from the towns and villages, some of them far from Acapulco. The brethren rejoiced at the bright prospects for the gospel in the State of Guerrero, especially in places near the port. The enemy, however, was on the watch.

The cura of Acapulco was seen visiting more often than usual the most fanatical points. Parties informed Mr. Diaz that the cura meant mischief, that he was preparing the fanatical Catholics to fall on the Protestants while congregated and kill them, to which he would answer: "Then we will die for a good cause." Then the Catholics were assured that God was angry because the Protestants were allowed to remain in Acapulco, that he would send three days of darkness as a token of his displeasure. Besides, it was common talk that flames had been seen ascending from the house, which had become a little hell. Mr. Diaz, who so furiously attacked Romanism, and exposed the vile conduct of the clergy, without incurring danger, could not believe that he would be persecuted for reading God's Word and preaching the pure gospel of Christ in its simplicity. Mr. Diaz was much mistaken; he did not know then the attitude of the clergy of Mexico toward the gospel as he does now, for they dread a thousand-fold more the propagation of the gospel than they do the publicity of their immorality. Romanism had lived for centuries and grown strong in the hands of the corrupt priesthood, as it has flourished under its most corrupt heads at Rome.

But Romanism cannot withstand aggressive Christianity, and the priests know this. Hence the preaching of the gospel in this country not only means to many of the priests the propagation of heresy, but also depriving them of a good living. Even taking this view of the matter, Diaz should have been prepared for and expecting persecution. But Protestant Christians have often committed the same error as Mr. Diaz; they have placed unnecessary confidence in people whose ideas of moral integrity toward heretics were not always of the highest order.*

The new converts decided that they should be organized into a Christian Church. The Rev. Mr. Hutchinson, who was then superintendent of the Presbyterian Mission in the City of Mexico, went to Acapulco. He preached with great acceptance and success in Mr. Diaz's house for about a month, and meanwhile the chapel of San José was being prepared as a place of worship. The Lord's supper was celebrated, the enthusiasm of the brethren seemed to increase at every service, and the triumph of the gospel in that part of the country was only a question of a short time in the minds of many. The nascent Church occupied San José Chapel, made in years past into a storehouse, and now into a Protestant chapel, in which the brethren worshiped God with the warmth and zeal of new converts. The Catholics discussed attacking the Protestants at once, but it was decided to wait until they should have a moonlight night to commit their awful deed. February 26, 1875, about seventy of the brethren came together, not knowing that the suspicious looking woman who watched them enter the church was a spy, and had promised to notify the three

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* See the many such cases in the history of the Waldenses: "Israel of the Alps."

hundred Catholics, armed with rifles, pistols, swords, *machetes*, and clubs, concealed in a house near by, as soon as the services were begun. Procopio was to preach that night, as the Rev. Mr. Hutchinson, indisposed, had remained at home. At 8:15 P.M., the congregation was singing "A Nuestro Padre Dios," when the mob stealthily surrounded the chapel. Six of their picked men, well armed, according to previous arrangement, entered the church to kill all the Protestants present, and if any should escape from them the large number of the fanatics outside would capture them and murder them. The six men began their bloody work, while those outside fired off their guns to terrorize the Protestants. One of the six fired at Mr. Diaz, who was standing in the old-fashioned box pulpit, but the bullet did not reach him. The wife of the man who left the tract in Mr. Diaz's printing office, being an earnest Christian woman, spoke to her husband at different times on this wise: "Matilde, I hope God will take me to himself when I am either praying or singing his praises." The bullet intended for Mr. Diaz deprived this good woman of her life. She was the first victim, and died soon after, while singing "En la eternidad."

Mrs. Diaz saw a man making his way toward the pulpit, *machete* in hand, for the purpose of killing her husband. She flew to his defense, but her little son, Leopoldo, frightened, clung to her dress and impeded her progress, but in the confusion the would-be assassin fell against the organ, and she reached her husband with another assassin at her heels. She by main force put Mr. Diaz on the floor of the pulpit, and then stood in the door at the top of the steps facing the enemy. He tried several times to reach Mr. Diaz with the *machete*, but Mrs. Diaz dexterously turned off the blows with the aggressor's own *serape*, and so far Mr. Diaz had not received any dangerous wounds. The Indian was furious because he could not give Mr. Diaz a fatal blow. He looked at the arm that obstructed him, and took deliberate aim to sever it from the body. Mr. Diaz saw his intention and stretched forth his hand to receive the blow and save his wife. The *machete* passed through his hand down to the wrist, and he also received a deep cut in his head. He then caught Mr. Diaz's fingers, one or two of them already nearly severed from his hand, and tried to wrench them off, and at this juncture Mr. Diaz took his revolver from its sheath and fired a fatal shot. Another Indian took his wounded comrade's place and held Mr. Diaz, now very weak, with his left hand and struck at his head with the *machete* in his right hand. He was so blinded with rage that he struck the wall instead of Mr. Diaz several times, but from the two men Mr. Diaz received eleven cuts from the *machete*. One of the brethren came at last to his defense, struck the Indian on the head, and stunned him. He fell to the floor, but was back in an instant to continue his deadly work; but Mr. Diaz took courage, and the sad resolution to shoot him, and thus saved his own life. This Indian after being shot confessed in that very chapel that the priest of Acapulco had planned the murder of the Prot-

estants, but when the authorities asked him to repeat in their presence his confession, he either could not or would not do so.

While this struggle went on between Mr. Diaz and the deceived Catholics, who believed that they were doing God service,* like scenes were taking place between the Protestants and the new arrivals from the mob on the outside of the chapel.

A policeman made his way into the chapel and fought desperately, defending the Protestants. The captain of the *gendarmes* was badly wounded when the attack first began, and was not able to help. One of Mr. Diaz's printers, a young boy, while trying to escape was brutally murdered by the mob, his head being almost severed from the body. A man's arm was cut off with one stroke from the enemy's sword. A servant of Mr. Diaz received a horrible gash on the thigh, but fought his way through the confused mob and concealed himself near the church. On the approach of the soldiers he went to meet them, seeking protection. They challenged him, but he did not know how to answer, and was shot and died instantly. An American barber, Henry Morris, who had helped greatly the Christian cause in Acapulco, was instantly killed with a *machete;* a colored man was severely wounded, besides many others.

Of the seven killed by the mob, one of them had twenty-eight cuts on the body. These men were murdered for no other reason than for worshiping God in a way not approved by Rome—by blind fanatics who were nothing but tools in the hands of him whose power and authority they considered equal to God's† in deciding their belief, conduct, and eternal destiny.‡

The walls, benches, and books were besmeared with human blood, and told a sad story of a terrible struggle between the greatest foes the world has ever witnessed—Romanism and Christianity.

The soldiers were in the fort of Acapulco, within a few blocks of the chapel, and it is said that they knew that afternoon what was to take place

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*"The time cometh, that whosoever killeth you will think that he doeth God service." (John xvi. 2.)

†"The priest is the man of God, . . . he is the vicar of Jesus Christ; he is equal to Jesus Christ; he is Jesus Christ hidden, dead; Jesus Christ living; the parent of Jesus Christ; the father of Jesus Christ; creator with him; (he is) his body, a church where God resides; the very pupil of the eyes, the most luminous part of God; (he is) the very God, invisible. And if it is *licit* to repeat it, (he is) *greater than God in one sense,* for God has put himself at his disposal, and he is all this, even were he *indifferent* (to religious matters), *infidel, false, hypocrite, criminal even, and a nullity as a man.*" ("El Sacerdote en Presencia del Siglo." Tom i., page 4.)

‡"The priest (when he pardons) tells to the most insignificant of mortals as to the most august son of St. Luis, to the hangman as to the martyr: 'Ascend to heaven!' The priest dictates the sentence, says Father Damien, and God confirms it." ("El Sacerdote en Presencia del Siglo." Tom i., page 6.)

that night, but could not act in defense of the Protestants, and did not put in an appearance until orders were received from their superiors. The governor of the State went to see Mr. Diaz, and consoled his friend with these words: "There is no saviour that in time will not be crucified." I do not know how Mr. Diaz felt about this pithy saying of his old friend if he considered him to be the Judas in the Acapulco crucifixion.

The wounded were taken to Mr. Diaz's home, where they were tenderly cared for. The fanatics often came to Mr. Diaz's house and threatened them. Their constant cry was: "*Mueran los Protestantes y viva Maria Santissima.*"

When the wounded had sufficiently recovered, the majority of them went to Tulancingo with Mr. Diaz, where he was to attend to his charge as member of the State Congress. He established a church under great difficulties in Tulancingo, the same influential parties continuing to oppose him. The young men from the State school were persecuted for attending worship in Mr. Diaz's house, and Bibles, considered by some Catholics inferior to their Roman Catechism,* that found their way into some of the public institutions of the State, were burned—this fact never having been published before for prudence' sake, but I have been informed that the governor was looked upon with more than suspicion in this matter.

I went to Acapulco after the massacre, and was standing one morning, accompanied by Miss Clary, of Mt. Holyoke Seminary, on the spot where the Catholics had committed their crime. Our presence attracted the attention of the neighbors and passers by. We were soon surrounded by a large number of people who were anxious to know what we thought of what had been done there. The following dialogue, more or less, took place between the by-standers and myself:

"Well, boys, you killed the heretics on this very spot, did you not?"

"Si, Señor."

"I presume that you did your duty as faithful Catholics—the Catholics in the past have killed heretics the world over—you followed their example. Why do you think they were heretics?"

"Because they did not believe in the Virgin; they blasphemed against the Virgin."

"But they believed in our Lord Jesus Christ, did they not?"

"Si, Señor, pero no creian en la Virgin."

"But they believed in our Lord Jesus Christ, and he is the one who died for sinners, and he can save souls; is it not so?"

"Si, Señor."

"Then you are blessed with the true religion?"

"La verdadera, Señor."

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*"The Catechism is more than philosophy, more than theology, and even greater than the Old and New Testament." "Sacerdote ante el Seglo." (Tom ii. page 21.)

"And the Catholics, of course, go to heaven?"

"Si, Señor."

"And the souls of the heretics are lost for ever?"

"Si, Señor."

"Then continue to kill the heretics every time you have a chance, and thus they will be irrevocably lost. Do not try and convince them of what you consider error; do not tell them of the true religion that you believe will save their souls—if you do, they will go to heaven, you think. Yes, kill them, do not try to save them, let them be lost for ever!"

"But, sir, we did not look at the matter in that light, and we are not to blame; the Señor cura told us to do what we did."

A word now in regard to the fate of some of the assassins. The man who lent his house in which to conceal the mob before the attack fell off his mule and died a sad death; one who distinguished himself in the massacre fell into a large copper boiler full of boiling liquid, and died a horrible death; the poor woman who served as spy suffered from such a loathsome disease that the Catholics took her to the outskirts of the town to die, and the old cura wasted away and did not live long after the massacre.

Mr. Diaz and several of his sons are honored ministers of the Presbyterian Mission; one of the wounded men is a successful colporter; a brother of Matilde's wife, who was the first victim in the massacre, is in charge of the Tula Circuit in my district. Several persons of the Acapulco church have done good work for the Master. The flock was scattered, but not destroyed. The Acapulco church lives in hundreds of good men and women found among all the Christian denominations laboring in Mexico.

Let not the reader think too harshly of the poor Catholics who committed these crimes at Acapulco; their erroneous beliefs and false teachers led them astray, but their conduct shows how much such people need the gospel of our Lord Jesus Christ.

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## SOME NOTES ON THE JAPANESE LANGUAGE.

BY FRANK MULLER, PH.D., IMPERIAL NATIONAL COLLEGE, ETAJIMA, JAPAN.

When Paul and Barnabas at Lystra heard, without understanding, the people crying in the speech of Lycaonia that the gods had come down in the likeness of men, the experience of these early missionaries was similar to that of missionaries of all ages. Many things are heard, and those not usually of so well-meaning a nature as the cries which entered the ears of these early missionaries, who, though they could communicate with the people in Greek, seem, like the missionaries of this day, to have been unfamiliar with the speech of the people.

The problem of learning a new language first, in all its seriousness,

faces many a missionary when he has been in the country some time, the length of that period of uninstructed, blissful self-content being proportionate to the amount of self-confidence. A missionary who has happily so good a command of Japanese that he can easily speak of failures told me that while at Yale, after he had decided to become a missionary, a fellow-student asked: "How do you know that you are going to learn the language when you go?" "O," he replied, "I guess I'll get it somehow. Don't they all learn it?" "No, they don't. There is a man over there at Fair Haven, and they say he was in China ten or fifteen years and never did learn the language."

When one first comes to a foreign country he is likely to speak much of "picking up the language," and the language is a favorite topic of conversation. An old missionary said, if I remember his remark correctly, that in learning Japanese there are three stages. In the first the learner when questioned says: "I am getting along pretty well;" in the second, "I never *shall* get the language;" and in the third, "O, I can make myself understood." The last stage is, he says, the most dangerous, for one is then likely to cease study and so to fall short of becoming an idiomatic speaker. To this third stage most come after three or four years of studying and stumbling together. But if the studying is pursued without the stumbling attempt to speak, this stage may never be attained. The wonder is, not that so much time should be needed, but that so much should be done in such a short length of time. We wonder at and admire the rapid progress of a child who, at three or four years of age, can say all that he wants to say. We do not consider that the child can say all because he wants to say but little. He does not want to discourse on the abstract matters which interest a missionary, and he is content to sit hearing without understanding when such matters are under discussion.

It would be more reasonable to take the youth of twenty than the child of four as the standard for the missionary to measure up to. When I was leaving America an old judge said to me: "You are now just about able to use your own language, and you are going over yonder to learn another one."

Much more might be said about the fallacy involved in the so-called natural methods of learning a language. There is in such methods much that is useful, but it is possible that nature would have a man, with his different purposes and his developed reasoning faculties, learn by another way than that followed by the child.

When one sets out to learn a European language the task is comparatively simple, and not much could be said concerning classes of differences; the common source is not far off, and modes of thought and living are not widely different. But when an Oriental language is under consideration, diversities of life and thought are reflected in the language, and modes of expression vary greatly.

Perhaps the first class of differences which strikes one is the great number of so-called honorific words—words used in speaking by the low to the high. In English we have courteous forms of expression when something more is desirable than mere communication of thought or fact. But of different words for expressing polite intent there are few. In democratic American usage we have *sir* and the common titles, together with *thou* for solemn address. In Japanese there are many forms of each of the personal pronouns. In the second person there is a form for use in addressing the sovereign, another form for those of high rank, *anati* or *kimi* to equals, *omae* to inferiors, and *kisama* in contemptuous address. Besides these there are various synonymous words, and yet pronouns are comparatively little used, for the use of honorific verbs does away often with the necessity of using a pronoun. Such a verb is never used in speaking of the first person, and rarely in speaking of the third, so the second personal pronoun is understood. For instance, to express politely the sentence, "I will give this to you," one word, "*Agemasu*," meaning literally "lift," suffices. I, in the eyes of others, may be equal to you, but humility—assumed or real—compels me to address you as a superior, except in most familiar address. So I, below, lift to you above; there can be no misapprehension. If the article given be described, it is spoken of as rough, trifling, and altogether unworthy of acceptance. The key to the use of this class of words is to depreciate one's self and one's own, and to honor the person spoken to, or those whom he delights to honor, or some equal who happens to be present at the time.

Not only are there separate verbs for honorific use, but any verb can be made honorific by the addition of an auxiliary. Thus in speaking familiarly to an equal or to an inferior I should say: "Kono (this) hon (book) wo yonda ka. (Did you read this book?)" *Wo* shows that the noun it follows is the object of the verb; *yonda* is the past tense of the verb *to read;* and *ka* placed after the verb makes the sentence interrogative. No pronoun is needed, the question being direct. Omit the interrogative particle *ka* and the sentence would, to the second person, convey the idea, *I read this book.* Again no pronoun is needed. But if I wish to speak courteously, I say: *Kono hon wo o yomi ni narimashita ka,* a sentence which has the same meaning as the shorter form, though it is impossible to render it into English. Attempts to render into English these honorific phrases are made sometimes, but the resulting form is unnatural and stilted, where the original is perfectly idiomatic and natural.

The synonymous words "o" and "go" are heard continually in polite speech. As there are honorific pronouns and verbs, so there are also honorific nouns. For instance, my wife is *kanai,* or *sai;* your wife, or the wife of some one whom I wish to honor, is *okusan.* This double vocabulary obtains, of course, only with regard to those nouns in most common use. In other cases polite intent is expressed in prefixing "o" or "go"

to the noun. Thus this inquiry is often heard: *Go byoki do de gozaimasu ka.* Translating literally the honorific portion, we have the laughable expression: "Honorable sickness how is?" This is absurd. The Japanese mind considers only that the sickness appertains to you, and therefore must be politely spoken of. In this example again we see that no pronoun is needed.

Another expression in constant use is, *o me ni kakaru,* meaning "to see you," or "to meet you." Literally rendered it becomes, "to hang on honorable eyes." A foreigner sometimes uses a honorific word in speaking of himself, or a humble word in speaking of another, so doing what no Japanese could bring himself to do. At a preaching service held in a theater I once saw the audience, always ready enough to laugh, convulsed with laughter by a blunder on the part of a French Catholic priest. In asking the audience to pardon his imperfect use of their language he said that he had been in Japan but seven years, and that much of that time had been spent in Kobé, where there is a large foreign community. His blunder was in saying: *Kobé ni oraremashita,* meaning literally that he "had been able to be in Kobé." The periphrasis "to be able to be" for "to be" is used only in a honorific sense. The audience roared with laughter, while the priest looked about in mild amazement.

Closely allied to the use of honorific words is the function of the auxiliary verb *masu.* Added to the verbs it is used quite freely, according to the taste of the speaker, in polite speech. Its use makes somewhat the same difference as appears between the curt forms which suffice to express our meaning, and the more rounded forms of expression. Its use, together with other facilities available, makes it easy to clothe little matter with many words.

Much has been said about these honorific forms, because their use indicates a radical difference in mode of thought and expression between the East and the West. A Japanese youth in considering the differences between the two languages, wrote: "Thus the conveniency is to be found in English, but the politeness we can find in Japanese."

There is less to be said of other classes of differences. Nouns are generally used in the singular form. In the rare cases in which it is necessary to use a personal form the noun is repeated, or a suffix is attached, but such forms are seldom heard.

The tenses of the verbs are formed by suffixes. The perfect tenses are wanting, and what corresponds to our future tense is very different in its use. Corresponding in use to our prepositions are some particles, called post positions, on account of their place in the sentence. They have a far wider use than our prepositions, and, though few in number, the proper use of them is exceedingly difficult to acquire. A story is told of a missionary to Japan who, after some difficulty, secured in Chicago a Japanese dictionary, the grammatical introduction to which he studied during

his voyage. After arrival, displaying his treasure to an old missionary, he was asked what progress he had made. "I have about learned the use of the post positions," he modestly answered. "Hum," said the old missionary dryly, "you know the language then."

Even when one has learned to speak Japanese it by no means follows that he can either read it, write it, or even understand all he hears of it. First, as to reading. The Japanese have a syllabary of 47 letters, called *kana*, corresponding in use to our alphabet. On reaching Japan, having some time to wait before going to my destination I began a desultory attack on the *kana*, and soon began to seek for some of my newly-learned letters on the sign-boards. But the complicated crazy patch-work of black and white could not be resolved into any of the comparatively simple characters which I had learned. I then discovered that the Japanese practically never use their alphabet alone; the letters are always mixed with Chinese characters. Of these characters an educated man is supposed to know about ten thousand, and without knowing some three thousand one cannot even read a newspaper. In some portions of the newspapers, and throughout some books, provision is made for the unlettered who have not sufficient education to read the Chinese characters. By the side of these characters are printed, in small type, the Japanese *kana*. They give the sound of the character which cannot otherwise be known except by the aid of a teacher. In printing tracts and most Christian literature this method is followed, though when the subject is such as to be unintelligible to the uneducated, Chinese characters are used alone, together with such *kana* as are needed to indicate the grammatical relations of the words. But some will say, if they have an alphabet why not use that alone and discard the use of the alien Chinese? A society was formed some years ago to bring about this end, but it is defunct. Another society was formed to introduce the use of Roman letters, twenty-three of which suffice to represent all the sounds of the language. It for some time published a weekly paper in Roman letters, but it is now moribund.

So efforts have been made to bring about some change. A complete answer to the question would involve much discussion. It suffices to say that the first representation of Japanese sounds was with Chinese characters, and that the *kana* are contracted forms thereof. Moreover, for centuries Chinese literature was the well-spring of Japanese knowledge. It is small wonder then that in Japan he should be considered a learned man who had a knowledge of that marvelous product of human ingenuity, the Chinese system of ideographs.

The nation is wedded to the use of these characters, but many missionaries read the Japanese Scriptures in the Romanized form, preferring fluent reading with the help of alien letters to painful stumbling through the tangled native forms.

Few missionaries acquire such a knowledge as to be able to read much

more than the simple translation of the Bible, and some simple books, not for their subject matter, but in order to learn how to speak.

Next, as to writing the language. We speak of one who talks like a book, recognizing some difference between spoken and written forms. In Japanese this difference is carried to an extreme, and no one thinks of writing as he speaks, much less of speaking as he writes. The first missionary who persuaded a Japanese to help in preparing a tract in the colloquial language had to promise that he would not divulge the name of him who had written in such a vulgar style. Since then some change has been brought about, but the two forms are yet essentially distinct. Very few foreigners ever write Japanese. The editor of the *Japan Mail*, himself one of those who has the best command of the Japanese, says there is probably not a foreigner in the country who could write a page of Japanese without mistake. A returned missionary in America was introduced by his brother to an audience which he was about to address as a man who had written a great many books which he could not read. This was literally true; he had, in colloquial language, given the ideas to a Japanese who had clothed them in the written forms.

Besides the book language there is another form for letter writing, more stilted and unnatural than those forms with which we are familiar in the "Ready Letter Writers." In writing with the flexible Japanese brush the many strokes of the complicated Chinese characters, the script differs far more widely from the printed forms than does the most illegible writings of our men of genius from copy-book calligraphy.

Lastly, as to understanding all that one hears. The Japanese have always borrowed, to some extent, words from the Chinese with which to express new ideas, as we have borrowed from the Greek and Latin. Within the last thirty years so much that was new has become part of the national life that the growth of the language has been rapid. The best Japanese-English dictionary, the last edition of which was published in 1886, is now wofully inadequate. In public speaking, and even in ordinary conversation, many of these lately-adopted words are used, and when an educated man is addressing a cultured audience he sometimes delights in the use of so many words of Chinese extraction that some may be unfamiliar to his hearers; and most foreigners, though they may understand the substance of the speech, are unable to follow him in all his flights.

With all these difficulties in the way of reading and writing, it is fortunate that the great thing is to be able to speak, and the difficulties in the way of learning to speak the language are of a less obstinate nature for one who has a good use of his mother tongue, even though he may never have learned a dead language nor a living language in a dead way. One who proposes to go to a foreign country is generally asked what success he has had in learning languages. He may have learned Latin or Greek, or he may have learned to read and write French and German, and yet be

none the better prepared to learn a living language in a living way. It is far more important to have the gift of ready command of language, though that scholarly turn of mind which enables one to learn a language from books is not to be undervalued. For learning a new language the great thing is to have those powers the possession of which is indicated by a free use of the old language.

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# SUNG-KIANG.

BY REV. W. B. BURKE, SUNG-KIANG, CHINA.

SUNG-KIANG, the chief city, politically, of the Sung-kiang Prefecture, is distant about thirty miles from Shanghai and about four miles off the Whang-pu River. It has a population of two or three hundred thousand in the city and suburbs.

The wall around the city is about three miles in circumference, and some twenty feet high. Just when it was built is a matter of uncertainty. The history of the prefecture runs back into ancient times. In the Hsia dynasty (2205–1766 B.C.) it was included in Yang-chou, one of the nine large "chous" or divisions into which the empire was divided in the time of the great Yü. During the reign of Emperor Wu (1122–1115 B.C.) founder of the Chou dynasty, a feudal state, now Southern Kiang-su, was made from a portion of Yang-chou, and called Wu, in honor of T'e Po, one of whose names being Chü Wu, eldest son of Tai Wang, prince of Tseu. T'e Po had incurred his father's anger, because he was not willing to enter into his designs of killing the reigning emperor of the Shang dynasty and usurping the throne. When he saw that his father intended to leave his inheritance to his younger brother, Chi Li, he, with his brother Chung Yung, fled to this region and was instrumental in uplifting the barbarians of the place. Hence the region was called in his honor, and the State that was afterward made. His grand-nephew was the good Wên Wang, prince of Chou, who being no longer able to put up with the evils of the Shang dynasty had commenced operations against it, but dying had left his throne to his son, Wu Wang, who defeated Chou Hsin, reigning emperor of the Shang dynasty, one of the meanest monarchs that ever lived, and himself became the famous Emperor Wu, founder of the Chou dynasty. When the kingdom, or State, of Wu was established T'e Po's great-great-grandson, Chou Chang, was made the feudal prince. During the reign of Emperor Chien Wang (585–571 B.C.) of the same dynasty, the feudal prince of Wu, Shou Mêng by name, built a pavilion in which travelers might rest. This is the first history that we have of our city. If there had been any kind of a village here before, it was of no importance and we have no account of it; though we have evidence of people having lived here. So far back as the Han dynasty a man is re-

corded as having given up his house to be a temple. However, after the building of this pavilion, called Hwa-ting, or Flower pavilion, the village grew in importance, and may have been called Hwa-ting, as we know the city into which it afterward grew was called.

In the process of time the ancient State of Wu underwent many changes; there were new sections made and names changed. During the siege of Wu Tè (618–627 A.D.) of the Tang dynasty we find the section in which our prefect is located called Wü Chun.* Then in the fourth year of the same emperor we find it called Suchow. But going on to the Emperor Tien Pao (742–756 A.D.) of the same dynasty, we find that the name has reverted to Wu Chun. In the tenth year of this emperor a subdivision or district was made in this Chun and named from our town or city, as the case may be, Hwa-ting. It is recorded that in the Sung dynasty (960–1126 A.D.) the Hwa-ting city had a wall 1,600 feet in circumference, 12 feet high, and 9 feet thick. Quite a small affair. Some time before the Yüan dynasty (1260–1341 A.D.), or perhaps during the stormy times incident to the Mongolian invasion and the setting up of this foreign dynasty, our city was destroyed.

In the fourteenth year of the great Kublai (1260–1295), founder of the Yuan dynasty, the Hwa-ting district was raised to the dignity of a prefecture or Fu; but for about seventy years nothing was done toward repairing the city.

In the fifteenth year of Kublai the name Hwa-ting Fu was changed to Sung-kiang Fu, and under this there was one Hsien or district called after the old name, Hwa-ting. In the twenty-seventh year of the same monarch Hwa-ting District was divided into two districts, one keeping the original name and the other being called Shanghai.

In the sixteenth year of Chih Cheng (1341–1368 A.D.), the last emperor of the Yüan dynasty, Chang Ch'eng Shih, a mighty man, succeeded in rending the country of Wu from the then already weak dynasty, and built our present city. It has, of course, been repaired often since then, and it is impossible to know how much of the present wall was the work of our hero, yet it is reasonable to suppose that much of the foundation of it was a part of his handiwork. The two districts of our prefecture were divided and subdivided until in the tenth year of Chia Ch'ing (1796–1821 A.D) of the present dynasty, the prefecture stood as at present, seven districts and one sub-prefecture. Our city occupies a position almost in the center of the area embraced in these districts.

The Roman Catholics entered the place some time during the reign of Tien Ch'i (1621–1628 A.D.) of the Ming dynasty. They were expelled some time thereafter, and it was not until the twenty-second year of the reign of Tao Kuang (1821–1851 A.D.) of the present dynasty that we

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*Chun = province.

hear of their coming again. The Jesuits came then, but they seemed to have worked privately, and they did not build their large church in the city until the year 1872. For these dates I have had to trust to Chinese hearsay, as I have not had access to the Catholic records.

In the year 1886 the students at a prefectural examination arose and made a wreck of the church, but the Jesuits got a good indemnity and it was not long before they had things all in order, and probably in a better condition than before. They have evidently found this region a good field for missionary work, for within a radius of not many miles they have quite a number of good chapels.

As to Protestant missionary effort. There have been many itineraries made to the place by different missionaries. Among them are the distinguished names of Drs. John and Edkins, who used to visit the place before the Tai-ping rebellion. Dr. A. Williamson and wife, of the United Presbyterian Church of Scotland, resided here for awhile, also before the rebellion. I have it from a Chinaman whom I met here some time ago that years ago there was another foreign missionary living here, whose personal teacher he was. Who he was I am not able to determine.

A work was begun here some fourteen years ago by the American Presbyterians (North), and a chapel was bought outside the east gate. A native helper has lived here all the while, but they seem never to have had the idea of making the place a center of work, only an out-station under the supervision of a missionary at Shanghai. It is our Church which has had its eyes turned toward it, with a view of making it a center, and that not unwisely.

In the year 1880 Rev. Li Ping Zung, a native preacher, was sent to the place. He succeeded in renting a chapel outside the city near the west gate. About seven or eight months afterward Rev. Zau Tsz Zeh (C. K. Marshall) was sent to work in connection with Mr. Li. In the meantime the chapel had been changed to a house a little further east. Brothers Marshall and Li worked together for some eight or nine months (it is quite unfortunate that no record has been kept of these beginnings; I cannot procure precise figures) when Brother Marshall was called to Suchow, and then Brother Li was taken sick and had to go to Shanghai. Not long afterward Rev. Zung Yung Kyung came. He remained in the old chapel something in the neighborhood of a year, and then moved into the one which we used till the latter part of 1892. During the third year of his stay he branched out in his work, and rented a small chapel outside the city between one and two miles. This work was only kept up about a year.

It was the intention of our Church to send the beloved McLain to this city to establish a center of operation; and his heart and that of his wife were eager for the work. Man proposes and God disposes. His home going was made necessary by the sickness of his wife, and shortly after-

ward he had a call to his eternal home. For several years after this loss to our mission, workers being scarce, there was no effort made to get into the place; still one native preacher worked on here, under the supervision of Doctors J. W. Lambuth and C. F. Reid at Shanghai.

In the year 1887 the writer came to China, and the Conference of the same year appointed him to this work. It was not until the latter part of April of the next year that I succeeded in getting here permanently. A nice Chinese house had been rented by the native pastor for me a little way outside the west gate, in the busiest portion of the city. Here a little English school was begun in a modest way, which was kept, with the assistance of Mr. Waung Van Tsz and Rev. H. L. Gray, till the summer of 1890.

It was several months after my arrival before I attempted to preach in the chapel that we had in connection with my house, but services were regularly held there by the native preacher, as well as in the chapel at his house in the city.

In February of 1889 I succeeded in getting a helpmeet from the Woman's Board, who has been, and now is, of great assistance to me. Shortly after her coming she began our Day-school work here, and has been giving her time to it as circumstances permitted.

We worked on, but had no accessions to our Church till July, 1890, when I baptized our first member, Mr. Waung Ping Zung. He was received into full connection a month or more afterward.

In January, 1889, a piece of land was bought about a mile from the city—a piece of land on which Dr. J. W. Lambuth had had his eyes for a long time, but which he had not the means of purchasing. However, owing to time consumed with the officials, it was July before the deed was in our possession, properly registered and stamped. It had been written, selling the land to us straight out; but to conform with treaty stipulations and satisfy the magistrate, we had to have the straight out buy changed to "perpetual lease."

In the following September our house was commenced, but a rainy spell of forty days delayed the work considerably. June 29, 1890 found us moving into our new house. The "us" includes Brother H. L. Gray, who had been sent to be our co-laborer. He came the day after Christmas, a glad gift to us who had wanted help so long.

We were in such a hurry to get into our house that we did not wait for a wall to be put around the compound, but for some time put up with the inconvenience of a small inclosure made of bamboo. In the latter part of May we got our nice large compound properly inclosed, so that we could have a lot of good breathing space.

It was on the 27th of the same month that ground was broken for McLain Chapel, and on the 9th of November this convenient edifice was dedicated by Rev. D. L. Anderson, our loved Bishop Wilson being pres-

ent during the service. This chapel, erected through the efforts of his devoted wife, stands a fitting memorial of the noble McLain, whose heart's great delight would have been to preach the unsearchable riches of Christ to this people.

By February of the next year (1891) we had a nice two-room schoolhouse erected and two schools commenced, called the McLain Schools. However, after giving the plan a fair trial, we became satisfied that one school in the building could be worked better, so having to dismiss one teacher, we did not engage another. Since then we have begun four other schools on the work, all of which are called the Lauh Ung Schools, that being Brother McLain's Chinese given name.

Our chapel, parsonage, and surroundings form one of the most pleasant places for missionary effort that one could wish. We have little to show for our work these years, but we have been permitted to gain a foothold in this large city, the people are not unfriendly, and we have a wide field for work; so there is much for which to be thankful. Besides there is another cause for rejoicing. The last Conference sent Brother R. A. Parker and wife to be our co-laborers here. The work was divided, he being put in charge of the McLain Chapel and myself on the circuit. He and his family are nearly settled in a rented house opening on our compound. This makes us near neighbors and gives us opportunities for close intercourse.

A reference to a map of this region will show good reason for making this city a missionary center. Geographically it is the center of a large section. All around it are numbers of small towns and villages. In our work we have, besides three chapels in and outside the city, six outstations. With a sufficient number of native helpers for the numerous towns and villages, one stationed at Sung-kiang as a center would find a great work in going about overlooking and assisting in the work of his helpers.

Politically, Sung-kiang is a center, and in three years great numbers of students gather here four times for examination—twice to prefectural examinations, and twice to examinations for the first degree. Once in three years there are as many as 4,180 scholars congregated here, to say nothing of the crowds of hangers-on, book-venders, etc. What a chance for a man to scatter information and sow seeds of truth.

There are three objects of interest at Sung-kiang. One, the Si Ling (West Forest) Pagoda, near our chapel. It is seven stories high. When the original one was built cannot be ascertained. It is recorded that the present one was moved from the original place to where it is now during the reign of Chêng T'ung (1436–1450 A.D.) of the Ming dynasty.

The other object is in the city, the Square Pagoda. It is nine stories high, and is, as its name indicates, square. It is recorded that it was built sometime between the year 1068 and 1086 A.D.

The third object is a shrine erected before the tomb of Gen. Ward, the

American who organized the ever-victorious army. This shrine was built some nineteen years ago, and the magistrates, the military ones, at least, should worship three times a year; but as a matter of fact there has been no worshiping done to Ward since the place was dedicated. It is in a dilapidated condition, and the grave is overgrown with grass and weeds. How are ye mighty fallen!

When one reads this slight account of this old hoary city, full of teeming thousands, surrounded on all sides by populous villages, will his heart not go out in pity for this people who sit in darkness, and who for so many years have been deprived of light?

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## THE BIBLE CAUSE IN BRAZIL.

BY REV. H. C. TUCKER, RIO DE JANEIRO, BRAZIL.

It gives me pleasure to reply to the request to furnish the readers of the REVIEW OF MISSIONS with an article on the above subject. I have had the pleasure of directing the work of the American Bible Society in Brazil for the past six years, consequently can speak from personal experience and observation in the cause. The depot of the British and Foreign Bible Society is but a few doors from this office, and I have been for these six years on most intimate terms with the agent for Brazil; we work hand in hand in this glorious cause.

I suppose all the readers of the REVIEW are aware that the territory of Brazil is about equal in size to that of the United States of America. The population scattered over this vast territory cannot be more than fourteen millions, say about one-fifth of that of the United States. There are no railroads of consequence to facilitate transportation and travel, save in the States of Rio, Minas Geraes, Sao Paulo, Bahia, and Pernambuco, and in these the lines run only limited distances into the interior. Very few of the many rivers are navigated. Fortunately, sixteen of the twenty States have a sea coast; of the remaining four, two are accessible by river navigation. The pack-mule becomes the means of transportation to reach a large part of the population in every one of the States. The climate is for the most part warm, the roads are very rough and not at all kept, the country generally mountainous and hilly; at certain seasons the rains are frequent and abundant, so that one can readily see some of the difficulties attending the colporter in his efforts to reach the people. Many have been the trying, as well as interesting, experiences I have had with the colporters through the wild woods, climbing the hills and mountains, swimming the rivers, or crossing in canoes or ferry-boats, sleeping in the open air at night in a hammock or on the ground—all this for the purpose of reaching the people in the interior to offer them the Word of God. We have in our employ some brave, persevering men, who have

been working under such circumstances now for several years, to carry forward this good work; they are real heroes. Not a few times in going from one settlement to another, far distant, have we been lost and wandered about for a long time in pouring rains to find our way. Sometimes we have been almost overcome with the heat, hunger, and thirst.

Another barrier in the way of the colporter's work, when once he has through all these difficulties reached the people, is the inability of so many to read. It is estimated that not more than fifteen per cent. of the whole population have any knowledge of letters at all. I get these facts from official sources as well as from personal observation and inquiry. In the coast cities and towns the percentage of those who can read is much larger than through the interior, so that when a colporter has gone a great distance to visit a community he finds really very few who can read the book he carries them.

But the greatest difficulty of all that we have to encounter in our work is the opposition of the Roman Catholic priests; I say Roman Catholic priests, and yet so different is Roman Catholicism and the priesthood throughout this country from what your readers know the Catholic Church to be that it seems a misnomer. However, it shows what may be done in the name of Christianity when the Book of God is closed and men follow the traditions of the Church. The priests seem well grounded in the teaching of their Church that only *they* should read the Word of God; the people are forbidden, under the threat of excommunication, the reading of the Holy Scriptures. They are careful to teach their followers that the written word was never intended by God for the people to read; they deny most bitterly the right of private judgment in the interpretation of the Scriptures. Many of the simple and ignorant are made to believe they commit a great sin in reading the Bible. If they should be found reading it they are made to go to confession and to do penance according as the crime is considered to be grievous. Then again these same priests tell the people that the Bible of the Protestants is false, full of lies, and is a very dangerous book. Many times their opposition arises to real persecution. Colporters of this society have been stoned, and in various ways badly treated at the instigation of these men. Many times they have seen their Bibles torn up or burned, and they have been driven out of the towns. The priests destroy every Bible they can get their hands on, and do all in their power to prevent the people from buying them.

But let no reader of these lines think, because we first call attention to these little difficulties and oppositions in the way of our work, that we are discouraged, or that our work is in vain; not so, the Lord of Hosts is with us, our God is for us, it is his work, and so sure as these mountains stand, and the sun shines, and the rain falls, and the devil opposes, so sure is our work succeeding, so sure are souls being enlightened and finding their way into the kingdom of light and joy and life eternal. With God's presence

to cheer, we gladly hasten on in the name of Jesus of Nazareth to fulfill his command to go into all the world and preach the gospel to every creature, trusting in the assurance, "Lo, I am with you alway, even to the end of the world." God's word shall not return unto him void.

So far as figures can tell us, let us see what has been done during the time I have had charge of this agency. We have had constantly at work from five to twelve men, they have traveled 175,000 miles, have worked 14,927 days. I have given all my time, and have traveled 26,650 miles. These men have visited 215,000 families, and offered the Scriptures to more than 600,000 persons directly; they have reached approximately about one and a half to two millions of the population. We have sold 56,087 copies of the Sacred Scriptures, and have given away to the poor 6,912, making a total distribution of 62,999 copies. This work we have done in eighteen of the States, the remaining two were under the supervision of the La Plata Agency of the Society; we have no way of readily getting the statistics of what has been done in these States. Through the British and Foreign Bible Society Agency, and the missionaries and their agencies, there have been distributed in Brazil during these six years more than 100,000 copies of the Scriptures, and through the La Plata Agency of the American Society in Rio Grande do Sul and Matto Grosso and others, certainly not less than 7,000 copies. So the sum total of Bible distributions in Brazil during the six years that I have been engaged in the work amounts to 170,000 copies. To show that the work is increasing gradually year by year we need only to look at the reports. During the first of these six years, 1888, the total distribution by all agencies was about 15,600; for the last of the six, 1893, the total was 35,000 copies. It is readily seen that the yearly average for this period has been more than 28,300 copies.

As regards the work of our agency the distribution has more than doubled in this period. The report for 1888 was 7,286, that for 1893 is 15,507. In 1888 the colporters worked 1,782 days at a cost, including expenses of the agency, of $7,903.60; while in 1893 those employed worked 2,908 days, including all expenses, for $9,221.20. The receipts from sales for the two years under comparison were, respectively, $1,813.36 and $4,323.30. From this comparison it may be seen that while we have largely increased our sales, the increase in expenses has not been by any means proportionately great. We feel encouraged to hope that we shall, by God's grace, be enabled from year to year to do more in giving these millions the written Word of God.

We well understand that the selling, or rather the buying, of these Scriptures is one thing and the reading is quite another. Doubtless all interested readers of these facts will wish to know if the people read the Bible when once they have been induced to buy it. There can be no doubt that some copies are laid away on a shelf and soon forgotten, others

are burned or torn up by the priests, but that many are read and studied we have positive proof. The seed is continually producing fruit. There is being rapidly awakened a spirit of inquiry and investigation among the people; they are learning the absurdity of the Romish prohibition to the reading of the Scriptures, and that every child of God should have the privilege of reading the Father's will; they are becoming less and less inclined to yield their Bibles to the priests to be destroyed. They find that in the Romish representations they have had only a small part of the glorious truth, and consequently they gladly seek after more light and knowledge. It may be very truly said of those who can read that they are a reading people; they read everything they get hold of in the form of book or paper.

It should be borne in mind all the time that the work of the Bible Society is to offer the people the written Word of God; the work of inducing them to read and to search the Scriptures devolves largely on the ministers of the gospel and other workers. As Bible society workers we look first at the number of copies we are placing in the hands of the people. But as I am writing this for those who are looking most for results in the shape of the number of souls being enlightened and converted I shall give a few incidents illustrating the power of the written word, showing the value of the work of the Bible Society as an agency for evangelization.

A few years ago one of the colporters of this society began work in the western part of the State of Minas Geraes, reaching on into the State of Goyaz. He had to walk long distances, and sent his books on pack-mules. Sometimes he would be gone from the station, where lived a missionary, for several months. On his return he would relate the most interesting incidents of his travels, the eagerness with which some of the people received and read the Bible; he endured many hardships and persecutions. Finally he induced one of the missionaries to go with him into that region. The preacher found that the half had not been told. The seed sown by this humble servant of God was already producing fruit. Some were ready to profess their faith in Christ, and many others eagerly seeking the light. The missionary finally moved up into that field and followed up the work for a time. He has since fallen asleep in Jesus, and his body lies buried at one of the interior towns. Others have taken up the work and are pressing on with it. All who have labored in that field testify that the work was begun by our colporter. There are now in that region a number of small churches organized and actively at work. The workers there are constantly having calls in different directions to visit people and to preach the gospel to those who have been reading the Bible. Quite a number of the Protestant churches in this country had their beginning from the work of the colporters of the Bible Societies. At first one or two persons became interested in reading the Bible, and some missionary

was then induced to visit them. There is now a most prosperous church in one of the sea coast towns of the State of São Paulo, where the work was begun several years ago by one Bible that the colporter sold. The church now numbers over one hundred members, and no preacher or missionary has ever served them as pastor, only they have made occasional visits to the congregation.

About three years ago one of our colporters went to visit a town and country settlement in the State of Rio de Janeiro; he sold a number of Bibles, and a few weeks after reported that several persons in that section were interested in reading, for the first time in life, the Word of God. Later he made another visit to the same persons, and found them diligently searching for the light. After about one year had passed he succeeded in inducing a preacher to visit them. There is now, after two years, a church organized in the town with a growing congregation, and the good work extends out into the country. We could relate many incidents of a similar kind. That the written Word of God is having a power in the land there cannot be the least doubt. Souls are constantly being enlightened and filled with joy through the reading of the Scriptures. No book is being so widely circulated in this country, and none having so great an influence as the Bible. Let all who read this pray the blessings of God upon the work and upon the seed they are sowing.

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## RISE OF MEDICAL MISSION WORK IN OLD MEXICO.

BY REV. LEVI B. SALMANS, B.D., M.D., SILAO, MEXICO.

DURING the last half of 1891, though I in no public way announced that I was a physician, the word got out, and two hundred different sick sought treatment at my hands, and I received nearly $100 for services and medicines. Under encouragement from Bishop Fowler, in February, 1892, I ordered made a simple physician's sign, and when it was ready, in April, placed it on my door. I devoted an hour in the morning and another in the evening to the work, but by the end of June was so overrun with patients that I began to see them only once a day three times in the week, and had to hire a pharmacist to help me. During the year I saw 1,350 more new patients. I gave away 2,400 medicines, sold 2,400 at about ten cents each, and 1,200 for twenty-five cents each, and received about $300 for as many visits to their homes. Still further encouraged this year by Bishop Foss, and by a grant in aid of $200 by the Missionary Board, I set up a dispensary in Silao, where I had removed my residence from Guanajuato. To furnish medicines at a fixed price of a few cents to all who should arrive by a given hour, and thus be present at religious exercises, in which I read and explain the Scriptures, and exhort and pray, was a new method for me, and one of which it was

much prophesied that it would ruin my growing popularity with the people as a physician. It was not so, however, and I have now placed my work in Guanajuato upon this basis also. I see from about 40 to as high as 63 patients at the dispensary every time I open it. Afterward, at my house or their homes, I see a few more, who pay me the largest part of the money with which I am trying to keep down expenses, which amount to about $150 per month.

What are the missionary results? The pastors, teachers, Bible readers, and myself have thus been brought into the most kindly contact with a population of 10,000 Roman Catholics in two years, the most of whom would otherwise have been inaccessible to us. We have secured many new subscribers for our *Christian Advocate,* which is published in Spanish in Mexico City. Our boys' and also our girls' schools in Guanajuato are being completely filled, where for many years hitherto they had a most discouragingly small attendance, and all other schools throughout this district had been abandoned through the impossibility of securing a reasonably numerous attendance. Our cause has increased in respectability where in some places we were almost frozen out of existence through the scorn and deaf ostracism of fanatical communities. The way has opened for us to begin public religious services in three surrounding villages where we had worked years before without being able to bring things to a sufficient maturity to warrant or make possible such a step; and another town, the head of a circuit, which we were on the point of abandoning, has taken on a new life through the monthly visit of the doctor and the aid which that has lent to the labors of the pastor. Thousands are less fanatical than before, and numbers of individuals have been converted to Protestantism, and a few to the spiritual life in Christ, while many before inaccessible to us are seriously studying this way, whose hearts will present much good ground for the gospel seed, without doubt. Most of the probationers received in Guanajuato Circuit this year (of whom there are more than usual) are either the direct fruits of medical work with adults, or are from among the larger pupils in the schools filled by my medical practice. Another result is a renewed enthusiasm among the gospel workers of these three circuits.

The Northern District of Mexico Conference, of which I have been in charge the past two years, includes the work we have in the notably fanatical State of Queretaro, and in the State of Guanajuato, which is by comparison called very liberal. Queretaro is a small but important State lying between Guanajuato and Mexico, and by its position in the mission our Conference has never been willing to abandon our efforts there, in the hope, hitherto entertained, that by some day establishing a school in its capital city, similar in some respects to the work we carry on in Puebla, we might be able to overcome the heretofore irresistible power of an ostracising intolerance which makes it impossible for us to do anything in

itself justifying our continued presence there. Year by year estimates for a school in Queretaro have been made out in September and sent to New York, only to be cut out for lack of funds in January at the redistribution. A very small amount of money, comparatively, will place dispensaries in San Juan del Rio, Queretaro, and Celaya, which could be operated by a medical missionary living in Queretaro. Seeing what medicine has proved itself able to do in Guanajuato, the former school estimates for Queretaro were left out this year by the presiding elders on preparing the estimates to go forward to New York, and without a dissenting voice figures were placed in them providing the necessary means for the establishing of dispensaries referred to. One missionary this year having retired from this field through motives of health, a request has been made that a medical man may be chosen to come in his stead. The experiences of the Churches in evangelizing Roman countries does not as yet reach over a space of twenty-five years, and it would not be strange if further experience should demonstrate as great a desirability for the use of medicine here as among the Asiatics, Africans, and Sea Islanders. It seems especially adapted to the most fanatical cities, where other means utterly fail of getting a hearing, and its cost is much less than in pagan lands, as a large part of the expenses can be secured from the people served.

It is commonly said that the medical missionary's strength is likely to be more severely drawn upon than that of others. Too much ought not, therefore, to be expected of him in the line of self-support, lest he wear out too soon. In harmony with this principle a small amount in aid of the medical work in Guanajuato was asked for this year for the first time by the Estimating Committee, lest furnishing all his own straw might overcome the brickmaker here.—*N. Y. Christian Advocate.*

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## A MIRACLE OF MISSIONS.

BY REV. H. LOOMIS, AGENT AMERICAN BIBLE SOCIETY, YOKOHAMA, JAPAN.

It is just twenty-one years last month since the edicts against Christianity were removed from the public places, and, though not officially revoked, they have now ceased to be regarded as the law of the land. Up to that date opposition and persecution were not only legal, but really expressed the attitude of the public mind toward a religion whose past history had been of such character as to render its introduction a matter of serious anxiety, and even dread, on the part of those who were not acquainted with its true purpose and spirit.

There are some features of the work just at present that give anxiety to the laborers now in the field, but when we gather up the various facts that indicate what marvelous changes have taken place in the attitude of the government and the public mind we can but feel that God's hand

has not only wrought wondrously in the past, but is still a mighty factor in the history of this interesting and progressive people.

According to the statistics of 1893 there are 643 missionaries (including wives) connected with the work in Japan; 377 churches (of which 78 are self-supporting), and 37,400 Church members, of whom 3,636 were added during the year. There are also 7,393 pupils in Christian schools, and 27,000 Sunday school scholars. There are 386 native ministers, 367 theological students, and 665 unordained preachers and helpers. The sum contributed by the native Christians is given as 62,400 yen, or about $40,000 U. S. currency.

Besides the regular Church organizations and mission work there is now a resident Secretary of the Young Men's Christian Association from the United States, who has been successfully at work in developing and organizing the Christian young men into societies for their mutual benefit, and also for aggressive religious work. He reports that "in 1893 the associations of Japan formed themselves into a National Union, having its headquarters and Executive Committee located at Tokyo. The union now includes 33 associations (of which number 18 are college associations), with a total membership of 1,055. Twenty-five other associations, not yet in the union, are known to be in existence. Their membership is estimated at 600."

The Tokyo association has for its officers men who are nearly all of national prominence; and it is proposed to build up in this political and educational center a model institution that will make its influence felt throughout the whole land.

About ten years ago a Scripture Union was started in Japan, and it now reports a membership of upward of 13,000. It has a traveling Secretary, and in some parts of the country the local organizations cover the entire field.

But numerical strength alone is not a sufficient index of the growth and power of Christianity in this land. A recent article in the *Japan Mail* asserts that there could be no greater mistake than the assertion sometimes made that Christianity has gained acceptance only among the ignorant and lowly. In the country at large nearly forty per cent. of the Christians belong to the "shizoku," or intellectual class of Japan. In the city of Tokyo nearly seventy-five per cent. of the members are "shizoku." In a single church connected with the Congregational body, there are to be found two members holding office directly from the Emperor, and not less than twelve who hold appointments from the Council of State with the sanction of the Emperor; and it is asserted that this church is not superior to many others associated with the same or other missions.

It was only a testimony to the character and popularity of the Christian element that in the first Diet twelve members and the Speaker were Christians. In Tokyo and Kyoto some of the most influential members

of the city and prefecturial assemblies are believers; while in Gumma Ken, out of a total of sixty members in the Assembly, eight are Christians.

There is a "Christian Physicians' Society of Japan," which numbers over seventy members. The object is the free distribution of the Bible among the physicians of the country.

The strongest political organization in Japan is called the "Jiuto," or Radical party, and it is likely soon to have a controlling influence in the affairs of the government. Its Vice President is an elder of the Presbyterian Church in Kochi, and one of the most active and consistent members.

There are now Christian moral instructors in several of the government prisons, and their labors have been attended with most beneficial results. Many have been converted; and it is reported that there have been applications for 450 Reading Lists of the Scripture Union from the prisoners located in the Hokkaido alone.

Until recently the Bible was prohibited in the Higher Normal School in Tokyo. There is now no restriction in regard to its possession or use.

During the year 1893 there were sold at the Bible House in Yokohama 4,806 Bibles, 16,265 Testaments, and 15,534 portions of the Scriptures; and more than a million copies of the same have been circulated heretofore.

The report of the United Tract Societies for 1893 gives the total as follows: Books, 3,114; tracts, 161,816; or a total of 164,930 copies of Christian literature. There were also 113,404 copies donated, so that the aggregate circulation was 278,477. With so much scattering of the seed of divine truth there must be important and lasting results.

And the blessing of God is resting upon work in all parts of the land. A letter from the Hokkaido reports that the missionary on his journey "was never treated with more kindness or consideration by the people. This was not only delightful, but a matter of profound gratitude to God." He adds that he never got so close to the Japanese heart before, and many heard the Word gladly, while not a few were deeply impressed with the beauty, power, and blessedness of the Christian religion. "My heart overflowed with joy at the sight of responsive hearts, faces lighted up with joy, and feet treading in the pathway of peace and righteousness." The membership of the Church is increasing, souls are being awakened and converted, and the preachers and members are uniting and coöperating as never before.

One of the missionaries at Nagoya writes that during the Week of Prayer the interest was so great that it was decided to continue in supplication for the outpouring of the Holy Spirit. And so with one accord they met in one place to pray and wait for the desired blessing. "The volume of prayer flowed on for two hours at a time, and nothing but the intervention of the leader or the singing of a hymn seemed to check it. Buddhist priests came in, listened quietly, and withdrew in silence."

As the result of these prayers there has been such an awakening as was never known in that part of Japan before; and all are filled with a desire to lead others to Christ. Plans were matured for aggressive work among unbelievers, and evangelistic services were to be held in different parts of the city every night. Already reports have been received of a good number turning to the Lord. Ten young men connected with the Presbyterian body in Tokyo have recently formed themselves into an association for the special object of carrying the pure gospel of salvation to the great masses that are without Christ and many ignorant of even the very first truths of the gospel. These young men are preachers or teachers, and already an interest has been awakened that gives promise of most blessed results. It is possible that in just this way God is going to turn the minds of the people from all fruitless discussions and divisions and lead them to the special and important work of saving precious and immortal souls.

And so with the Lord's presence and blessing we thank God and take courage.

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## THE SIXTH ANNUAL REPORT OF THE SOCIETY FOR THE DIFFUSION OF CHRISTIAN AND GENERAL KNOWLEDGE AMONG THE CHINESE.

[We are indebted to Dr. Y. J. Allen for this report, from which we publish extracts.—Ed.]

We have much to rejoice us this year in the various departments of our society's work.

### Our Publications.

The Grace examinations to commemorate the Empress Dowager reaching the age of 60 were held simultaneously in September. It is a high gratification to us to announce that through special funds, appealed for to meet this special occasion, we succeeded in sending 6,000 of our publications to each of the ten maritime provinces, making 60,000 in all; 720,000 pages were thus distributed gratis, a number far in advance of anything our society has ever done before.

Another ambition of ours was the establishment of branch depots in the provinces for the sale of our publications. We have new depots in Peking, Moukden, Tientsin, Nanking, and Chefoo, with the small supply of $100 worth of literature in each to start with.

The work which will make this year most remarkable, however, is the republication of Dr. Faber's great work on Civilization, a book in five Chinese volumes, and treating of all the leading forces of Western civilization. Thanks to the generosity of Rev. P. Krantz we have published an edition of two thousand copies, so that we shall be able to present all the great mandarins of the empire with a copy each. We have also pub-

lished the work which the late Dr. Williamson was publishing when he died: "What a Nation Needs."

The book on the "Benefits of Christianity" has been sold out at its full cost price, and a new edition has therefore been ordered.

We have published Mr. George Jamieson's article on "English Law in China." The outline of the rise and progress of the Christian Endeavor movement, now numbering millions of followers, published in the *Missionary Review*, was published by the United Society of Christian Endeavor for China, and stereotyped by us. Dr. Faber's "Chinese Theories of Human Nature" is in press. Miss Harvie, secretary of the Ladies' Society in Glasgow, has sent us a box of the beautiful chromo of "The Better Land," which will form the finest illustration ever put out for the Chinese homes. The Secretaries for the Christian Literature Society in Glasgow have also sent us a fine collection of electros for illustrating our magazines and books. The "Progress of Surrounding Nations;" "Agricultural Chemistry;" the "Value of the Doctrine of Immortality;" Mrs. Foster on "Persecutions in Madagascar and Christian Missions in the South Sea," and "Daily Reading," also by her, have all appeared serially in our periodicals and will be published separately. A Universal History is being translated for our society. Mackenzie's "Nineteenth Century" is also being translated; it will give much needed and most valuable information regarding the latest progress of the nations of the West.

Of the value of the *Review of the Times* we have had assurances from Formosa and from Shantung in increased orders for it, and also in reprints of some of our articles in the Chinese daily papers. Of the value of the *Missionary Review* we also have assurance in the fact that we had to increase the number printed, and also in the frequent republication of some of our articles in other Chinese religious papers. In it we have kept in mind the wishes of the Ladies' Branch in Glasgow, who help us so nobly, and have had much of its contents suited to give instructive information in the department they have chosen. But as it does not cover all the objects they have in view, we must suspend its publication for a time in order to publish the Women and Children's Series, unless we obtain more funds immediately.

Happily Dr. Allen, who has rendered such valuable service in editing our magazines, has now returned from his visit to the United States, and will resume the editorial work in connection with which he is so well and widely known.

## China's Enormous Need of Enlightenment.

China's losses and sufferings for want of enlightenment are simply appalling.

For want of political insight she has lost within the last 35 years in

Northeast Manchuria, a country as large as France, and in the South the tributary States of Annam, now larger than France, and Burmah have passed from her control.

For lack of commercial knowledge she has 80 millions sterling less foreign trade annually than India; she only doubles her trade during the same time as Japan trebles hers; her tea trade rapidly declines for want of adaptation to the changing needs of the market. Her banking commission for transfer of money from one part of the country to another is enormously high, and a million people are daily engaged in the primitive way of weighing their silver and counting their cash.

For lack of economical means of transport, China fails to obtain the enormous benefits which the West reaps from this source. Muhhall estimates the annual gain to Europe from railways alone at no less than £1,200,000. As the Chinese Empire is in area and population about the same as Europe, what she misses for want of these is evidently immense.

For lack of scientific and engineering training the many millions of pounds sterling which each nation in the West gains annually from these are not in the reach of any educated Chinamen as yet.

For lack of sound knowledge in practical philanthropy among her very numerous religious teachers—priests and nuns—the great benefit that might be derived from such a large number is not reaped.

The result of general ignorance on such lines as indicated is the great poverty of the nation as a whole. While many are rich, the great mass is in terrible poverty. The poor, again, have to pay 36 per cent. to pawn shops, and 100 per cent. often, in order to tide over temporary difficulties. Thousands upon thousands collect in mat sheds at every great city in the winter in order to attend the free soup kitchens there. This practically amounts to slow starvation. Thus China presents such an amount of suffering as far surpasses that of any other country. Yet most of it might be easily removed.

Some of the most enlightened Chinamen who read our periodicals regularly, see this and know some of the remedies to be applied. Railways are now sanctioned to be worked in Tientsin; cotton factories and steel works are introduced in Shanghai and Hankow, so that the people of China may partake of their benefits. But the remedies are very slow in their application, and the great bulk of even the mandarins are not only utterly ignorant of their being the greatest sufferers on earth, but complacently congratulate each other that they belong to the only celestial empire on earth! Few of them suspect that our little society possesses the knowledge by which these gigantic evils—material, moral, and spiritual—can be remedied. But we do know the remedies, and by organized efforts we are determined to make them know throughout every corner of this vast empire. Some day those who read our periodic and systematic treatment of their ills, will in China, as elsewhere, understand our motives

and bless us for our work. Meanwhile we have the conviction that by helping the Chinese who are in need of enlightenment, we are helping to lessen the sum total of suffering from the face of the earth, we are opening the way for development on all sides in every province, and greatly strengthening the hands of all the best in the land. The grand record of history which the Chinese possess in the past is assurance of a glorious future for them. It is our privilege to be of service to them in this their hour of great need, and to give them the advice of true friends.

The distribution of our literature in one of the first examination centers is also a matter of special interest. The Misses Harvie by taking one center—namely, Nanking—between them, which costs only £20 annually are reaching the leaders of thought in ten counties. We sincerely hope others will follow up other centers.

This year, 1893, there have been the Grace examinations. Next year will be held the regular triennial examinations at each of the provincial capitals. Simultaneously about 10,000 candidates will compete for their equivalent of our M.A. degree in each of the 20 provincial capitals. If we had others to follow the example of these ladies in each of the great centers of thought, and if we had funds to publish important manuscripts now in hand on how to improve the material and intellectual as well as the moral and spiritual condition of the Chinese, there is no doubt that the systematic and periodic presentation of the highest truths in this way would accomplish wonders for China, and we now make the appeal that such may be the case.

The sixth annual meeting of the members and friends of this society was held on Thursday afternoon in the Municipal Council Board Room, Shanghai, China. Mr. George Jamieson, British Consul, presided, and there was a numerous attendance, including several ladies.

The Chairman, having remarked that he presumed the meeting would take the minutes of the last meeting and the annual report as read, said: "As you know, the object of our society is to bring to the Chinese, and more especially to the ruling classes, some knowledge of Western civilization, science, and learning. We are endeavoring to reach them, as far as possible, either at the public examinations for the most part, or at the large centers of the interior, the idea being to reach as far as possible the better class of Chinese and stimulate a mental appetite among them and create a desire for further information. So far as our limited funds permit, we have been doing some work of that sort during the year, which is detailed in the report drawn up by Mr. Richard. One of the principal organs the society uses is the magazine known as the *Review of the Times*, which Mr. Richard has been editing during the year, and which now, since Dr. Y. J. Allen's return, will fall back into his hands. There the editor endeavors to gather together whatever there may be of interest happening in the world at large and put it in as attractive a form as pos-

sible among the Chinese. That is, I believe, entirely for sale, but in other respects the society prepares small manuals on matters of varied interest, and these, as far as we can, are distributed gratis among the students and other reading people in the interior. The funds that we have at our disposal are not, so far, very extensive. They are for the most part contributed from Scotland, which has sent us, as you will see, during the year rather more than £500, and we added to that a very modest contribution made up in China, which, I am sorry to say, is not so large as it might be. But I hope as interest increases and it becomes better known, these subscriptions in time will amount to very much more. With these few words I move the adoption of the report."

Rev. Dr. Allen: "I have very great pleasure in seconding this motion. I have just returned from the United States after an absence of twelve months or more, and I am very glad to find that the work has been going on well and so much has been done. It strikes me there is, perhaps, a crisis coming in the history of our work here. Myself and others have been identified with it for many years, and we see very great progress. One of the chief and most encouraging facts that I notice is the naturalization, so to speak, of ideas. We have been here a long time in various capacities, as merchants and missionaries. The Chinese have been very slow, apparently, to accept our teaching, whether from the commercial or the missionary standpoint. We see them now, however, beginning to appropriate our ideas, and, from buying our articles, or purchasing things made abroad, they are beginning to learn to do these things themselves, and as they are beginning to study these things and produce them themselves, we find there is a disposition to adopt our foreign ideas. I think it can be very easily proved from the line of progress already developed that as their conceptions and their convictions reach the point, they will accept and do accept nearly everything they can handle. We are contributing largely in this society to that very object and purpose, reaching their convictions and then laying before them the *modus operandi* and encouraging them to adopt it, and there is a very large practical benefit to accrue to them and to us, and the world in general. The healthful development of this country would add greatly to the blessings and benefits of the world, and therefore, while we are apparently doing very little, yet we are working, so to speak, at the foundations of the great movement and enterprise which is to bless not only China but all the world. I have, therefore, great pleasure in seconding the adoption of the report."

Rev. Timothy Richard: "In addition to what you find in the report I should like to show that our work is being appreciated. I would notice two facts which came to my notice since writing the report. A writer—one of the secretaries in the arsenal here- got hold of one of our pamphlets and was so pleased that he wrote to one of the Chinese daily papers, speaking in high terms of the work that was being done, and then sent for more of

our publications. The other very interesting item is in connection with the last depot we have opened far away in the northwest—Sinanfu, the capital of the province of Shensi. There the opposition was so great only a short time ago that the missionary who has charge of our depot, and who is very anxious to carry out the plans of our society, was obliged to fly for his life. That was only two months ago. But he lately went back to the capital and a mandarin now offers a house to him free of charge if he will stay there and continue his work, saying: 'If you will remain here it will be a god-send to our place.'"

The resolution for the adoption of the report was then put to the meeting and carried unanimously.

Rev. W. Muirhead: "The second resolution has just been put into my hands. It is:

> That as this society is the only general institution in China for systematically putting before the influential Chinese all the leading factors in Western civilization, and as the connection between enlightenment and development in all branches of life is obvious, we most heartily recommend this society to all who are interested in the development of the resources of this great empire.

"In speaking to this resolution I should be glad to lay before those who are now present a few considerations. One is that this society is literary in its character and in its objects, and so adapted to the millions of Chinese. We are in the midst of a country by no means ignorant nor altogether uncivilized, but the contrary. The report which we have in our hands speaks of millions in connection with this country who have attained a certain amount of enlightenment that has been handed down to them from very remote ages. They are to be found everywhere, amidst all classes of society, and particularly in connection with the various examinations that take place from time to time. Literature is the one great boast of China, and as this is the special aspect of this society it is happily adapted to the conditions in which China is placed, and it is a great thing indeed to have such means of extending knowledge and enlightenment, of which, it may be, we are possessed. Where is there a country, apart from those which bear the name of Christendom, to be compared with China in this point of view? It is not only that the Chinese think so highly of their own literary attainments, but they have reason for doing so. And in this point of view we consider the character and the objects, the aims and the ends of this society, most suited to the actual circumstances in which China is placed. Another consideration is this, that the knowledge which it is the purpose of this society to communicate is just the very knowledge which the Chinese stand in need of. The name on the report is that the society has it in view to communicate Christian and general knowledge. No better words could be used to express the actual necessity of the millions of this country, and we consider that the society, on whose account we have met this afternoon, is admirably suited

for this all-important purpose. We desire to raise the Chinese to a much higher sphere of development than they have hitherto reached. It is not possible for the Chinese themselves to do it. They have had ages, I might almost say untold ages, for self-development and for attaining a far higher sort of knowledge and civilization than they have hitherto done; but they most grievously failed, and it is such knowledge, Christian and general, that this society purposes to communicate which the Chinese stand in need of. Here, then, this society has been formed for the purpose in question, and we may well rejoice in the formation of the society in order to extend far and wide the blessings—I shall venture to use the word—which it is in our power to impart. Another consideration of this kind is that to a very large extent we command the avenue by which the knowledge in question may be imparted. Time was when China was closed all throughout, and the ordinary remark was: 'O rock, when wilt thou open?' We know it is otherwise now, and we have to congratulate ourselves, especially in the appointment of our present secretary, for the devotedness and zeal with which the management is conducted, and that he has made such arrangements as shall fully comply with the requirements of the case. From north to south and from east to west of China our honored friend is in command of the means whereby the knowledge of which we may be possessed may be communicated far and wide. He is not only devoted to this kind of thing and doing it with an intensity of will and purpose, but he has so arranged matters that in every part of the empire our friend is possessed of an influence for which we are duly thankful. I do not know anyone who would carry out the ends and objects of the society with such efficiency and such a practical good nature as our esteemed friend is able to do. If, then, this society is literary in its aim and objects, and so adapted to the condition of China; if this society is communicating knowledge and enlightenment such as the Chinese most especially stand in need of, then this society is adapted to the necessities of the case, and seeing that such arrangements have been made as enable us to command an extensive avenue to all the possibilities of the case, to the length and breadth of the land, we may rejoice in the establishment of this association to extend the object that we have in view. I think, therefore, that this society has a claim upon the sympathy and help of this foreign community, and I do hope that the appeal which is now being made, and which will be issued in a more extensive form, will meet with a very large response, and that the society will be enabled to do a far greater amount of work than it has hitherto done, and which it is the great aim of the officers to carry into effect."

Rev. Timothy Richard drew attention to a number of books on the table as illustrative of the publications circulated by the society. Two years ago in their report they said their aim was to reach all the mandarins and leading scholars of the empire, and Mr. Purdon, who presided

at that meeting, said if they could only do a tithe of that they would be doing a great work. He had the pleasure to announce that through the generosity of pastor Kranz they had been able to present all the great mandarins of the empire with a copy of Dr. Faber's splendid work on Civilization. Then they wanted to reach the scholars of the land at all the capitals of the provinces. That morning he received the following letter, by which they hoped now to reach the capitals of five provinces. The letter was:

SHANGHAI, November 29, 1893.

Rev. Timothy Richard, Secretary of the Society for the Diffusion of Christian and General Knowledge among the Chinese.

DEAR SIR: Your suggestion of this day commends itself to me, and I shall with pleasure contribute 500 taels for the purpose of offering prizes of 100 taels each at Soochow, Peking, Canton, Foochow, and Hangchow during the year 1894.

These prizes are to be competed for by the students who periodically gather for examination at those cities, and the essays are to be judged and the awards given by your society.

In view of the fact that nine-tenths of the foreign work done in the interior has for its aim the spiritual good of China, I prefer that my small gift should be directed to the material and intellectual welfare of the Chinese.

I therefore throw out as suggestions the following as themes from which the persons competing may choose:

1. The advantages to be derived by China from adopting the railway system, the coinage of silver money, and an imperial postal system, as Japan has recently done.

2. The advantage to accrue if China would introduce machinery for the preparation of tea, and for the reeling of silk, so as the better to compete with foreign countries.

3. The benefits derived during the past thirty years by the excellent administration of the Imperial Maritime Customs.

4. Show whether China is really in earnest in wishing the opium trade stopped, and prove that it is possible to suppress the immense culture of the poppy in China if the Government of India consents to cease producing the drug.

5. Show how may better and more friendly relations be established between China and foreign countries.

The names of the successful candidates should be made known, and translations of the essays printed if possible. I intend to give 100 taels toward the expenses incurred in regard to this competition.

Yours sincerely, THOMAS HANBURY.

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AN English traveler, Mr. H. S. Hallett, in a recent volume published by Blackwood, entitled "A Thousand Miles on an Elephant," describing his journey through Burmah, Laos, and Siam, largely with a view to commercial affairs, dedicates his book to the missionaries in that region, as a mark of "the high esteem in which I hold the noble work which they are accomplishing." And then he adds: "I never understood what a great boon Christianity was to the world till I recognized what heathenism was and how it acted on its victims in Indo-China."

# MISCELLANY.

## NEW GUINEA.

A MISSIONARY of the London Missionary Society, Rev. Mr. Marriott, of Samoa, writes to the *Chronicle* of that Society of a trip which he made in June last to New Guinea for the purpose of locating eighteen teachers and their wives in various sections of this great mission field. Eight of these native couples were from Raratonga, nine were Samoans, and one a Niuean. They are spoken of as a superior band of men and women, who were well aware that they were going to a very difficult work and who earnestly and daily asked prayers for help and guidance. Mr. Marriott was much impressed by the reception given these missionaries, the New Guineans welcoming them cordially. On the first Sabbath evening, at a prayer-meeting at Kwato, a New Guinea native prayed as follows in reference to the Samoan missionaries who had arrived among them: "These servants of thine have left their homes and families and come here for our sakes. This is a land of sickness and death to them. Help and preserve them for our sakes. Forgive us, Lord, for doing the evil things which our fathers taught us and help us to receive the new teachings which these servants of thine have brought." Wherever missionary work has gone success has attended it, but there are vast sections still unreached where the people are fierce and untamed. At one village, Bou, where a Samoan had been located previously, Mr. Marriott was shown a cocoanut tree having over thirty notches in it, each notch having been made on the celebration of a cannibal feast. The skulls of the people eaten at these feasts were lying at the foot of this tree, till the missionary begged that they might be buried. The people of Bou were a wild lot, but now attend the Sunday and weekday services and allow their children to be taught. They give a hearty welcome to the Samoan teacher who returned to them. There are over 200 different dialects in New Guinea, and the work of evangelization will be most difficult. It is most affecting to note with what zeal the native islanders from Samoa and Raratonga enter upon their serious task. Before Mr. Marriott departed these missionaries held a Christian Endeavor meeting at which they spoke with courage of the difficulties they were to encounter, and joined in earnest prayer that, whether life or death was before them, they might finish their work.—*Missionary Herald.*

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## HAWAII.

HAWAII embraces several islands in the Pacific Ocean, 2,100 miles west of San Francisco, and 3,440 miles east of Japan, the largest being Hawaii, Maui, Oahu, Kauai, Molokai, Lanai, Niihua, and Kahoolawe. The total area is 6,640 square miles, with a population in 1890 of 89,890, less

than one-half being native. The census of 1890 showed there were 34,436 natives, 6,186 half castes, 7,495 born in Hawaii of foreign parents, 15,301 Chinese, 12,360 Japanese, 8,602 Portuguese, 1,928 Americans, 1,344 British, 1,034 Germans, 227 Norwegians, 70 French, 588 Polynesians, and 419 other foreigners. It is estimated that when Captain Cook discovered the islands in 1778 the population numbered 200,000, since which time the natives have rapidly decreased. The capital, Honolulu, is in the island of Oahu, and has about 21,000 inhabitants. The latest religious statistics reported 29,685 Protestants, 20,072 Roman Catholics, 3,576 Mormons, 72 Jews, 30,821 undesignated. In 1892 there were 168 schools and 10,612 pupils, of whom 5,353 were Hawaiian.

When the islands were first visited by Captain Cook they were under the control of several chiefs, one for each island, but Kamehameha, the chief of the principal island, attacked and overcame the chiefs of the other islands, and about the year 1800 united them under his goverment. In 1820 missionaries from the United States were sent to the islands, and through their influence the natives finally gave up their idolatry, professed Christianity, and in turn have sent missionaries to the islands beyond. The government of the islands under Kamehameha I. and Kamehameha II. was that of an absolute monarchy, but Kamehameha III. in 1840 gave his subjects a constitution, and his successors reigned as constitutional monarchs. In 1887 a new constitution was granted, which vests the executive power in the sovereign and his cabinet, and the legislative power in 24 members of the House of Nobles, 24 representatives, and the four ministers of the cabinet.

Queen Liliuokalani, eldest sister of the late King Kalakaua, succeeded to the throne on January 20, 1891, on the death of King Kalakaua, but she was deposed on January 15, 1893; a Committee of Public Safety was formed, and a deputation sent to Washington to ask the United States Government to annex Hawaii. The provisional government has since had control of the islands, and consists of an executive council of four members, who administer the executive departments of the government, and an advisory council of fourteen, who have general legislative authority.—*The Gospel in All Lands.*

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## UGANDA.

Rumors are rife concerning a new insurrection in Uganda, but on the 7th of September last the missionaries reported: "All quiet and work moving on well." Within eight months since Christmas, 1892, over three hundred persons have been baptized, and a still larger number was on the list of those preparing for baptism. King Mwanga was in one of his pleasant moods, and was becoming a great reader and seemed to be seeking after the truth. If it were not for his well-known fickleness of character, his present conduct would be more encouraging.—*Missionary Herald.*

# EDITORIAL.

## *COLLECTORS IN EVERY PASTORAL CHARGE.*

THE Secretaries are writing personal letters to the pastors, urging each to appoint one or more collectors in accordance with the suggestion of Bishop Galloway, which we republish. Act upon this by putting the right men and women to work, and we will soon reap large results.

### A SUGGESTION FROM BISHOP GALLOWAY.

The defect in our financial plan is in not providing for a "closer relation" to the individual member and giver. In many congregations the pastor undertakes to supply the lack; in others the stewards "omnibus" all the assessments, and by the envelope system try to secure weekly payments; while in others the pastor relies entirely on public collections. These are all defective at the most vital point. The pastor cannot do this work effectually, either by public collections or house-to-house visitations, while the "omnibus" plan puts the missionary conscience in a straight-jacket and prevents possible expansion.

We need to reach the people directly and regularly, by authorized and competent collectors. No better plan have I anywhere seen than that adopted by the Wesleyan Methodists in England. They have "collectors" appointed by the Quarterly Meeting, whose sole business it is to secure missionary contributions. They act by authority, and having this work in hand they magnify it. This office is as distinct as the district or circuit steward with us, and is not lightly esteemed.

The authorized and well-selected collector, who stands closest to the people, sees each member and endeavors to secure from each a missionary collection, is the felt want in our financial system. CHARLES B. GALLOWAY.

A well-timed suggestion carries double weight. This one from Bishop Galloway is timely and providential. Let every pastor adopt the suggestions, appointing at once a competent and consecrated collector (if a circuit), one for each church.

These will bring each member in touch with him and the great cause he represents by arousing a personal interest and securing an individual contribution from each.

H. C. MORRISON,
W. R. LAMBUTH.

Nashville, Tenn., June 4, 1894.

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## *THE OUTLOOK IN JAPAN.*

DR. I. H. CONELL, one of the ablest representatives of the M. E. Church in Japan, a man of sound mind and thoroughly evangelical spirit, writes us the following thoughtful words in a recent personal letter:

The present condition of affairs in Japan with reference to mission work is somewhat difficult to fully understand, but I think a few points are to be accepted as certainties. The time is ripe for the most earnest evangelistic efforts to be put forth on the most orthodox and truly spiritual lines possible. The necessity for this work grows out of two conditions. First, those who have heretofore been looked to as leaders seem to be swinging about, without any real solid foundation, and it is very evident that the only thing that can settle them and give the people a proper estimate of Christianity is advanced work along purely spiritual lines, so that they may clearly see that the power of Christianity lies not in the wisdom of men. Second,

it cannot be doubted that the Buddhists are turning the World's Congress of Religions greatly to their advantage, and something must be done to meet this. I know of nothing that will do it so effectively as what I have indicated above, and as so few of the Japanese preachers are ready for that kind of work it seems to me to be very plain that the foreign missionary must take the lead. I do not believe that there is any better way of living down the anti-foreign spirit than by the missionaries moving amongst the people—preaching the blessed gospel of the Son of God, and showing them that we are interested in the salvation of their souls, and have but this one object in view. I think that it is the general opinion of the missionaries that since the position of the central government was stated in Mr. Mutsu's address to Parliament there is no reason for any change in the tenure of property or any cause for anxiety with reference to the matter. It seems to me that the government defined its position quite plainly in its display at the late exhibition. If I have not been wrongly informed, Japan was there presented in its new garments almost exclusively, showing that the government wishes the world to understand that it has swung loose from its old moorings and is sailing forward on the sea of progress, whatever may be the cry of a few radically conservative men who are trying to retard each advance movement, and after having taken this advanced position before the world it will be still more difficult to retract. The event which is celebrated to-day—the silver wedding of the emperor—is another advance which will undoubtedly have a very beneficial effect. It is purely a foreign custom, and yet the people seem very much interested in it. While it may not mean so very much to the emperor as far as purity of life is concerned, yet it surely is an educator to people to whom the marriage tie has had so little signification. I presume that the thought that a continuous married life of twenty-five years between two persons is a matter worthy of congratulation has not entered the minds of the people, but it will no doubt become a universal observance from henceforth. There are, therefore, signs of progress and encouragement to push our work with a sure hope of success.

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## *WOMAN'S BOARD OF MISSIONS.*

For thoroughness of organization, vigor of administration, and economy, there are few boards in this country or in Europe which can equal that of the women of our Church. The educational work they are doing for missions is of great value, and we rejoice with them in their enlarged facilities for effort in behalf of the women and children of foreign lands.

Mrs. Butler, editor of the *Woman's Missionary Advocate*, has kindly summarized for us the proceedings of the annual meeting, recently held in Atlanta, which we give to our readers with pleasure:

The sixteenth annual meeting of the Woman's Board of Missions was held in Atlanta, Ga., from the 8th to the 15th of June, inclusive, and was a delightful time of refreshing to many members and visitors. The good people of Atlanta cannot be excelled for their unobtrusive, generous hospitality, and the occasion will long be remembered as "one of the best meetings we ever held."

Dr. Walker Lewis, pastor of Trinity Church, the Presiding Elder, Dr. Heidt, and other ministers of the city vied with each other in courteous attentions, and the ladies of the different Auxiliary Societies spared no time, trouble, or expense to make the delegates and visitors happy.

The honored President, Mrs. Juliana Hayes, was not able to be in her accustomed place, but Mrs. M. D. Wightman presided to the entire satisfaction of the Board.

It was gratifying that so many members were present, about forty, perhaps, and that several returned missionaries also were present. Miss Laura Haygood, from China, had arrived at her old home, Atlanta, only a few weeks before, and was greeted with great enthusiasm. Miss Bruce from Brazil, Mrs. McClendon from Laredo, and Miss Jennie Atkinson, also from China, all spoke of the work in their respective fields with the fervor and the intense longing to awaken interest in each that could be inspired only by consecrated hearts and lives. Miss Carmen Cervantes, a converted Mexican young woman, who has been one of Miss McFarren's assistant teachers in Durango for several years, was an object of especial interest. The simplicity and earnestness of her Christian character was apparent to all, and the recital of her experiences—the persecutions she endured, and her constant faith in One who never left her for a moment—were heard with thrilling interest. She was the first native member of the Protestant Church in Durango.

The report of the Secretary of Home Affairs, Mrs. S. C. Trueheart, showed an increasing knowledge of the work at home and of the best means of prosecuting it.

Mrs. D. H. McGavock, the Foreign Secretary, had the foreign work completely in hand, and though the greatest care was needed to keep the appropriations within proper limits, all were carefully adjusted to meet the necessities of each field. Appropriations for China, $17,705; for Mexico, $31,815; for Brazil, $9,270; for the Indian Mission, $5,400. The total appropriation, including the contingent fund for printing annual reports and other expenses, $6,000, amounted to $70,190.

Several missionary candidates were present and appointed, one to the Training School at Kansas City, one to China, and one to Brazil.

The Conference Secretaries responded well to the request made for a special fund to send out new missionaries, which amounted to nearly $10,000. Officers elected for the ensuing four years were named as follows: Mrs. Juliana Hayes, Honorary President; President, Mrs. M. D. Wightman; Vice President, Miss M. L. Gibson; Foreign Secretary, Mrs. D. H. McGavock; Secretary of Home Affairs, Mrs. S. C. Trueheart; Recording Secretary, Mrs. T. B. Hargrove; Treasurer, Mrs. H. N. McTyeire. Managers: Mrs. W. G. E. Cunnyngham; Mrs. J. D. Hamilton, Mrs. I. G. John, Mrs. Dowdell, Mrs. Hendrix, Mrs. Higginbotham.

Mrs. Bishop Wilson was elected Editor of Leaflets for four years. No change was made in the editors and agents of *Woman's Missionary Advocate*, *Little Worker*, and Leaflets.

For two days Dr. Walter Lambuth, with educational exhibit of missionary books, maps, and charts, and his earnest talks gave a zest and enthusiasm to the subject of missions that awakened thought in many who have heretofore been indifferent.

Altogether the meeting was one of especial interest. A deep religious tone seemed to pervade all hearts, and the greatest desire manifested was to advance the cause of missions for the salvation of souls.

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## *DIED IN PEACE.*

OUR native Christians die well. Brother Newton writes us:

After reaching Yokohama, and just after going on board the ship Saturday night, a telegram came from Kobé as follows: "*Nakayama nemuru.*" This means that Brother Nakayama has fallen asleep. This is a great loss to our work in Japan. He was one of the first three graduates of our Biblical School, was in his third year as an itinerant preacher of our Japan Conference, and was a solid young man in whom

we had much confidence. His illness had been protracted, and when the writer made the last visit to him in Kobé, whither he had been brought for better medical treatment, he was emaciated and weak to such a degree he could scarcely speak, but convinced that it would be a final farewell for this life, a few comforting words were given, to which he responded with great difficulty and with tears, "I trust in the Lord." He was my pupil for three years, my personal teacher for about one year, and when at first I was trying to get adjusted to a strange land, a kind adviser and helper. I ever loved and esteemed him as a brother, saved by the precious blood.

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## *THE PILLARS OF HERCULES.*

Bishop Keener has styled the American and the British and Foreign Bible Societies as the Pillars of Hercules. Brother Tucker writing on "The Bible Cause in Brazil," remarks: "The depot of the British and Foreign Bible Society is but a few doors from this office, and I have been for these six years on most intimate terms with the agent for Brazil; we work hand in hand in this glorious cause." A beautiful illustration of true fraternity and the fruits of applied Christianity. Not now as in days of fable, Calpe and Abyla torn asunder by the hand of Hercules, but the Eagle and the Lion in a glorious union made fit symbols of that liberty and power which always attend the gospel. Where the Spirit of the Lord is, there is liberty; where the word of a king is, there is power. May the work these great societies have enterprised grow in Brazil and in every land until in grand chorus heathen nations, redeemed and restored to the Father's image, can sing:

Come, thou almighty King,
Help us thy name to sing;
  Help us to praise!
Father, all glorious,
O'er all victorious;
Come and reign over us,
  Ancient of days.

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## *"WHO WANT YOU MOST?"*

John Wesley said: "Go to those who want you, but to those who want you most." A higher authority has enjoined this obligation than the words or example of Wesley. Christ did not say to the apostles, "Teach one nation," but "Go teach *all* nations." It was not the sons of Abraham to whom his disciples were sent, but to all the world.

There are nearly 70,000,000 of souls in the United States. There are nearly 80,000 preachers in this country who confess that Christ has called them to preach his gospel to their fellow men. There are houses of worship in every city, town, and in nearly every community in the nation. On every Sabbath these 80,000 preachers are expected to proclaim the

glad tidings of the gospel to the people. Every man, woman, and child in the land has had many and gracious opportunities to hear the message of Christ. Many have heard the story of the cross from childhood to old age. The people of this land need the gospel, whether they care for it or not.

But how about the heathen world, with upwards of 856,000,000 of souls that are dwelling in sin and superstition? How about the Mohammedan world, where Christ is rejected and the people are following the false prophet?

In Southern Methodism we have over 4,000 efficient preachers proclaiming the gospel to our people. They can be found in all our large cities. They are climbing with their message the mountain defiles of our remoter population and the scattered settlements of the great West.

How many messengers has Southern Methodism in the foreign field? We have in China 16 male missionaries and 13 missionaries' wives. We have in Japan 16 male and 14 female missionaries. In Brazil we have 10 missionaries and their wives. We have in Mexico 11 missionaries and 10 missionaries' wives. What are these among so many?

Would it not be worth while for each of the 4,000 preachers in the M. E. Church, South, to go on their knees before God and ask him to decide whether all this army is needed in this land, thronging with preachers and pulpits and Sunday schools, or whether mighty reënforcements might not be sent out to the nations in obedience to the command of Christ? How many of them are ready to volunteer? Were the preachers to wake up to the call, the Master will wake up the Church. He will see after the finances when men are ready to go. Every since the voice from Macedonia called the apostle into Europe the cry has been going up from the regions beyond:

A cry as of pain,
Again and again,
It is borne over the deserts and wide-spreading main:
A cry from the lands that in darkness are lying;
A cry from the hearts that are in sorrow are sighing;
It comes unto *me;*
It comes unto *thee.*
What, O what shall the answer be?

## *CHRISTIAN PHYSICIANS' SOCIETY OF JAPAN.*

In the article, "A Miracle of Missions," contributed by Rev. H. Loomis, Agent of the American Bible Society in Japan, he calls attention to the fact that there are seventy members of a society organized for the free distribution of the Bible among the physicians of the country. It is highly probable that a large proportion of the seventy are themselves medical men. We are personally acquainted with a number of Japanese

physicians who are earnest Christians. Why should there not be an organized effort upon the part of Christian physicians in the United States to coöperate with their professional brethren in Japan, China, and other foreign lands in an effort to reach unconverted medical practitioners and students?

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*W. H. PARK, M.D.*

W. H. PARK, M.D., our medical missionary in Suchow, was present at the late General Conference as lay delegate of the China Mission. Dr. Park went out as medical missionary to China in 1883, where he has remained in the service of our Mission Board. Under his charge our medical hospital in Suchow has been greatly enlarged. Through its agency thousands of both men, women, and children have been relieved from suffering, and multitudes have been brought under the influence of the gospel of Christ.

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*REV. J. C. C. NEWTON, D.D.*

WE are glad to hear that Wofford College has conferred the degree of D.D. on Brother Newton, of the Japan Mission. At the late General Conference Dr. Newton won the high esteem and confidence of his fellow delegates. The valuable work he has accomplished as Dean of the Biblical Department of the Qwansei Gakuin, Kobé, has given him high position not only in his own, but in other missions in that field. While in the United States he will do much valuable service in representing his great and glorious mission to our Church.

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BISHOP THOBURN says that in Bengal when the wife of each native member takes out in the morning the rice needed for her family during the day, she sets aside one tablespoonful for the pastor and his family. This seems to be but an humble offering, but at the end of the month it becomes an important addition to the pastor's support. This offering not only helps the pastor, but is an important step toward self-support of the native congregations. The evangelization of every foreign field is largely dependent on the native preachers; but the support of the native preachers cannot always remain dependent on the Foreign Mission Boards. Fifty years ago the salaries of the native preachers amounted to a comparatively small sum when compared with the salaries of the foreign missionaries. Now the cost for the support of the native preachers nearly equals the support of the missionaries sent out from home. When the native churches can support their native preachers a large burden will be lifted from the home churches, who will then be able to add mighty reenforcements to the field abroad.

## *CHURCH MISSIONARY SOCIETY.*

THE ninety-fifth anniversary and Annual Report of the Church Missionary Society comes to us freighted with news of special interest the present year.

The "General Review" revealed encouraging signs of progress. There had been more prayer in the Church at home, and missionary prayer meetings, with a growing demand for missionary literature, than for many years. There had been a marked increase in the number of candidates for missionary service. Among them were eighteen university men and two retired officers of the army.

The rapid increase in the number of missionaries and the rise of the debt of 1893 had led the committee to question its policy of sending out all the applicants for missionary service who had been accepted. After prayerful consideration it felt assured that God would honor the faith of the Church and would incline the hearts of his people to maintain in the field as many as should be clearly called by his Spirit. When, however, the fiscal year of 1894 reached its close the faith of many faltered when it was announced that there was a deficit in the collections of £12,610. An appeal was made to the Church, and in less than three weeks responses came in, and by May 1st the deficit was extinguished, and the society was stronger than ever in its assurance that God will honor the faith of his people while they are laboring to promote his cause.

In reporting the methods employed in the field the committee placed special emphasis on the value of educational work in special fields and on itinerant preaching; on the influence of the printed book or leaflets, as in Uganda; on the labor of translating into the native languages; on the success of the medical missions and the development of woman's work. The last named item was regarded as the most striking feature in the history of this great society. The bands of female evangelists in Yoruba and Ceylon; of picked and trained women in East Africa, Palestine, and Japan; of the zenana and medical female missions in India have demonstrated the great mission of woman in ministering to the sick and winning souls to Christ.

The training of native evangelists, pastors, and teachers is recognized as among the most important agencies that have been employed in the mission fields. On them the chief burden must rest of evangelizing the heathen and leading the penitent to Christ.

The results reported from every mission field were the occasion of joy to the society and full of promise for the future.

The early death of Bishop Hill and wife, lately sent out to fill the place of Bishop Crowther, in West Africa, was the occasion of general sorrow. Already his successor, Rev. Herbert Tugwell, has been chosen and has been consecrated to his work. Eight missionaries labored in Uganda throughout 1893—viz., four in Mengo, two in Kyagwe, and two in Singo.

Six natives have been admitted to deacon's orders during the year, 153 adults baptized, and 400 are under instruction. The desire for books among the people is remarkable. Nearly 40,000 books and reading sheets have been sold. In his address at the anniversary Bishop Tucker said: "Never in my life have I attended any services either in church or cathedral at home more orderly or more solemn than those in the church at Mengo." The missions in Egypt, Palestine, and Persia, India, China, Japan, New Zealand, Northwest America, and the North Pacific are all full of hope.

The statistics for the year 1893–94 were: Stations, 324; European missionaries: Ordained, 247; lay, 74; wives, 255; unmarried ladies, 168. Total, 844. Native and Eurasian clergy, 312; native lay teachers, 4,876; native communicants, 54,561; adherents, 200,484; baptisms during the year, 11,714; schools, 2,025; scholars, 81,648.

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RECENTLY a company of Chinese women who had been converted to Christ listened to some extracts from the autobiography of Rev. John G. Paton, the missionary to the New Hebrides. They knew what the gospel had done for the people in China, and this story of the conversion of the islanders in that far-distant land deeply stirred their hearts. After talking with each other, they brought to their missionary an offering for the support of the New Hebrides missionaries, and said: "We must think not only of those who are near, but also of those afar off, for they also are our brethren."

We wish every Methodist home in our Southland could read the thrilling story of Paton in the New Hebrides. Then let each reader, like these Chinese women, talk and pray over the question, "Should we not think of those who are near, but also of those who are afar off?"

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MRS. ISABELLA BIRD BISHOP recently traveled from the frontiers of China proper to the ruins of Babylon without meeting a Christian missionary or crossing the pathway of a native convert. In Northwestern Persia there is a promising mission; some bright spots may be found in Turkey, a mission has been opened in the southern part of Arabia, and a few missionaries linger on the borders of Thibet, while Central Asia is untrodden by the gospel messenger. The day of opening is not far distant. The railway is reaching north, west, and east from Hindustan. A few hundred miles of track is pointing from a Chinese port into the heart of that empire. A railway from Jerusalem will ere long cross the Syrian desert, and iron bands will link the rivers of Babylon with the Yellow Sea. Is the Christian world awake to its mighty mission?

# OUR MISSION FIELDS.

## *CHINA.*

### Interesting Work.

DR. E. H. HART, who is giving such eminent satisfaction as physician in charge of the hospital in Suchow, writes encouragingly as follows:

"A few words to let you know that our work is progressing, and not on a downward grade. When I first assumed the charge of the hospital I was very much afraid the work would run down, owing to my little knowledge of the dialect spoken here, which is anything but like what I was accustomed to hear up in Kiu-kiang, where my early missionary efforts were made back in the seventies.

"I am glad to say that there has been a steady increase in the number of patients who come here to be treated at the dispensary. I am taking direct charge of both first and second class patients. Our in-patient work is improving; last week we treated over thirty in-patients. Here it is that a hospital can do good work. We can come in direct contact with our patients at any time, and bring religious influence to bear on them. We ought to have a regular hospital chaplain. I shall bring this question up at our next meeting, although I have spoken of it to several members of our mission. It would be a good way, I should think, to use some of the young men who are being trained for the ministry.

"In addition to our work here at the hospital we have opened up a dispensary at Soon Hong in the city, where Mr. Anderson's chapel work is located. We go over three times a week in the afternoon, thus avoiding conflicting with work at the hospital. So far the clinics have been small, but the outlook seems bright. This is a place where we ought to do a good work when the people become better acquainted with it.

"The work is becoming more interesting as the days go by, although we are not doing as much as we ought to do. When Dr. Park returns it would be pleasant to have a colleague come with him to engage in the work so that it will extend rapidly, and in case one should leave there would be one here to fill the gap."

### A Wide and Open Door.

REV. C. F. REID, of Shanghai, who is one of our most devoted and effective missionaries, gives an interesting account of a trip to North China. He writes from Tientsin, April 21:

"I am just back from a trip to Shanhai-kwan, and am to leave for Peking to-morrow night, in company with Mr. Bostwick, of the American Board.

"I have never enjoyed a trip in China more than I did the one to Shanhai-kwan. I left Tientsin last Tuesday morning, in company with Miss Dr. Terry and Miss Wilson, of the M. E. Mission, and about 5 P.M. the same day we were at Shanhai-kwan. Just think of plunging across the country in a well-appointed railroad car, a hundred and seventy-three miles in one day, and all this in China. Surely things do move, even in this petrified old empire. At Shanhai-kwan we were met by Bros. Pyke and Hobart, of the M. E. Mission, who were out on an itinerating trip, and they gave us a hearty invitation to join them. That night we slept on a *kang* in a native house, and in the morning we all took carts, and passing out through the Great Wall, which meets the sea at Shanhai-kwan, started for one of Brother Pyke's stations, some thirty miles to the north. The name of the station is Chien-wé. It is a small town in Manchuria, where there are several Christians. We had a most interesting time with them on Thursday. Brother Pyke baptized two young men and received four new probationers. I have rarely been in more spiritual meetings. On Friday we returned to Shanhai-kwan, and on Saturday I returned to Tientsin, so as to be in time for

my engagement with Mr. Bostwick, with whom I am going to Peking.

"To say that I am delighted with the outlook for work along the line of the railroad only feebly expresses what I feel. The first fifty miles after leaving Tientsin is through a desolate alkali plain, which is subject to annual floods, and which is very thinly inhabited; but after crossing the Hun River begins to improve, and by the time you reach Tung Shan, twenty-five miles farther on, you enter into a fine rolling plain, very fertile and thickly studded with towns and villages. This continues straight away to Shanhai-kwan, a distance of a hundred miles. Shanhai-kwan is a city beautiful for situation, with the sea in front and the everlasting hills behind. It is bound to be, in the near future, one of the most important cities of North China. Brother Pyke, who is the presiding elder of this Lauchou District, says that there are, at the lowest estimate, a thousand towns and villages between Tientsin, and Shanhai-kwan, in only fifteen of which has work been begun."

### Work that Will Tell in Results.

THE report of the District Conference, which is furnished us by Rev. D. L. Anderson, of Suchow, is full of promise. The patient seed-sowing of our China missionaries has not been in vain.

"We are just through with our District Conference; it met at Nanzing. It was a good meeting all through. We had good reports from every part of the district, and the preachers, both native and foreign, were all in good spirits and deeply interested in their work. The discussions of the Conference showed that our younger preachers especially were measuring up to the demands upon them. They have thoughtful views of the work, and can appreciate plans and methods. Our younger men will be something more than strict chapel preachers; they are getting hold of the truth that they are not simply to preach to men, but, like the Master, to go after them, and seek and save the lost ones. There is more earnest, intelligent work being done in this district now than ever before, and it will tell in results. The District Conference was a great help to us all, and especially to Brother Hendry's infant church. Large crowds of outsiders also attended the preaching daily, and sat quietly listening to the word. The meeting was continued after we left.

"You will be in the midst of the General Conference when this reaches you. I trust the Board will be able to help us somewhat in the matter of a man or two.

"Buffington College is becoming more important each year, and is doing much for our general work. It was impossible to give our young preachers the necessary training without more help; so I transferred Brother Gray to the school."

## *JAPAN.*

### "Why Doesn't Somebody Go Tell Them?"

MISS GANIA HOLLAND, who has been doing such excellent work in the Girls' School at Hiroshima, Japan, reëchoes the thought that comes to every one interested in missions when the vast numbers and the great need of the heathen are more fully realized. We quote in full a recent communication from Miss Holland, with the prayer that other hearts may be touched and stirred, not only for the moment, but so deeply as to cry out, "Lord, what would'st thou have me to do?" Then when the answer comes, as come it will to all who seek to know his will, may he give strength and courage to do it:

"Shortly after our arrival in Kobé, just one year ago, I attended the District Conference, which was then in session. I found at these meetings very good congregations, and great interest manifested by the Christian natives. I was much pleased on being told that nearly every person present was a Christian. I had seldom seen larger congregations in our little country church near my home in Kentucky; and seeing such a congregation of Christians gathered together in a heathen land was quite a happy surprise. I thought, 'What a hopeful outlook!

Surely only a few years, and Japan will be a Christian nation.' But I had not stopped to compare that little group of Christians with the population of that city, nor did I have any idea of the amount of work to be done.

"On the 8th and 9th of May I made a trip through the Inland Sea from Kobé to Hiroshima, where I went to begin work in Miss Gaines's school. There were more than twice as many people on the steamer with me as were in the congregation in Kobé, and I doubt if there were ten of that number who had ever heard the gospel. On either side of us the shore was dotted with villages, and I was told that in many of them there was not a single Christian, but thousands who had never heard of Christ. 'Why doesn't somebody go teach them?' I asked. The answer came: 'There is nobody to go.' Think of it! Thousands who have never heard of Christ, and nobody to go and tell them. How I longed to say to Christian friends in America: 'Come over and help us! come over and help us!' I then began to realize the amount of work yet to be done, and the longer I am here the more forcibly I am impressed with its greatness. Indeed 'the harvest is great and the laborers are few,' but while we have the prayers of God's people, and Christ as our Leader, we can surely accomplish great good in his name. We need not only more missionaries, but more earnest, zealous native helpers. Pray for us, that we may have them. I heard a missionary say only a few days ago: 'My work is very encouraging, but Oh, how we need helpers! There is enough work in the bounds of my circuit to keep ten men busy.' Here in Hiroshima the work has not been specially encouraging, but just now I think the interest is increasing. Our Sunday schools, which have been on the decline, are improving. We have larger congregations at church than we had a few months ago, and the work at the chapels seems very encouraging just now. Each Sabbath I go to Sunday school and church in the morning, and in the afternoon I have a little Sunday school composed of children gathered in from the streets. I have now only about thirty children in this school, but the number has been even lower than this. The Sunday school at Benton, Ky., of which I used to be a member, sent me about three hundred picture cards last Christmas, which have been a great help to me. After this I go to one of the street chapels to assist in the singing. The other six days I have school work.

"Our school is not so full now as when Miss Gaines left us. Some of the girls did not return after the summer vacation, and some of the day pupils have moved away. We have some new pupils this year, but not enough to fill all the vacant places.

"In some particulars the work seems very discouraging, while in many others it is very encouraging, and with these evidences of the Lord's presence we thank God and take courage."

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## "The Word of God Alone Has Power."

Rev. C. A. Tague, writing from Hiroshima, Japan, rejoices that he has at last received the passport which permits him to labor in that large city for the salvation of souls.

The greater part of his time is given to study of the language, but in addition to that he teaches six hours each week in an English school for young men. There are twenty young men in the school, and Brother Tague hopes to impart to them some knowledge of the higher life as well as instruction in English. He has organized a Bible class, and twelve or fifteen young men have been gathering to hear of "Jesus and his word." He says of this class: "I do not know much Japanese, and the young men know but little English; but somehow, though I do not attempt to explain it, I get them to understand. If any one doubt it, he need only look into their faces to be convinced. American students, understanding every word, could not be more interested than these young men. Of application and exhortation there can be as yet but little, but I know the Word of God alone has power, and am content to leave the bare Word with them, convinced that in due season it will produce an abundant harvest."

# MEDICAL MISSIONS.

## The Medical Missionary.

On no point is our modern information more explicit than on the amount of suffering which is everywhere the result of native methods of medical treatment; and in little more than half a century the Church, waking up at last to see that in order to do her Lord's work she must adopt her Lord's methods, has increased her number of medical missionaries from something under 10 to 359, 74 of whom are women, all pledged to obedience to the Master's double command, "Heal the sick and preach the gospel." But what are they among so many?

We are all painfully aware of what sickness means among ourselves: the physical suffering, the torturing anxieties, the upset of plans, the incapacity for bread winning, the day and night watching, the ups and downs of hope, and ofttimes its slow and anguished abandonment, and much besides; but we also know what it is to have at command the skill, kindness, and devoted attention of the most generous of professions, with every expedient for alleviating suffering which modern science has devised. We know how every thing which can tempt the appetite or give even temporary ease is procured at any cost; we know the patient self-sacrifice of friends and relations, the tender touch, the sympathetic tones, the ransacking for our benefit of all the sources of comfort and interest, and the skill and expedients of that modern blessing, the trained nurse. With us the sick person becomes temporarily royal, and the sick-room sacred ground. Every voice and footfall is hushed, bells are muffled, ordinary occupations are suspended or modified, the patient is the pivot on which for the time the household revolves, and all that is choice and beautiful finds its way to the sick-room. With all the sorrow and suffering of illness among us it is often a time of singular revelations of depths of tenderness previously undreamed of, of beauties of self-denial in commonplace characters hitherto unsuspected, and of abounding kind-heartedness among many who were formerly strangers. And to the credit of the Christianity which has enlightened us, it must be added that our noble medical charities are open, like the Great Physician's compassion, "without money and without price," to the lonely and outcast poor, and that those who from various causes cannot be cared for in their own homes receive in our magnificently equipped hospitals every attention which it is in the power of our best physicians and nurses to bestow. Above all, the pious ministrations of ministers and Christian friends soothe and strengthen the spirit; a peace which passeth understanding possesses the believer's soul; and when human help is vain, the rod and staff of the Good Shepherd are at hand amidst the swellings of Jordan, and the Saviour's voice speaking of life and resurrection is heard above the footfall of the King of Terrors as the soul passes unharmed unto Him "who hath abolished death, and brought light and immortality to light through the gospel."

But what does illness usually mean in non-Christian lands? We must remember that throughout the greater part of the heathen world illness is believed to be the work of demons, or, more correctly, a form of demoniacal possession, and a sick person is an object of loathing as well as of fear. The house is regarded as polluted by his presence; in many lands he is removed to an outbuilding, where he is supplied once a day with food and water, and he is shunned by his nearest relations.

If his healing is desired, the doctors and priests are summoned; gongs and drums are beaten; fires are lighted as the centers of diabolical dances, accompanied by frenzied chants; incantations and exorcisms are resorted to; the stomach of the patient is beaten with clubs to drive out the supposed demon; he is subjected to untellable tortures; and often, when the malady be-

comes chronic, or is severely infectious, he is carried to a mountain top or river bank, supplied with a little food and water, and is left to die alone.

In the case of women, and especially of the secluded women, the barbarities inflicted by those who profess to attend them in sickness, the *dhais* and others, cannot be related here. It is enough to say that native midwifery abounds in ignorant and brutal customs, which in thousands of cases produce life-long suffering, and in many fatal results. It is not unusual in polygamous households for discarded or uncared for wives to bribe the midwife to inflict such an injury upon the favorite wife during labor as shall render her incapable for further child-bearing.

In Africa, as is well known, the "witch doctor" not only inflicts horrible barbarities upon the sick, and infinite wrongs upon the innocent, but it is less well known that in comparatively civilized Asia the native systems of medicine are usually mixed up with witchcraft, astrology, and demonologgy, and are compounds of empiricism, superstition, and ignorance, and nowhere more so than in China. I by no means intend to say that there are no efficacious remedies in the hands of native doctors, or that their methods are always intentionally barbarous. Much of the barbarity is the result of gross ignorance and superstition.

In all countries a belief in the efficacy of certain idols, shrines, stones, trees, or waters prevails; and no Buddhist, Hindu, or Moslem would spend an hour of the day or night without a charm, amulet, or talisman, purchased from the priests, around his neck or arm, with the object of warding off sickness. The shrines of the medicine gods of all nations are sure of votaries and offerings, and even in modern Japan the red lacquer medicine god Binzuree is universally resorted to by and for the sick, the method of invocation consisting in rubbing with the finger that part of the idol's person which corresponds to the afflicted part of the patient. Of sanitary and antiseptic precautions in sickness these people have no knowledge, and their wounds, whether natural or artificial, are in hot weather alive with maggots. The alleviations which in Christian countries mitigate the sufferings of the dying are unknown to them, and they regard death as the triumph of a supposed demon. Amid beatings of gongs, drummings, shoutings, and incantations, with their dying thirst unassuaged, and with their nostrils filled with a mixture of aromatic herbs and clay, or with the mud of the sacred streams, our heathen brethren and sisters are passing in an unending, ghastly, reproachful procession into Christless graves at the rate of forty-three million a year. Ghastliest and most solemn thought, that for every minute in which we have been assembled here eighty-three Christless souls, from deathbeds such as these, have passed into the presence of their Judge and ours. Their physical woes justly move us, but their Christlessness and hopelessness have an infinity of piteousness. Over their sick beds no Divine Comforter broods, no revelation of the Fatherhood of God or the Brotherhood of Christ has reached their ears, or one glimmer of that light which He who is the "resurrection and the life" has shed on the future of the human spirit. Where are our agonizing prayers? where is our heart-brokenness? where our great personal self-denials for the heathen?

"Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain," groans the prophet Jeremiah. When St. Paul wrote of those "whose end is destruction" it was on a page blotted with his tears; and when He who alone knows what destruction is, beheld the city which was to reject him, his tears flowed over its self-chosen doom.

Nearly all doors are now open to the medical missionary. Who will enter in, of you my Christian sisters? The person of the hakim is everywhere sacred. It is the glorious work of the missionary physician to overthrow those barbarous systems of medical treatment to which I have briefly alluded, and to substitute for them

the scientific methods, the skill, and the suavities of European medicine, as well as to inculcate tenderness for suffering and reverence for human life; and to our medical sisters is the special honor given to enter the domestic Bastiles of the East with healing and light, and to make an end, by their skillful and beneficent methods, of the barbarous practices of native midwifery and of the many remediable sufferings of our own sex. But is it as the missionary physician, "the Hakim in Christ's likeness," "the Hakim with the Bible," that the medical missionary follows in the Master's footsteps. He must subvert worse systems, even, than those of the native treatment of disease.

In the dispensary, the home, and especially in the hospital, he has opportunities which fall to the lot of no other, of awakening a sense of the disease of sin—of sin which cannot be atoned for by penances, pilgrimages, or gifts, or washed away by ceremonials, ablution, and of gently opening the blind eyes to the love and atonement of Him whose servant he is. In Moslem and Buddhist lands the evangelistic missionary is unsought, unwelcomed, shunned. He must create his work by slow and persevering toil, and at the best he rarely reaches the undercurrents of the thought and life of the people among whom he dwells.

In the case of the medical missionary the work seeks him, claims him, pursues him, absorbs him. Crowds, compelled by the grip of pain, throng around him, and as soon as his stammering tongue can speak of Jesus his audience is ready to listen. Without effort he learns the inner lives, the religious ideas, the superstitions, the social difficulties, the criticisms on Christianity, the pressure of circumstances, the ignorance, and the cravings of all classes; and some at least of those who have learned to love and trust the servant are won to love and trust the Master.

In a survey of many mission fields, and of vast, unevangelized regions, especially in Asia, where Christianity comes into contact with Islam and the higher philosophical non-Christian systems, I have come to think that the multiplication of male and female medical missionaries is the most important work in connection with missions which lies before the Church, as well as the most blessed form of missionary effort to which young men and women who are consecrated to foreign service can aspire.

Bodily suffering and spiritual blindness are calling with an exceedingly bitter cry for the healing life work of consecrated men and women, but the need can be met by the consecrated alone. For the half-hearted, the indolent, the doubting, the selfish, and the unloving there is no call and no room. There must be the "double qualification," intense love to Christ, and intense love for those for whom he died.

In conclusion I desire to emphasize my unqualified testimony to the value and power of medical missions. To my thinking none follow more closely in the Master's footprints than the medical missionary, and in no work are the teachings of Christianity more legible and easily recognized. The true missionary doctor witnesses by his life work to Christ the healer, and is an epistle of Christ; translating Christ's love and teaching into object lessons which all can understand.

Once again the lame walk, the deaf hear, the blind see, to the poor the gospel is preached, and if the lepers are not cleansed the miseries of their condition is greatly mitigated.

In looking back upon medical missions in different parts of the world, I cannot recall one where the physician was truly "a Hakim in Christ's likeness," which was not healing, helping, blessing, making an end of much of the cruelty which proceeds from ignorance, softening prejudices against Christianity, opening closed doors for the gospel, and while pointing to the cross, which is elevated for "the healing of the nations," telling in every work of love and of consecrated skill of the infinite compassions of Him who came "not to destroy men's lives, but to save them."—*Isabella Bird Bishop.*

# WOMAN'S WORK.

## Wanted, a Doctor!

WHAT, more doctors! when already we are overdone with them, and when the problem how to make a living is one which every fresh doctor finds it harder to answer. No! there is no need to appeal for this country of ours; it is of another land far over the seas that we are thinking—the land of pigtails and of yellow skins, of ancient literature and of filial reverence, which with all its learning is still in many ways the land of barbarism and most assuredly the land of quacks. One might well expect that in such a land as China the system of medicine would be thoroughly developed, and hospitals and medical schools be in full swing of work; on the contrary, we find Chinese medical books gravely asserting that each wrist contains three pulses, each one indicating the condition of a different organ in the body; hence a patient expects the physician to feel both pulses, and having felt them to be able to diagnose the case without further discussion of symptoms. We hear that ground tigers' teeth is an excellent tonic; that an infusion of crushed cockroaches is a useful remedy; that common grass pounded makes a good external application for almost any kind of sore or bruise; that road scrapings may be used in the same way; while many other much used remedies are to us amusing from their futility, or disgusting in their nature. The more horrible the concoction and the larger the dose the better pleased the patient seems to be. Of course it is the merest quackery; if at a loss for a livelihood, what more easy than to start practice as a doctor; and yet this most unlearned gentleman, when set up with huge round spectacles and flowing blue robes, and withal great gravity of countenance, presents a somewhat imposing appearance, and one is not surprised to find his patients swallowing with the utmost credulity whatever nauseous doses he may choose to prescribe.

And is this the only chance for healing open to a sick man in China? No, he may appeal to the idols for relief. It is no uncommon thing to see an idol, tawdry, dirty, old and battered about, seated in his red sedan chair, borne by four noisy, shouting coolies through the streets, an attendant or two beating drums or carrying tattered flags, till opposite a house in which a sick man is lying; there the idol is shaken to and fro, up and down, incense is burned, the priest mutters prayers, and amid all the hubbub and confusion one wonders that the patient does not die from sheer exhaustion.

Happily there is a third course open to the sick man in some places: mission hospitals are increasingly useful every year; and it is for their augmentation that we would plead. What it means to a patient, physically, to leave his narrow, dirty, comfortless home, and come to the large, airy, clean hospital wards, where he receives all proper care and medicine, can hardly be imagined; what it may mean to him spiritually is still more strange and beautiful; in very many cases the change in each direction is one from death to life. The out-patient, too, is wonderfully benefited—suitable dressings properly applied, medicine and advice carefully given, the quiet waiting hour when the gospel story is lovingly and earnestly pressed home—these all give many a one in China to-day cause to say, "Thank God for the mission hospital." We could tell many tales of wonderful deliverances to body and to soul, and could point to many of our best and noblest Christian men and women, who declare with heartfelt thanks to the Giver of all good that it was in hospital they first heard the glad tidings of salvation. And now what special part or lot have women in this matter? Just this, that the need for medical work is far greater in their case than in men's, and yet it is far less easy to accomplish. A Chinese woman living in a town scarcely

EMORY UNIVERSITY 32848

ever goes beyond the walls of her house and courtyard; her feet are bound, her conditions of living are altogether most unhealthy; it is small wonder that her thin, pale face bears constant testimony to the ill health from which she usually suffers. This she learns to bear in silence, if not with indifference; for how can a woman who thinks it is improper to go through the crowded streets, and rarely speaks to a man except those of her own household, find her way to the hospital, and there describe her symptoms to the foreign man, with his ring of young Chinese students standing around, listening attentively.

In the ports the poorer women are learning that they will get nothing but good by going to the hospital, and some few of the well-to-do families will send for the doctor in a case of absolute emergency where it seems quite impossible that the patient will recover, and they resolve to give her this last chance. But the large majority of the women would still rather die than to let the man doctor go thoroughly into their case, and many are the pitiful tales we hear of sufferings greatly augmented and prolonged, and lives lost which, so far as we can tell, might have been saved by timely skilled attention. Specially is this the case at the time of woman's greatest need, when many young mothers and their infants lose their lives for lack of proper care; while many who do not succumb yet trace years of suffering to the ignorant and unsuitable treatment received. The usual attendant at these times is an elderly very ignorant woman, of some little experience perhaps, but quite unable to cope with any thing at all unusual; to call in a man to such a case is of course not to be thought of, except by a very few of the more enlightened. But if there be a woman doctor available the case is altogether different. Women who have not been outside of their own courtyard for years will gladly find their way to her house, undertaking a toilsome walk, even a trying boat journey, waiting with patience till their turn for attention comes, and then pouring out every detail of their trouble to the willing ear of a friend who is a woman like themselves. In the better class homes she is welcomed gladly and trusted implicitly; often, indeed, if she be not fully qualified to treat a serious malady, she is forced to confess her inability to help, a confession which is probably misconstrued as ill will, for that this learned friend can possibly be ignorant on any point seems to their simple minds incredible.

Young medical women of England, looking for a practice, perhaps yearning for a sphere, turn your attention to China where you may have patients from morning to night; patients who will place the utmost confidence in your skill, who will reward you with their warmest love, and and whose hearts, made tender by your love, will listen to your words about the Great Physician, and it may be receive from him healing for their poor sin-stricken souls.

Medical missionaries, male and female, are needed urgently all over China, and an immense field of usefulness is open to them. But we have in our minds one particular corner of the great empire, a large, thickly populated district near Amoy; the people are friendly to foreigners; a little itinerating medical work, done by unskilled hands, has already proved the eagerness of the women to receive and be helped by a medical sister; and as soon as the worker comes forward she and another lady will be established in the district city, there to be centers of hope to thousands of poor women, rough indeed and ignorant, not particularly attractive at first sight, but warm-hearted and easily accessible, and above all, sad and suffering. We who love the Master and strive to follow him need no better reason for stepping forward—they need us; they, though all unconsciously, are crying for the light and peace and comfort that we possess. Can we withhold it? Shall we we not rather gladly answer, "Here am I, Lord; send me."—*London Missionary Society Woman's Work.*

# THE SUNDAY SCHOOL.

## Missionary Beans.

UNCLE RALPH was a missionary just come from China to spend a few months with the dear ones at home. Dear Uncle Ralph, everybody loved him, and he loved everbody too. It was not long before the little ones had him prisoner. "Why," said Uncle Ralph, "here you are, you youthful treasures. Where have you been all the morning? What do you want now?" "A story," cried Paul. "Please, uncle," put in Kitty. "Well, well, is that all? But I've told you all about the little Chinese boys and girls. What can I tell you next? Come, sit on my knees and you shall have a true story."

"Many years ago there lived on the banks of the Ohio River a little lad and lassie. They were good children, but very poor. Their father and mother had died and gone to live with Jesus. These little ones lived with an aunt, a Mrs. Price, who did all she could for the little orphans, she being poor herself. Mrs. Price was very careful that the little ones went to church, even though they had to go barefooted. She thought, 'If I cannot give them gold and silver, I can have them learn of the love of Jesus.'

"Several times a year the people had a missionary meeting. Old and young brought money, so that the gospel might be taken to the heathen. Generally the children had a few pennies, but at one of the meetings they did not have even a little red penny.

"'What shall we do? I want to give something to the Lord for the heathen,' said the little fellow. 'And I too,' said his sister, the tears rolling down her pale cheeks.

"'Brother, let us ask the Lord to give us something for his people far away.' So the two little ones got down on their knees and asked the Lord to let them do something for him too.

"Did the Lord answer their prayer? O yes, and in such an odd way, too. The little ones were walking along the street when along came Farmer Brown and his wagon, loaded down with bags of corn, wheat, and two bags of beans. Now it happened that one of the bean bags had a small hole in the bottom, and some of the beans took a notion to fall out into the road. As soon as the children saw this they told the farmer; but he did not care for the beans, and after fixing his bags drove away, leaving the children looking at the beans.

"'What pretty white beans!' said the little fellow. 'I wonder what they are called.' 'Missionary beans! missionary beans!' cried his sister in delight. 'So they are, sister; this is the answer to our prayer. Let us pick them up, you in your apron and I in my cap.' So for a long ways they picked up all the beans one by one. 'I wonder how many we have; let us go home and measure.' When they got home aunty heard the whole story. 'The Lord be praised! now you have something for the mission,' said Mrs. Price. The children tried very hard to sell the beans, but no one would buy them. 'My dears,' said Mrs. Price, 'I think the Lord wants those beans for some other purpose. We will wait and see.' The evening before the missionary meeting the beans had not been sold. 'Brother, do you know what I shall do with our beans? I shall take them to church and put them on the plate when the man comes around for the collection. We haven't any thing else; must give something to the Lord. If they are in God's house, he will make some use of them, I am sure.' So said, so done; the beans went to church, as missionary beans should. They were carried with fear and trembling. Little sister was sure something would happen to her precious little basket. All during the service she threw shy glances at her brother. At last all the people sang, 'Give, Freely Give,' and the collection was taken. How the plates filled with

silver and gold. 'You give him the beans, and I'll give him this,' showing her a note in which was written, 'I give myself,' with his name written underneath. As the collector drew near our little ones their hearts went pit-a-pat. When the basket and note were given him he stared at the children a long time until the little sister began to cry, but he soon understood. These children gave all they had. After the people heard what had happened, how they shouted. 'I move that these beans be sold at a good price, and only to those who will plant them to raise missionary money.' The beans sold like hot cakes—sold for five dollars and fifty cents. A good old man offered to take the little brother to train as a missionary, and he has now been teaching for many years in China.

"Do you know who those children were? Well, since you cannot guess, I must tell you. The little sister was your mamma, and the little brother your Uncle Ralph." "Why, uncle," said Kittie; "Goodness sakes!" said Paul. Just then the bell rang for lunch, and all three went to the house.—*Missionary Messenger.*

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## Idol Worship.

BECAUSE you live in a land of gospel light and liberty, you have never been disturbed by such scenes as some of your tropical readers witness daily. It is of one of these that I wish to tell you.

One afternoon, when on my way to a village with my Bible women, I noticed a a party of three walking slowly toward the temple of the village goddess Durga. The man was leading a sheep, one woman was carrying a brass plate containing fruits, and the other had a new quaka in her hand. The cause of such a visit to the temple was this: The man had had an attack of smallpox, and upon recovering was about to offer a sacrifice to this cruel goddess, that had, as he supposed, sent the affliction.

We changed our plan of work for the afternoon, and went to the temple to see the idol worshiped. Upon entering, the worshipers washed the idol, then they daubed saffron on its forehead, shoulders, hands and feet. After that, on the same parts, they rubbed over the saffron a mixture of alum, lime juice, and saffron, which when mixed together becomes bright red. Then they sprinkled a little sandal water on the idol, placed a few white flowers about it, and presented the new quaka. They now placed before Durga rice and curry, two small cakes made of rice flour, and two balls of rice flour with split peas inside, fried in ghee. On another plantain leaf uncooked split peas, a few pieces of cocoanut, pieces of sugar cane, and a few sweet potatoes. One of the women sprinkled water around the last leaf, and the other did the same to the leaf on which they had placed the rice, etc.

The three persons in turn touched the feet of the idol, and immediately placed their hands to their breasts, saying: "You have saved us from this danger, be pleased to accept our offering and protect us in the future." Having thus worshiped, they came out to prepare the sheep for the offering. Before killing it they washed its head and feet, and then daubed saffron on it. This they did to purify it. The man raised the sheep before the idol and immediately placed it on the ground, and at once its head was struck off with one blow. Several passers-by had stopped to look on, and some of the more interested ones came into the temple. Now that the ceremony was over, all that had been offered to the idol was taken from it and distributed among the few who had assembled. The women offered my Bible women some of the fruit, but they refused it.—*Canadian Missionary Link.*

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DURING the terrible floods in Tokushima, Japan, in July, 1892, the home of a Christian lad of seventeen was inundated. Immediate escape was necessary, but in the moment of snatching up any valuables that might be saved the boy's first thought was for his Bible, and after fastening it round his neck with a string he waded, waist deep in water, to a place of safety.

# EPWORTH LEAGUE.

## Notes on the Congo.

THE Congo Independent State comprises the greater part of the immense basin of the Congo River. This State was founded by Leopold II., king of the Belgians, and has 1,508,000 square miles of territory, and the estimated population is between forty and fifty millions.

For one hundred miles from its mouth the Congo River is navigable, then for more than two hundred miles it rushes through tremendous mountain gorges in a series of cataracts and falls. Stanley Pool is the starting point of the upper half of the Congo, which is navigable for more than a thousand miles.

Through the cataract region travelers are taken in hammocks made of thick canvas cloth, and suspended from a bamboo pole, with a man at each end as carrier. All goods for transportation are packed into sixty pound loads and taken by men, as there are no beasts of burden, and only recently the new railroad, which is in process of construction, has been completed for thirty miles. The roads are narrow, zigzag foot-paths winding around great rocks, over hills and young mountains, and through the plains and valleys. In going to and fro the traveler often sees elephants, buffaloes, deer, and monkeys, while the more dreaded leopard prowls around at night in search of sheep, goats, etc., for food. Snakes allow themselves to be seen occasionally.

In the line of real pests, centipedes, chigoes, white and red ants, or drivers, are the most dreaded. The bite of the centipede is painful and poisonous. The chigoe is a small creature which looks like a flea. Instead of biting he enters the flesh, especially the feet, and when completely covered by the warm skin he begins to enlarge until a tiny sack is formed, and if left long enough instead of the original chigoe there come out of this sack dozens of full-grown chigoes, each one eager to increase his kind in a similar manner. All decent people keep themselves free of them, but the lazy, nude waifs found in in every town and village allow their toes to be eaten off, and their feet, elbows, and fingers to remain in a chronic state of sores, caused by these creatures.

Tin trunks and tin-lined cases are used in Congo, for white ants devour everything like wood, cloth, shoes, etc., which they can find. Travelers have awakened in the morning, and found shoes and other things left on the ground in their tents the night before totally destroyed. The ants go through houses, eating the heart out of timbers, boards, etc.

The red ants, or drivers, are somewhat different. They are often seen crossing the paths. They are large, with a pair of pincers in the head; and let them once close together, they do not let go, but have to be pulled apart by main force. All kinds of food and insects are swept away by them. In passing through a locked fowl house where the victims cannot escape, only feathers and bones are left to tell the story. Natives sometimes get rid of their prisoners by putting them in the drivers' march. The climate of the Congo is very trying, and fevers are inevitable, but not necessarily fatal. All foreigners, and natives too, have their share of fevers.—*Nora Gordon, in Messenger.*

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## Eastern Ideas of Mercy.

"BETTER raise her or not? What do you think?" The questioner was a Chinese farmer. We had been preaching in his village, and he followed us away from the crowd to make this important query. The creature whose fate was undecided had been recently born with an extra toe on each foot, hence his dilemma. Farmers at home are sometimes in doubt in regard to animals a trifle deformed whether or not to raise them, but did you ever know a farmer in America to go about asking advice whether to rear his little baby girl, or to take a fan and fan away

the breath that God had breathed into her nostrils so that she had become a living soul. The explanation that fell upon our ears was: "I have a female child, and she has six toes on a foot; many of the neighbors tell me I had better not raise her; her feet can never be made to look well. What do you say?" I said, of course, that this child was given him by the God of heaven; to kill her was murder, a great sin, and one for which he must give account at the judgment day. The Chinese, most of them, believe in a judgment. This seemed so unexpected that he turned to Elder Khong, hopelessly puzzled, and asked, "What does the teacher say?" "The teacher says it would be very wrong for you to kill your child; our religion teaches that." "O-o-h! that's it." And he turned away with the air of a man who has heard some new thing.

The "neighbors" were many of them Buddhists, who were earning merit by vegetarianism, thus not causing the death of any animal; but their merciful creed had not included girl babies in the list of animals to be spared. I noticed a similar contrast a few days ago. The body of an infant floated by the boat, and some of the men thought it a huge joke, poked it with a bamboo pole, and indulged in heart-sickening merriment. A little later one of them appeared leading by a small straw rope a turtle he had found in a rice field. Turtles here are caught and sold, not to men who can afford turtle soup, but to men who can afford to earn merit by "releasing life," as taught by Buddhist priests. This one had been thus a savor of blessing to some purchaser, and was wandering back to his home; the men consulted as to what disposal they should make of the prize, when the one who before had seemed the most abandoned of them all, with a look of real solemnity on his face, insisted on the creature's being let go; down he plunged, his fate watched with genuine interest by those who had only heartless jests for the human body in the same place a brief hour before.

The denunciation of the Chicago stockyards as a blot on the nineteenth century, by a visitor from India, amuses us in the far East; we wonder if any one asked the man what his attitude had been in the past toward hook-swinging (now being revived) and other features of the suttee and Juggernaut variety, pertaining to the worship practiced in the land of his birth. Now that so many are studying Buddhism, we shall be glad to know from them why it is that the religion that deceives men with the promise that they can get merit for their immortal souls by sparing animal life in the lower orders has done so little for human life, and why its votaries are so callous respecting human suffering and the taking of human life.

We on the mission field are reminded of one who was said to have been a "murderer from the beginning," and incline to give him a share in this; but at home that theory seems to be unpopular. The fact remains, however, that in lands where Buddhism reigns there is a pressing demand for men to teach the truth our Master taught, "Ye are of more value than many sparrows."—*Rev. J. M. Foster, in the Helping Hand.*

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ONE department of the Epworth League has a beautiful name, that of "Mercy and Help." What it stands for is set forth by one chapter which "during the past year made 258 calls upon the sick, aged, and needy. A sewing society was formed, and garments were made for a family of motherless children, and also clothing for a child wishing to attend Sunday school. Watchers were furnished for the sick. An old lady who had no means of support was aided by having her house-rent paid, eatables carried to her, and her chores done. A pound social, in connection with Christian Endeavor, was given, the proceeds for the benefit of the poor." —*Missionary Review.*

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I FEEL that we ought to strike out from Christian conversation and writing the terms "hopeless" and "discouraged."—*Joseph H. Neesima.*

# OUR FELLOW-LABORERS.

## Turkey.

THE present Sultan of Turkey is Abdul Hamed II., who is the thirty-fourth in male descent of the house of Othman, the founder of the Ottoman Empire. He is now just fifty years of age. The twenty-one millions of people whom he rules directly are composed of 16,000,000 Mohammedans and 5,000,000 nominal Christians, the latter including Armenians, Greeks, Bulgarians, and Syrians, and other minor sects. The Koran is regarded as the supreme law of the empire. There are within Turkey proper 2,120 mosques, 379 of them being in Constantinople. The number of Moslem clergy is given as 11,600. An illustration of the close connection between the Mohammedan religion and the government is seen in the fact that the State pays toward the expenses of pilgrims to Mecca more than half a million dollars annually, and about the same amount for the public reading of the Koran. In the year 1888–89, 140,000 pilgrims from all parts of the Mohammedan world arrived at Mecca.

Of the 538 missionaries of the American Board in foreign lands 184, somewhat more than a third, are in Turkey and Bulgaria. The three missions in Asiatic Turkey, the Central, the Eastern, and the Western, and the European Turkey, which includes Bulgaria, have together 19 stations and 317 out-stations. Of the 184 missionaries 64 are men; to the 122 congregations 1,033 persons were received last year on confession of faith, making their present membership 11,922. The educational work of these missions is in advance of that of most missions of the Board. There are 5 theological schools, with 56 students; there are 6 colleges, besides 41 boarding and high schools, having together over 2,100 students.

This benevolent and Christian work is far from being regarded with favor by the Turkish authorities. Obstructions of every sort are placed in the way of our missionaries. Both Turkey and Russia would be glad to drive out of their borders every evangelical Christian, and they are using every effort to that end. Have they forgotten Him "that sitteth in the heavens?"—*American Board Almanac.*

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## India and Ceylon.

AN imperial census of India was taken on the night between the 26th and 27th of February last. The results of this gigantic undertaking are not yet tabulated, but from partial returns it is believed that the population of British India proper and the Feudatory States has increased within the last decade some 30,000,000, making the present population over 280,000,000. This gives to India nearly one-fifth of the population of the globe. Materials are also in process of collection for statistical tables of Protestant missions in India, covering the last ten years. Failing to receive these tables in season for this issue of the Almanac, we give summaries of Protestant missions made in 1888 for Northern and Southern India by Dr. Grundemann, though the figures cover the year 1886. Number of societies, 40; stations occupied, 571; missionaries, 736; ordained natives, 606; adherents, 420,475; communicants, 148,497; schools, 4,905; pupils, 199,034.

It was in India that the American Board began its foreign work, the Marathi Mission having been established in 1813, the Ceylon in 1816, and the Madura in 1834. These three missions have a total of 74 American laborers, 30 of them being men. The native laborers number 1,142, of whom 250 are preachers, ordained or licensed. There are within these missions 447 places for stated preaching. The 86 churches, to which during the last year 512 persons were received on confession, have now a membership of 7,481. In the schools of all grades there are nearly 18,000 pupils under instruction. As indicating the remarkable progress of

India it may be mentioned that in the year 1890 over 450 newspapers were issued in 12 different languages of the empire, and in 1889 no less than 8,877 books and magazines were published, less than one-tenth of these being in foreign languages. In 1856 there were in India 750 post-offices, while 33 years later, in 1889, there were 17,600.—*Am. Board Almanac.*

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## The Thibetan Pioneer Mission.

THIS missionary bark may be said to have been formally launched on February 16, 1894. In the afternoon a gathering for prayer was held in the smaller room of Exeter Hall, which was largely attended. All the members of the Thibetan band were there, along with Miss Annie R. Taylor and her Thibetan attendant Pontso. Mr. James Mathieson presided, and Dr. Maxwell, a missionary veteran, said a few words of stimulating address. The meeting, however, mainly consisted of a continuous stream of intercession, in which brethren and sisters equally united because equally baptized i n the "One Spirit." What led to more than one fervent expression of thanksgiving was the cheering fact that from May 1, 1894, the residence of British subjects will be permitted in Yatung, in Thibet, in accordance with the commercial treaty newly passed between the British-Indian government and that country, so long closed against the foreigner. The public meeting on the evening of the same day was of a most enthusiastic description. Exeter Hall, if not packed, was almost filled. Miss Taylor gave a lengthened account of the Lord's dealings with her, and explained how the land of Thibet had been laid as a heavy burden from the Lord upon her heart. The meeting, while deeply touched by the narrative of her adventures in Thibet and the degree to which the element of personal danger entered into it, were even more affected by the honoring testimony which she bore to the Lord's presence with her through all. No danger or suffering or privation could even for the moment damp her joy or break her peace. In Thibet, amid the absence of every outward comfort, she carried heaven in her heart.

Five of the band—two from Scotland, two from England, and one from Norway—gave brief, earnest testimonies, after which the whole band united in singing "Anywhere with Jesus." Before the meeting closed Pontso gave an address in the Thibetan tongue, which Miss Taylor interpreted.—*Missionary Review.*

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## Statistics of Japan Missions.

THE table of missionary statistics for Japan for the year 1893, compiled by Rev. H. Loomis, of Yokohama, gives summaries as follows: Missionaries, 593; stations, 125; out-stations, 644; churches, 377, of which 78 are self supporting; members, 37,398, of whom 3,636 were baptized in 1893; shcolars in mission schools, 7,393; Sunday schools, 730; scholars, 26,959; native ministers, 206; unordained helpers, 665; Bible women, 279; contributions of native Christians, $38,705.03. Of the Church members 11,126 belong to the associated Presbyterian Churches, 11,110 to the Congregational Churches, 6,791 to the Methodist Churches, 5,157 to the Episcopal Churches, and 1,578 to Baptist Churches. The gain in Church members over 1892 is 1,864. The Roman Catholics in Japan report 46,682 adherents, and the Greek Church 21,239.—*Outlook.*

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THE work of the Presbyterian Board of French Evangelization was begun about fifty-five years ago, when there was not known to be a single Protestant among the 600,000 Frenchmen in the country. The missionary began in the homes, teaching parents and children, and conversing on religious subjects with the fathers of families. Evening schools were then begun, with the Bible as the reading-book. The operations of the Board are now carried on in Quebec, Ontario, and New Brunswick, with, in Quebec alone, 18 pastors, 12 missionaries, 7 missionary colporteurs, and 26 teachers at work, under whose ministrations a goodly number of converts have been obtained.

# FROM ALL FIELDS.

This is the showing of the London Society for Travancore, from a comparison of 1892 with 1893: Agency: Increase of 55 native agents, from 750 to 805. Evangelistic and pastoral department: Increase of 642 baptized, from 23,654 to 24,296; increase of 2,510 in entire Christian community, from 50,637 to 53,147; increase of 264 Church members, from 6,466 to 6,730. Educational deparment: Increase of 49 schools, from 363 to 412; increase of 790 boys, from 12,209 to 12,999; increase of 368 girls, from 4,184 to 4,552. Contributions of native Christians: Increase of 597 rupees, contributions, from 18,832 to 19,429 rupees. Medical missions: Increase of 7,031 cases, from 26,194 to 33,225. Press: Increase of 1,075 pages printed, from 3,307,236 to 3,308,311.—*Missionary Review.*

The London Society has a woman "who almost rivals the late Mrs. Dorothea Baker in the length of her service. Mrs. Addis and her husband founded the Coimbatore Mission in 1830. They labored together until 1861, and then retired to the hills, where he died in 1871. Since then she has sold over $50,000 worth of goods sent from England to aid various missions, and has collected over $5,000 for the Bible Society. Last year, although she had reached the great age of eighty-five years, she traveled down to Coimbatore to attend the reopening and anniversary of the Tamil church."

Rev. J. D. Hepburn, of the London Society, who died on the last day of last year of malarial fever, was the apostle of Khama's people, the Bamangwato. From 1870 till 1890 he labored uninterruptedly at Shoshong, and when Khama moved his capital to Palapye he went also, but retired, broken down in health, in 1892. Not only was the conversion of the tribe largely due, under God, to him, but the new mission to Lake Ngami owed its origin to his enterprise.

An Indian magazine states that at Dewali, in the Punjab, gambling is regarded by the Hindus as a "religious duty," and has been enjoined upon them by the priests from time immemorial as a theological dogma, the idea being that the souls of those who do not indulge in "jooa" will enter the bodies of donkeys. In the Occident the idea is mostly reversed; but to avoid calamity in the East "the simple-minded Hindu, the few educated ones excluded, tries to play the destructive game as much as possible, so that by accumulating the whole benefit derived from such playing he may be able to get rid of the donkey life in the world to come."

Lovedale Institution has an attendance of 782 pupils of all grades. These represent almost a score of tribes, and not a few come from regions hundreds of miles away. This seat of learning has a Kaffir church, with 800 members, whose pastor, Rev. Pambani J. Mzimba, "is a splendid specimen of what the grace of God can achieve in the African race." The congregation is almost entirely self-supporting, and out of its poverty has undertaken to build a $10,000 house of worship, has raised $3,000 from the field, and seeks the rest in Scotland from friends of the Free Church.

There are in Turkey many Mohammedans who are total abstainers. Yet the Mohammedans of Turkey as a whole are no more abstainers taken as a whole than any European people taken as a whole. The censors at the custom house have confiscated the *Union Signal* because it is not to the interest of the government to have the people taught not to drink liquor.

The French government of Algeria is copying medical missionary methods by sending physicians to treat some wild mountain tribes which have resisted every effort to subdue them. The experiment was very successful.

Mrs. Ballington Booth makes this declaration concerning the "slum brigade" of the Salvation Army: "These girls do not go down among the poor for a few weeks, or simply to study them. They go for life. They ostracise themselves from society. They scrub floors, they mind the children, they wash the dead, they go where the police dare not go except in squads. The power of a great supernatural love, which God has implanted in their hearts, sustains them."

When Mr. Whiteweight, of the English Baptist Mission, was home last year, he received about $16,000 from a Mr. and Mrs. Robinson for school building, chapel, etc. It was given in memory of her father and of his father. It is a valuable lesson to the Chinese to tell them that all those buildings are erected in memory of parents. They seem to think that foreigners are devoid of all filial feelings because they do not worship at the graves.

The following proclamation was issued a while ago in the province of Honan, China: "Should any one become bewitched by the foreign doctrines, and not be willing to sacrifice either to Confucius or to the spirits of his ancestors, he must be severely dealt with by his clan. His name must be erased from the family register, and his whole family driven from the province."

Li Hung Chang the viceroy of Pechile Province, has erected and endowed a medical school at Tientsin, in connection with a hospital already established. The school opens with 21 students of medicine.

The Berbers, inhabiting the four Barbary States, are not barbarians, but are the greatest and most interesting nation of North Africa. Though considered uncivilized, they are far from savages. Their stalwart frames and sturdy independence fit them for anything. Lack of homogeneity, their weak point, has split them into independent States and tribes. They are far more open to gospel effort than the Arabs.

The consul general at Shanghai has secured from the Chinese government a money payment of $40,000 to the families of the two Swedish missionaries murdered at Sung-pu. Two of the leaders of the mob have been executed, and permission is given to reopen the mission.

Hon. C. R. Bishop has deeded to the Kamehameha school in Honolulu all his property on the island of Molokai. The property includes 90,000 acres of land, stocked with cattle, horses, and sheep. Mr. and Mrs. Bishop had previously given munificently to this institution.

China honors the memory of her greatest religious teacher, Confucius, by maintaining his oldest living male descendant in magnificent state. He is honored as the highest person in the empire next to the emperor.

A million and a quarter of Christian books and tracts were issued last year by the Central China Religious Tract Society in Hankow.

It is said that in eleven of the eighteen provinces China there are 913 great and populous cities without a missionary.

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# TREASURER'S DEPARTMENT.

## Report of T. B. Holt, Treasurer of the Board of Missions.

(*Parties sending money to the Treasurer will please in every case give the name of the* CONFERENCE *from which it comes.*)

### RECEIPTS FOR MAY, 1894.

*Alabama Conference.*

| | | |
|---|---|---|
| J. B. K. Spain, Tr. | $ | 400 00 |

*Arkansas Conference.*

| | | |
|---|---|---|
| Boonsboro Ct., J. H. Sturdy | $ | 15 00 |

*East Texas Conference.*

| | | |
|---|---|---|
| Center Ct., J. D. Burke | $ | 15 00 |
| Jacksonville Sta., Albert Little | | 60 50 |
| | | $75 50 |

*Florida Conference.*

| | | |
|---|---|---|
| F. Pasco, Tr. | $ | 130 75 |

*Holston Conference.*

| | |
|---|---|
| Bluestone, J. W. Rader | $ 45 00 |

*Kentucky Conference.*

| | |
|---|---|
| F. S. Pollitt, Tr | $ 25 00 |
| Moorfield Ct., C. E. Boswell | 50 00 |
| | $75 00 |

*Louisiana Conference.*

| | |
|---|---|
| W. B. Thomson, Tr | $ 112 25 |

*Louisville Conference.*

| | |
|---|---|
| Henderson Sta., W. C. Brandon | $ 50 00 |
| Marion Ct., J. V. Guthrie | 15 00 |
| Marion Ct., J. V. Guthrie | 10 00 |
| Cloverport Sta., S. G. Shelley | 17 25 |
| | $92 25 |

*Memphis Conference.*

| | |
|---|---|
| Newburn Sta., George H. Martin | $ 50 00 |

*Mississippi Conference.*

| | |
|---|---|
| T. S. West, Tr | $ 5 00 |
| Magnolia, V. V. Boon | 25 00 |
| Leaksville Ct., W. J. Dawson | 7 00 |
| | $37 00 |

*Missouri Conference.*

| | |
|---|---|
| Geo. J. Warren, Tr | $ 467 60 |

*North Alabama Conference.*

| | |
|---|---|
| Harpersville Ct., W. McD. Howell | $ 10 00 |
| S. L. Dobbs, Tr | 46 25 |
| | $56 25 |

*North Carolina Conference.*

| | |
|---|---|
| Millard Mial, Tr | $ 166 22 |
| Tarboro Sta., S. L. Massy | 50 00 |
| | $216 22 |

*North Mississippi Conference.*

| | |
|---|---|
| Carrollton Ct., J. R. D. King | $ 16 80 |
| Hebron Ct., D. W. Babb | 31 00 |
| J. W. Luter, Tr | 25 00 |
| Como Sta., J. W. Malone | 50 00 |
| Weir Ct., T. G. Freeman | 15 00 |
| Carrollton Ct., J. R. D. King | 6 00 |
| Carrollton Ct., J. R. D. King | 3 00 |
| Brooklyn and Dublin, R. I. Allen | 5 00 |
| | $151 80 |

*North Texas Conference.*

| | |
|---|---|
| Travis Church, I. S. Ashburn | $ 138 00 |

*Northwest Texas Conference.*

| | |
|---|---|
| Cisco Sta., R. F. Dunn | $ 15 00 |
| Red Oak, R. D. Moon | 47 00 |
| Cleburne Sta., H. A. Bourland | 25 00 |
| Cisco Sta., R. F. Dunn | 15 00 |
| | $102 00 |

*Pacific Conference.*

| | |
|---|---|
| Sacramento, T. A. Atkinson | $ 25 00 |

*South Georgia Conference.*

| | |
|---|---|
| A. M. Williams, Tr | $ 864 00 |
| A. M. Williams, Tr | 188 86 |
| | $1,052 86 |

*St. Louis Conference.*

| | |
|---|---|
| Samuel Cupples, Tr | $ 1,000 00 |
| Commerce Sta., I. W. Hickman | 12 00 |
| | $1,012 00 |

*Virginia Conference.*

| | |
|---|---|
| Memorial Church, John Victor, Tr | $ 500 00 |
| Court Street Church, L. B Betty | 50 00 |
| | $550 00 |

*Western North Carolina Conference.*

| | |
|---|---|
| J. G. Staples, Tr | $ 250 00 |
| Sparta, W. H. Perry | 10 00 |
| | $260 00 |

*Western Virginia Conference.*

| | |
|---|---|
| Madisonville Ct., W. B. Chambers | $ 5 00 |

*Specials.*

| | |
|---|---|
| Miss M. Kirkpatrick, for Mrs. M. I. Lambuth's school | $ 5 00 |
| M. L. Burton, for Bible Woman in Japan | 12 50 |
| A. L. Deitrich, Sec. Y. M. C. S., Mt. Vernon, D. C. | 30 00 |
| J. R. Copeland, Loris, S. C. | 3 50 |
| I. J. Meiggs, Sec. Y. P. S. C. E., Madison, O. T. | 2 95 |
| Bishop J. S. Key, for Miss Allen | 130 00 |
| Miss Lola Ezell, Sec. Y. P. C. E. S., Chapel Hill, Tenn. | 5 65 |
| C. A. Shearman, for Dong Moh Sou | 40 00 |
| Bishop J. C. Keener, from Truxton Lowell bequest | 3,378 80 |
| Mrs. Bishop Wilson, sent to W. P. Turner, Japan. | 21 00 |
| J. A. Snarr, Macon, Mo., to educate Li Fak Sou in China | 25 00 |
| | $3,654 40 |

*Bills Payable.*

| | |
|---|---|
| Note to J. T. Curry, 6 per cent | $ 850 00 |
| Note to G. W. Winn, 6 per cent | 200 00 |
| | $1,050 00 |

## Recapitulation of Receipts.

| | |
|---|---|
| Alabama Conference | $ 400 00 |
| Arkansas Conference | 15 00 |
| East Texas Conference | 75 50 |
| Florida Conference | 130 75 |
| Holston Conference | 45 00 |
| Kentucky Conference | 75 00 |
| Louisiana Conference | 112 25 |
| Louisville Conference | 92 25 |
| Memphis Conference | 50 00 |
| Mississippi Conference | 37 00 |
| Missouri Conference | 467 60 |
| North Alabama Conference | 56 25 |
| North Carolina Conference | 216 22 |
| North Mississippi Conference | 151 80 |
| North Texas Conference | 138 00 |
| Northwest Texas Conference | 102 00 |
| Pacific Conference | 25 00 |
| South Georgia Conference | 1,052 86 |
| St. Louis Conference | 1,012 00 |
| Virginia Conference | 550 00 |
| Western North Carolina Conference | 260 00 |
| Western Virginia Conference | 5 00 |
| Specials | 3,654 40 |
| Bills Payable | 1,050 00 |
| | $9,773 88 |

## Disbursements for May.

| | |
|---|---|
| Brazil Mission Conference | $ 2,977 78 |
| Central Mexico Mission Conference | 2,731 36 |
| China Mission Conference | 677 95 |
| Denver Conference | 943 75 |
| Florida Conference | 675 00 |
| German Mission Conference | 262 50 |
| Japan Mission Conference | 2,193 94 |
| Mexican Border Mission Conference | 1,611 72 |
| Northwest Mexico Mission Conference | 1,292 49 |
| Northwest Texas Conference | 250 00 |
| Pacific Conference | 147 44 |
| West Texas Conference | 200 00 |
| Expense | 1,666 22 |
| Interest | 366 00 |
| Bills Payable | 100 00 |
| | $17,096 15 |

# MISSIONARY DIRECTORY.

NOTE.—We shall consider it a favor in case of changes of address, or corrections to be made, to be promptly notified.—ED.

*China.*

Rev. Y. J. Allen, D.D., LL.D., Shanghai, China.
Rev. A. P. Parker, D.D., Suchow, China.
Post-office, Shanghai.
Rev. C. F. Reid, D.D., Shanghai, China.
Rev. D. L. Anderson, Suchow, China.
Post-office, Shanghai.
W. H. Park, M.D., at home on leave.
Rev. W. B. Bonnell, Shanghai, China.
Rev. W. B. Burke, Sung Kong, China.
Post-office, Shanghai.
Rev. Moses B. Hill, Nantziang, China.
Post-office, Shanghai.
Rev. J. L. Hendry, Nanzing, China.
Post-office, Shanghai.
Rev. H. L. Gray, Suchow, China.
Post-office, Shanghai.
Rev. George R. Loehr, Shanghai, China.
Rev. T. A. Hearn, at home on leave.
Rev. B. D. Lucas, Shanghai, China.
E. H. Hart, M.D., Suchow, China.
Post-office, Shanghai.
Rev. R. A. Parker, Sung Kong, China.
Post-office, Shanghai.

*Japan.*

Mrs. M. I. Lambuth, Nashville, Tenn.
Rev. W. R. Lambuth, M.D., D.D., Nashville, Tenn.
Rev. W. E. Towson, Osaka, Japan.
Miss Y. M. Kin, M.D., Kobe, Japan.
S. H. Wainright, M.D., at home on leave.
Rev. J. C. C. Newton, Kwansei Gakuin, Kobe, Japan.
Rev. N. W. Utley, Osaka, Japan.
Rev. T. W. B. Demaree, Kwansei Gakuin, Kobe, Japan.
Rev. B. W. Waters, Hiroshima, Japan.
Miss N. B. Gaines, at home on leave.
Miss Laura C. Strider, Hiroshima, Japan.
Miss G. Holland, Hiroshima, Japan.
Rev. C. B. Moseley, Matsuyama, Japan.
Rev. W. A. Wilson, Oita, Japan.
Rev. Simeon Shaw, Yamaguchi, Japan
Rev. W. A. Davis, Uwajima, Japan.
Rev. J. T. Meyers, Tadotsu; post office, Kobe, Japan.
Rev. C. A. Tague, Iwakuni; post office, Hiroshima, Japan.
Rev. S. E. Hager, Osaka, Japan.
W. P. Turner Kobe, Japan.
C. M. Bradbury, Ph.D., Kobe, Japan.

*Brazil.*

Rev. J. L. Kennedy, Taubate, Brazil.
Rev. H. C. Tucker, Caixa 454 (Correio General), Rio de Janeiro, Brazil.
Rev. J. W. Wolling, Caixa 290, Sao Paulo, Brazil.
Rev. J. W. Tarboux, Juiz de Fora, Brazil.
Rev. E. A. Tilly, Caixa 384, Rio de Janeiro, Brazil.
Rev. Michael Dickie, Piracicaba, Estado de S. Paulo, Brazil.
Rev. John M. Lander, at home on leave.
Rev. R. C. Dickson, Capivary, Estado de S. Paulo, Brazil.
Rev. J. L. Bruce, Sao Paulo, Brazil.
Rev. E. E. Joiner, Rio de Janeiro, Brazil.

*Central Mexico.*

Rev. W. D. King, Avenida Balderas No. 3, City of Mexico, Mexico.
Rev. D. F. Watkins, D.D., Avenida Balderas No. 11, City of Mexico, Mexico.
Rev. George B. Winton, San Luis Potosi, Mex.
Rev. J. R. Mood, San Luis Potosi, Mexico.
Rev. K. J. Yearwood, Monterey, Mexico.

*Mexican Border.*

Rev. D. W. Carter, San Antonio, Texas.
Rev. J. W. Grimes, Monterey, Mexico.

*North-west Mexico.*

Rev. Samuel G. Kilgore, El Paso, Tex.
Rev. John F. Corbin, Nogales, Ariz.
Rev. Robert C. Elliott, Durango, Mexico.
Rev. John C. Cavener, La Paz, Mexico.

*New Mexico Conference.*

Rev. W. D. Robinson, El Paso, Texas.

*Indian Mission.*

Rev. A. C. Pickens, Ardmore, Ind. Ter.
Rev. C. F. Roberts, Norman, Ok. Ter.
Rev. J. M. Gross, Oklahoma City, Ok. Ter.
Rev. N. F. Law, Atoka, Ind. Ter.
Rev. J. L. Keener, Antlers, Ind. Ter.
Rev. A. N. Averyt, Minco, Ind. Ter.
Rev. J. Y. Bryce, Checotah, Ind. Ter.
Rev. W. B. Austin, Muskogee, Ind. Ter.
Rev. C. M. Coppedge, Muskogee, Ind. Ter.

*German Mission.*

Rev. Jacob Kern, San Antonio, Texas.

*Florida Conference.*

Rev. C. A. Fulwood, Bartow, Fla.

*Western Conference.*

Rev. J. W. Faubion, Council Grove, Kansas.
Rev. T. C. Downs, Hillsdale, Kansas.

*Western Virginia Conference.*

Rev. S. T. Mallory, Ravenswood, W. Va.
Rev. T. S. Wade, Clarksburg, W. Va.
Rev. C. H. Dowell, Austed, W. Va.
Rev. E. S. McClung, Prestonburg, Ky.

*Denver Conference.*

Rev. W. H. Howard, Farmington, N. M.
Rev. J. A. Duncan, Denver, Col.
Rev. M. H. Neely, Trinidad, Col.

*Montana Conference.*

Rev. R. H. Shaeffer, Helena, Mont.
Rev. W. O. Waggoner, Stevensville, Mont.

*Columbia Conference.*

Rev. H. S. Shangle, Oakland, Oregon.
Rev. D. C. McFarland, Albany, Oregon.

*East Columbia Conference.*

Rev. R. B. Swift, Spokane Falls, Wash.
Rev. M. V. Howard, Walla Walla, Wash.
Rev. E. G. Michael, Baker City, Ore.

*Pacific Conference.*

Rev. Samuel Brown, San Jose, Cal.
Rev. W. P. Andrews, Chico, Cal.
Rev. C. O. Steele, Santa Rosa, Cal.
Rev. H. C. Christian, Fresno, Cal.
Rev. W. F. Coffin, Modesto, Cal.

*Los Angeles Conference.*

Rev. W. E. Vaughan, Phœnix, Arizona.
Rev. Q. A. Oats, Lompoc, Cal.
Rev. T. J. Duncan, Los Angeles, Cal.

*North-west Texas Conference.*

Rev. M. K. Little, Vernon, Texas.

*West Texas Conference.*

Rev. A. E. Rector, San Antonio, Texas.

משה יוסף רבינוביץ

Joseph Rabinowitz

16th July 1893

THE

# METHODIST REVIEW OF MISSIONS.

NEW SERIES. AUGUST, 1894. VOL. XV. NO. 2.

## THREE WEEKS WITH JOSEPH RABINOWITZ.

BY REV. A. J. GORDON, D.D., BOSTON, MASS.

PERHAPS there is no man living whom the writer has more earnestly desired to meet face to face than this Israelite of the New Covenant. Professor Delitzsch wrote several pamphlets and documents concerning him, evidently regarding his as possibly the most remarkable Jewish conversion to Christ since that of Saul of Tarsus. We have followed with the profoundest interest the reports of his work in Russia since his confession of Jesus as the Messiah; and we have read with no less interest his sermons and addresses which have appeared from time to time in print.

Going to Chicago in July last, for a month's service in connection with Mr. Moody's World's Fair Evangelistic Campaign, we found ourselves at our lodgings placed in the next room to a Russian guest whose name was not yet told us. Hearing in the evening the strains of subdued and fervent Hebrew chanting, we inquired who our neighbor might be, and learned that it was one Joseph Rabinowitz, of Russia; and thus to our surprise we found ourselves next neighbor to one whom we would have crossed the ocean to see, with only a sliding door now between us. Introduction followed, and then three weeks of study and communion together concerning the things of the kingdom, the memory of which will not soon depart.

Before we detail the story of our summer Hebrew school at the feet of this Christian Gamaliel, let us repeat the story of his conversion as we have read it before, and now hear it verified by the man himself.

Joseph Rabinowitz was a lawyer residing in Kischineff, Southern Russia, a man of very wide and commanding influence among his Hebrew brethren as a scholar, a philanthropist, and a lover of his nation. From a young man he had been a most diligent and painstaking student of the Hebrew Scriptures, of the Talmud, and of all related Jewish literature, so that at the age of forty, he says, "I was like a man living in a house furnished with every article of furniture which money could buy, and yet the shutters of that house closed and the curtains all drawn, so that I was

in the dark, and knew not the meaning of my own learning till Jesus, the Light of the World, came in and illumined all as in a flash."

About ten years since Mr. Rabinowitz was selected, in connection with certain colonization efforts, to go to Palestine to secure land for planting Jewish emigrants, who desired to flee from Russian persecution. When fitting himself out with guide-books for his contemplated journey, he was advised to take a copy of the New Testament with him, as furnishing an admirable directory to the sacred places of Jerusalem and the vicinity. He did so, and while walking about Zion and gazing upon its historic sites, he carried in his pocket this yet unopened treasure. Going one day to the brow of the Mount of Olives, he sat down on that sacred hill and began contemplating the city as it lay at his feet. Then came a train of reflection and questioning: "Why this long desolation of the city of David? Why this scattering of my people to the ends of the earth? Why these fresh persecutions breaking forth against us in almost every country of Europe?" While he pondered these sad questions he gazed toward the reputed Calvary, where that holy prophet of his nation had been crucified. As he did so his eyes were opened; he looked upon Him whom his nation had pierced. In a flash the truth entered his heart: "We have rejected our Messiah! hence our long casting off and dispersion by Jehovah!" He believed; he cried out to Jesus, "My Lord and my God," and almost as suddenly as Saul of Tarsus, Joseph Rabinowitz, from being a Hebrew of the Hebrews, had become an Israelite of the New Covenant, a disciple of Jesus of Nazareth. He took out his New Testament, a guide-book in a sense undreamed of, and read the first passage that fell under his eye: "I am the Vine, ye are the branches. . . . *Without Me ye can do nothing.*" "I saw it in the twinkling of an eye," said he; "our Jewish bankers, with their millions of gold, can do nothing for us; our scholars and statesmen, with all their wisdom, can do nothing for us; our colonization societies, with all their influence and capital, can do nothing for us; our only hope is in our brother Jesus, whom we crucified, and whom God raised up and set at his own right hand. '*Without Him we can do nothing.*'"

We may imagine the sensation which was caused in Russia when this eminent Hebrew returned home and boldly announced far and wide, publicly in the synagogue and openly in the columns of the press, his acceptance of Jesus Christ as his Saviour and Lord. Persecution and obloquy were poured upon him from every quarter, and they of his own household became his foes; but he had counted the cost. He joyfully and boldly maintained his testimony, till little by little the enmity was softened. Now he rejoices that one after another of his own family have joined him in confessing Christ, and preaching him to their neighbors. By permission of the government, surprisingly granted, he has built a synagogue, where he assembles a large congregation to listen to the Word of God from his lips; and he says that his entire time is occupied from morning

SOMERVILLE MEMORIAL HALL.

THE HOUSE OF PRAYER. BETH-SHEM.

Synagogue of Congregation of Israelites of the New Covenant at Kischeneff, Bessarabia.

to night, week in and week out, in answering letters from Jews who are distressed in mind concerning this great question, and in meeting inquirers coming sometimes hundreds of miles to talk with him of Jesus of Nazareth. What wonder that such a conversion, attended with such results, should have led Prof. Delitzsch to hail the event as "the first ripe fig" on the long barren tree of rejected Israel, and as a cheering sign that for that people "summer is nigh." We quote from this eminent Hebrew professor these strong words:

> The movement of Kischineff is certainly a prelude of the end. . . . No doubt the final conversion of the nation will be preceded by such testimony proceeding from individuals raised up by God and filled with his Spirit. Voices will be heard in Israel calling to repentance, to a return to God and his Anointed (Hos. vi. 1–3; iii. 5); many shall awaken to new life, and from that portion of Israel to which blindness is happened a Jewish-Christian congregation will be gathered. The religion of the Messiah will then prove the divine power which penetrates the spiritual and social life of the nation. Joseph Rabinowitz is a star in the firmament of his people's history. God keep this star in the right path and continue its light in truth and brightness! One thing is certain, the history of the Church cannot reach its consummation until the prophetic and apostolic Word, predicting the conversion of the remnant of Israel, is fulfilled, an event which will bring an abundance of spiritual powers and gifts for the revival of the whole world.

It seemed to us as we talked to this Israelite without guile, day after day, and heard him pour out his soul in prayer, that we never before witnessed such ardor of affection for Jesus, and such absorbing devotion to his person and glory. We shall not soon forget the radiance that would come into his face as he expounded the Messianic Psalms at our morning and evening worship, and how as here and there he caught a glimpse of the suffering or the glorified Christ, he would suddenly lift his hands and his eyes to heaven, in a burst of admiration, exclaiming with Thomas, after he had seen the nail-prints, "My Lord and my God!" So saturated is he with the letter as well as the spirit of the Hebrew Scriptures, that to hear him talk one might imagine it was Isaiah or some other prophet of the old dispensation that was speaking. "What is your view of inspiration?" we asked him, in order to draw him out concerning certain much-mooted questions of our time. "My view is," he said, holding up his Hebrew Bible, "that this is the Word of God; the Spirit of God dwells in it; when I read it, I know that God is speaking to me; and when I preach it, I say to the people, 'Be silent, and hear what Jehovah will say to you.'" "As for comparing the inspiration of Scripture with that of Homer or Shakespeare," he continued, "It is not a question of degree, but of kind. Electricity will pass through an iron bar, but it will not go through a rod of glass, however beautiful and transparent, because it has no affinity for it. So the Spirit of God dwells in the Word of God, the Holy Scriptures, because these are his proper media, but not in Homer or Shakespeare, because he has no affinity with these writings." This

sentence gives an instance of his vividness of illustration, of which he seems to be a natural master.

We spoke just above of his striking Hebrew diction, the lofty, prophetic tone, tempered with exquisite pathos, with which he pleads with his people concerning the Messiahship of Jesus. The following, selected from one of his sermons, will illustrate our meaning:

> Lift up your eyes, my brethren, unto Mount Golgotha, and behold there the ransom which delivers our souls from the curse of God, pronounced on Mount Ebal, and which bestows upon us the blessing on Mount Gerizim. Only behold the cross of the Messiah, and you will see clearly that here is the gate of Jehovah, into which the righteous shall enter; the only access opened unto all men, be they Jews or Gentiles, that in one Spirit they may draw near to our Father in heaven. Open your eyes and behold the Lord of glory, Jesus the crucified; how glorious is this High Priest, who Himself is the propitiation for our sins. How beautiful, how lovely is the Great Shepherd of the flock, who Himself is the Lamb of God, which beareth the sin of the world, and who comes as our Messiah, bringing peace to them that are afar off and to them that are nigh.
>
> My brethren, if you esteem your souls precious, and if you desire to be citizens of the city, and to be numbered among the saints, and in the household of God, then bow this day your knees before the King of Glory, before Jesus, crowned for you with the crown of thorns; smite your breasts and confess your sins and the sins of your fathers, and the iniquity they have committed against the Son of God, Jesus the Messiah. Say then, O house of Israel, "Surely we all, like sheep, have gone astray, we have turned every one to his own way, but Jehovah laid on Him the iniquity of us all; for the iniquity of His people was He stricken. For only with Jesus, the Messiah, is redemption, and He shall deliver Israel from all his sins."

Some of Mr. Rabinowitz's expositions and explanations of Scripture were exceedingly interesting. "Show me a photograph of Kischineff," he said one day, "and I can tell instantly whether it is correct, for I have lived there all my life. So when I read the New Testament, how vivid are its pictures to one who has lived for years in Jewish history and traditions!" Opening to Revelation xvi. he read: "Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame." "This admonition of the Lord affected me very deeply when I first read it," he said, "for I knew at a glance its meaning. All night long the watchmen in the temple kept on duty. The overseer of the temple was always likely to appear at unexpected hours, to see if these were faithfully attending to their charge. If he came upon any watchman who had fallen asleep, he quietly drew his loose garments from him and bore them away as a witness against him when he should wake. My Lord is liable to come at any moment. He may come in the second watch or in the third watch, therefore I must be always ready, lest coming suddenly, He find me sleeping, and I be stripped of my garment."

"Do you know what questioning and controversies the Jews have kept up over Zechariah xii. 10?" he asked one day. "'They shall look upon

me—אֵת—whom they have pierced.' They will not admit that it is Jehovah whom they pierced. Hence the dispute about the whom; but do you notice that this word is simply the first and last letters of the Hebrew alphabet, Aleph Tav? Do you wonder, then, that I was filled with awe and astonishment when I opened to Revelation i. 7, 8, and read these words of Zechariah now quoted by John: 'Behold, he cometh with clouds; and every eye shall see him, and they also that pierced him;' and then heard the glorified Lord saying: 'I am the Alpha and Omega!' Jesus seemed to say to me, 'Do you doubt who it is whom you pierced? I am the Aleph Tav, the Alpha Omega, Jehovah the Almighty.'"

Rabinowitz is as clear as is Paul in the eleventh of Romans as to the divine order and plan for the bringing the nations to God. After the present Gentile election and outgathering he holds that the Jews are to be converted and restored to God's favor in connection with the second advent of our Lord, and that then will follow world-wide salvation and the universal ingathering of the Gentiles. He is very positive, therefore, as to the meaning of the passage in the fifteenth of Acts: "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name." "That is what is now going on," he says. "During Israel's rejection the elect Church is being gathered." "After this I will return and build again the tabernacle of David that is fallen down," etc. "This is very plainly the conversion and restoration of Israel," he says. And when I urged that many spiritualize the words and apply them to the Christian Church, he replied: "It will not be easy to make a Jew believe that, when the words in Amos which are here quoted plainly refer to the restoration of Israel; and especially since the Jews have been praying this prayer from time immemorial, always repeating it at their yearly feast of tabernacles, 'O thou Redeemer, prosper those who seek thee at all times; raise up the tabernacle of David that is fallen, that it may no longer be degraded.'"

"After the tabernacle of David shall be rebuilt and national Israel saved," he continues, "then and then only will come the times of refreshing from the presence of the Lord, in which all nations will be brought into obedience and subjection to Christ." Such is his strong conviction, and the reader may find that he appears to agree with Peter in Acts iii. 19, 20, and with Paul in Romans xi.

Indeed this Hebrew prophet is proclaiming most solemnly the impending advent of our Lord. He contends that without a clear proclamation of the second advent Christians have no common ground on which to meet the Jews; that to spiritualize this doctrine as many do is fatal, since the predictions are so clear of a glorious and conquering Messiah as well as a suffering Messiah. If you spiritualize the second advent you must allow the Jew to spiritualize the first, as he is always ready to do, and you have no basis on which to reason with him. Mr. Rabinowitz's view on this

point is shared by another remarkable Hebrew Christian preacher, Dr. Adolph Saphir, recently deceased. In his valuable book just published, "The Divine Unity of Scripture," he says:

I will speak freely on this subject. It is the second advent of our Lord, when he will return with his saints, and when he will make himself manifest to Israel and to the whole world, not in order that the last judgment may be held, but that another historical period may be ushered in, when God's will shall be done upon this earth as it is in heaven, and when Jesus Christ and the transfigured saints shall come to be seen and acknowledged, and then there shall be fulfilled the promises which God has given from the beginning of the world. When he comes Israel will say, "It is Jehovah, and it is his first advent." The Church will say, "It is Jesus and his second advent." Israel will say, "He has come to take possession of the throne of David, and Jerusalem will be glorified and will be his nation." and the Church will say, "He is glorified in the saints and admired in all them that believe, and we whom he has redeemed with his blood shall reign with him on the earth." This is what all the apostles taught and taught constantly, "Looking for that blessed hope, the glorious appearing of the great God and our Saviour Jesus Christ." It is Jehovah who will appear to Israel. It is Jesus who appears to his Church—the same thing—"the great God and our Saviour Jesus Christ."

Nothing could be more thrilling and pathetic than to hear this latter-day prophet of Israel dilate on the blessedness and glory of his nation when it shall at last be brought back into favor and fellowship with God. "The Gentile nations cannot come to their highest blessing till then," he says, "nor can our rejected and crucified Messiah see of the travail of his soul and be satisfied till his kinsmen according to the flesh shall own him and accept him." Then, with a dramatic fervor and pathos impossible to describe, he said the following beautiful thing: "Jesus, the glorified head of the Church, is making up his body now, my brother. Think you that my nation will have no place in that body? Yes; the last and most sacred place. When from India's and China's millions and from the innumerable multitudes of Africa and the islands of the sea the last Gentile shall have been brought in, and his body made complete, there will still be left a place for little Israel—she will fill up the hole in his side, that wound which can never be closed till the nation which made it is saved."

Many other sayings of this remarkable man might be quoted had we space to insert them. He declares most confidently that the Spirit is moving on his people as has not been the case since their dispersion. He is full of joy at the prospect of their speedy turning to the Lord. Emphatically he preaches that there is no hope but in the crucified Messiah. He must be received; his blood must cleanse; his mercy must be gained before the Jewish nation can ever have rest. In one of his sermons he compares Israel with a little ship which has witnessed the wreck of many a proud craft—Assyria, Babylon, Greece, and Rome—while this is the one nation that is never to perish, because of the unchangeable covenant of Jehovah. He says:

Two centuries ago it was wrecked; broken were its masts, but up to the present day it sails among modern nations—a strange, weird-like ship. Its mariners are often in despair, when the waves seem to swallow up their fragile vessels; many from among Israel seek to join other ships and find a home there, and try to partake of the treasures of culture and modern development which adorn them. But soon the men of other nations rise against the mysterious strangers from the old Oriental ship, and not willing to tolerate them, fling them back into the waves, so that with difficulty and trepidation they return to the old wreck, on which the tears of their fathers have fallen abundantly. The storm rages, the clouds are dark, the hearts of the mariners fail them, they cry out, "Lord, save us, we perish!" But the hour is coming when he who long ago rose in the little ship on the sea of Galilee shall rise in the midst of them; he shall rebuke the wind and the waves—it will become perfectly still, and some shall sink down before his feet with the cry of Thomas: "My Lord and my God!" And immediately Israel will be in the Haven of Rest, which is still remaining for the chosen people of God.

It would not be possible to put on paper Rabinowitz's fervid and dramatic exposition of Christ's farewell to the temple: "Behold, your house is left unto you desolate; and verily, verily I say unto you, Ye shall not see Me until the time come when you shall say, Blessed is he that cometh in the name of the Lord." He pictured a Jew sitting in the door of his lonely house in the evening. Suddenly he catches sight of a beloved and long separated friend approaching. He rises up and shouts out his salutation to him: "Blessed is he that cometh in the name of the Lord." So shall Israel do when the Spirit of grace and of supplication has been poured out upon them; and they shall see him whom they pierced coming to them. As they once cried, "Crucify him! Crucify!" now they will cry, "Blessed is he that cometh in the name of the Lord."

So when on parting I asked for his autograph, he wrote this in Hebrew as his farewell word, "Blessed is he that cometh in the name of the Lord."
—*Missionary Review of the World.*

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## THE SLOW PROGRESS IN CHINA.

### Another View.

BY REV. LANGHORNE LEITCH.

The advance of the Christian Church in China is usually called slow—we have acquired the habit of thinking of it in that way—human arithmetic being our standard. But in its periods of slowest development there have been grounds for encouragement, or at least sufficient reason to prevent our losing heart. Precedent can often be called in with benefit, and in these matters it is not wanting. Probable millenniums of providential dealings with men reveal the Church in Noah's time consisting of one family, which the ministry of a hundred and twenty years did not increase. Centuries later Abraham and Sarah are the Church of God, yet we do not find that the Lord had come to consider the establishment

of the Church a hopeless project. The character and history of the true Church in the beginning of the sixteenth century are almost embodied in the life and work of Martin Luther. The outward appearances of these occasions were discouraging, but their wonderful pregnancy has been revealed by the birth of subsequent events. The seed of the Spirit cannot bring forth a small harvest. It has never been done; the testimony of the "cloud of witnesses" in every age is against it, and the working of God's hand in China in our day is as mighty and as sure as in any other age or nation.

It may be said that thirty-five years of missionary effort in China, up to 1842, gave the Church only six communicants, but both parts of the statement must be greatly modified. There was but a handful of workers—these working mainly in seclusion—most of them in fact not even being in China, but occupying cities along the coast south of China learning the language from Chinese emigrants and preparing books in Chinese. The borders of China presented only a bare wall to every advance. Except in the narrowest sense, evangelical work was an impossibility. The ban of Chinese law and public sentiment rested upon Christianity. But tremendous results were still being accomplished. The messengers of the Church were far from idle. The Bible was translated into Chinese, made ready for their reception, together with various other books and tracts. A large dictionary of the language had been prepared for the use of future missionaries, and a number of living messengers were ready to proclaim the truth when the door should open. Compared with the very limited opportunity the outcome was most gratifying.

The treaty of Nanking in 1842 ceded the little island of Hong Kong to the English and opened five treaty ports to foreign residence and business. The missionaries entered with the rest. But "they were still 'prohibited from going into the interior to propagate religion.' It was not until 1858 that these restrictions were removed and China opened to the gospel,"* so that the work of evangelizing China may very properly be said to have begun with this year, and not in 1807, as is usually said. The field had not been entered before, only a few outposts had been established and supplies laid in for the campaign. Of converts there were perhaps 1,400. The past thirty-five years measure almost the whole period of evangelistic mission work in China.

The natural obstacles to further progress were thus far almost untouched except as to literary labors; the obstinate conservatism which only asked what had been in order to say what should be, the ignorant prejudices and superstitions which had crystallized during many centuries and defied all reason, the amazing pride and self-satisfaction, the bond of family, social and business ties, the antagonism of heathen religions that had been

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* Handbook of Methodist Missions.

wrought into the fiber of Chinese life, the inertia of an immense body that counted its members by the hundred millions, were practically unturned stones in the barrier to advance. The means used also to overcome these obstacles were totally inadequate. The number of foreign missionaries in China has doubtless never equaled the body of Christian workers engaged every Sunday in any one of several large cities in the United States, although our whole nation could be populated six times to-day with China's millions. The small force sent out to hover on the borders of China was more amusing than the blowing of horns around the walls of Jericho.

But the almighty God has been present, and only his triumphant grace can account for that which has been accomplished. The six communicants of 1842 are now about 45,000, the native workers are approaching their second thousand, and out of more than 500 native churches about 100 are self-supporting. About 17,000 pupils are attending mission schools, and thousands every year are laying aside their prejudices and superstitious fears so far as to receive healing of body at the hands of missionary physicians. It has been very properly said that "if Christian missions (in China) advance in the next thirty-five years in the same ratio as in the past thirty-five years, there will be at the end of that time 26,000,000 communicants and a Christian community of 100,000,000 people —one-fourth of the Chinese nation." And who can say nay? The same Commander will lead the forces in the future as in the past.

But the figures have small meaning unless we review the array of life that they represent, characters that are an infinite advance on anything that China has ever known for intrinsic greatness, which, outside of human virtues, embody the elements of an infinite development, incorporated in the glorious body of Christ, living columns in the temple of God. Even the government officials recognize the superiority of Christian training, as the reports of our missionaries show in recent numbers of the REVIEW, where they tell of the viceroy Li's preference for students prepared in mission schools for matriculation in the imperial medical college, on account of genuine attainments and integrity of character. They have discovered that something more than text-books is learned in our schools.

Besides this outcome, however, of Chinese life and character, the records declare the results of missionary labors in the preparation of books in Chinese for schools and public use. A religious literature has been almost created and presented to China in a body. Religious journals now reach almost every part of China, and there are few large sections of the country but have witnessed the presence at some time of the itinerating missionary preacher. Such work as this, together with the establishment of schools, hospitals, mission stations and the like, give magnificent material evidence of the enterprising work of the Church's messengers.

As to our own mission, while it does not present so large a roll of native members as is reported from some parts, we have had as great success as any other mission working in that section of the country. We occupy the rich "cities of the plain," where the love of self and pleasure and worldly plenty and gain runs highest. In all quarters here the progress has been slow. But the returns are coming in. Miss Haygood, in a letter dated Shanghai, March 5, 1894, writes, among other items of news, that "in evangelistic work there has never been so rich a harvest in the same length of time as during the last six months. Our pastors, Mr. Reid and Sz Sien-Sang, seem to be 'full of the Holy Ghost and of faith,' and the usual result follows—'much people are added unto the Lord.' I think that Mr. Reid has received thirty probationers within the last three weeks in connection with some special services." In these columns, of recent date, from our young Church in Nanzing, a year and a half old, where Rev. J. L. Hendry is appointed, has been reported a thriving, spiritual membership of thirty-two. Other items might be given. These suffice. Along with the brethren in China let us give thanks to God.

The call of the Spirit for laborers for the harvest is also reaching the Chinese heart. A review of our China Conference roll will show more appointments of native preachers to the work there than of foreign missionaries. China's portion of the prophets is being raised up among her sons. Dr. Parker, in Suchow, has for several years been trying to establish a distinctly theological department in connection with Buffington College. His plans are, perhaps, at present being fulfilled, but the fact most to rejoice over is that the arrangement is not intended to meet a future possibility, but to respond to a present call from young men to be prepared for the ministry of the Church. Let us pray that the "coal from off the altar" may touch their lips.

Abraham in final intercession for Sodom, with a delicate plea for his persistent petitions, said to the Lord: "Peradventure ten (righteous) shall be found there." and the Lord said, "I will not destroy it for ten's sake." Our cities of the plain in China are becoming rich in hostages to heaven.

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## A FORWARD MOVEMENT IN BRAZIL.

BY REV. M. DICKIE, ITAPECERICA, BRAZIL.

SOME ten years ago our Church established a mission in the city of Sao Paulo (St. Paul), the capital of the State bearing the same name. Since then the place has grown wonderfully, and is to-day the most thriving and enterprising city in Brazil. Our work has not, unfortunately, kept pace with the progress of the city, and for a long time its evangelization has been a burden on our hearts. At our District Conference in March last the matter was discussed, and all felt the necessity of making a for-

ward movement in the place. But the question was how. There were many difficulties in the way. It meant considerable expense, and where was the money to come from? Returning to Sao Paulo, we called the brethren together, took in the situation, and decided to go forward in God's name, confident that if his hand was in it the means would be forthcoming. After earnest prayer for guidance we were led to rent a large hall in the very center of the city. It had formerly been used for a store. The street is narrow, thickly populated (as is all that section of the city), and much frequented. The hall is right on the street, and has three large front doors. We had it neatly fixed up. I brought a large organ from Piracicaba, arranged some other musical instruments, gathered around us some singers, prayed mightily, and on Thursday last opened fire. The attendance is good and the attention excellent. So far, no persecution. Had we the force we would like to follow the McAll plan. We purpose having frequent services, consisting of short prayers, bright singing, and two or three short gospel talks. We hope to have occasional testimony meetings. The neighborhood is a lively one, and so there are plenty of passers by. They are drawn in and stay five, ten, or more minutes, others taking their places when they leave, so that we have in part a new congregation every ten minutes. It promises to be an interesting work and would, I believe, give large results had we one or two workers giving their whole time to the movement. We could then follow closely the McAll plan. The hall is only a few steps from the big Roman Catholic cathedral, and I would not be surprised if the priests tried to hinder us.

There is an immense foreign element in the city. In their own countries some of them know something of the gospel or were believers, but coming here and not finding a church at hand, or in the struggle for life neglecting their spiritual interests, they drift off and are lost. Here, as at home, there are many such in the large cities. Work in the center of the city is apt to reach them. At the close of our first service some Portuguese people came forward and told us that in their own country they had been believers, but that coming here they had gotten off the track. A Jew from Austria told us that he had lived in London for some time and used to attend mission services there. We hope to reach and win back many such characters.

Our plan is to turn the hall into a sort of reading and social room during the day—a place where any one can come in and read, write letters, and in short make themselves at home. We hope to make it a busy center of Christian effort.

Back of the hall is a spacious room large enough for our proposed printing office. It has been put at the disposal of the Publishing Committee of our Conference, and we hope ere long to be printing our own paper and other literature. The brethren are now making their plans with this in view.

Last night I conducted service at the hall. We had a good crowd, and a more attentive one I never saw. The Spirit was present. I had some liberty, and they seemed to drink the word in.

I came over here from Sao Paulo this morning, and as soon as I get round the district will return to spend a month in this forward movement.

May I ask the readers to pray earnestly for us that our efforts may be owned and blessed of God? For some time the work in this section has been at a standstill, due in part to the serious revolution that has been going on for more than six months. The majority of the leaders have abandoned the revolution and fled, and we hope that the whole country will shortly be in peace. The country has been and is now in a bad state, financially and politically, but we hope that ere long all this will turn out for the furtherance of the blessed gospel.

I had almost forgotten to add that we have opened two smaller halls in other sections of the city. The attendance is excellent. So that altogether the Word of Life is dispensed at four different points. We hope to push the sale and distribution of the Bible and religious literature.

If this article meets the eye of some pastor or pastors, let me suggest that they make the work in Brazil, and this forward movement especially, the subject of special prayer at some of their weekly prayer-meetings.

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## THE LIU KIU (LOO CHOO) ISLANDS.

BY REV. IRVIN H. CORRELL, NAGASAKI, JAPAN.

As the Spirit opened the eyes of the prophet of old, so that he could look into the future, he cries out in the name of the Holy One, "Surely the isles shall wait for me." How rapidly indeed are the islands of the sea becoming the habitation of our God! The group formerly known as the Loo Choo Islands, but now commonly known as the Liu Kiu Islands, lie southwest of the Japan group proper, and have had rather an interesting history. Situated between China and Japan, the people were brought more or less under the influence of each one of these nations. It was undoubtedly the desire of the government to perpetuate an independent monarchy, but on the one hand was China asserting its supremacy, and on the other hand was Japan paying occasional visits and demanding allegiance, so that in the face of these two formidable powers this weak kingdom did not feel able to assert its absolute independence, and concluded that the wisest course to take was to try to please both parties. About fifteen years ago, however, the matter having been amicably settled with China, the Japanese government took the islands under its control, organizing them into a prefecture, and calling it Okinawa ken. There are at present 38 islands included in this ken, but there were quite a number more belonging to the original kingdom. The island of Oshima, situated

about midway between Kiu Shiu and the main island of the Okinawa group, together with a number of smaller ones in that vicinity, originally belonged to the Loo Choo group. "Oshima" means Great Island. The Daimyo of Satsuma, the most southern province of Kiu Shiu, who was very powerful in his time, attached this island, together with the immediate surrounding ones, to his domains several hundred years ago, and the king of the Loo Choos could do no other than submit.

The influence of both China and Japan is plainly visible in the customs of the people, but there is undoubtedly a preponderance of Japanese customs. The language seems to have little resemblance to either. They have no written language of their own; the Chinese language was introduced some centuries ago, but is read by only a few of the upper classes. With this also came the teachings of Confucius, which made more or less impression on the life of the nation. Practically, however, the people may be said to be without a religion, but they are not without objects of worship. Confucianism gave them ancestral worship, but aside from this the superstitious worship of a god called Yuda has a much wider influence over the masses of the people. All suffering or trouble of whatever kind is supposed to be the result of his displeasure, and his priest or priestesses are called upon to inquire what will appease his wrath. The most absurd things are frequently ordered to be done under these circumstances as absolute necessities for salvation from the overhanging troubles. Until a few years ago Confucianism was the only system of religion, if indeed we may call it such, that has had any representation in the country; so that it has had abundant opportunity here to show its power to purify a people and make them morally strong. If we may then take this people as an example of its effectiveness as a religion or ethical teaching in elevating a people and making real men out of a corrupt humanity, we are obliged to say that it has been weighed in the balances and has been found wanting. It would be difficult, I presume, to find a more foul and loathsome mass of moral corruption anywhere amongst a people who make any pretensions to be civilized than is to be found here, and the worst cesspools are where the power of this system ought to have been most plainly manifested. Corrupt morals of the deepest dye are easily detected all over the islands, but there are not to be found elsewhere the organized evil that is established in Shuri, the old capital, and in Naha, the chief seaport, only two miles from the capital. It is said that in Naha, with a population of about 40,000, there are 3,000 legalized prostitutes, and there is scarcely a young man to be found who does not frequent houses of ill fame. Truly, a religion that cannot do more than this for the elevation of a degraded humanity has no claim on our confidence or respect.

Since the islands have been attached to Japan much has been done for the education of the young people. About 100 public schools have been established, and about 13,000 children and youths are in attendance. A

special Girls' School was opened in Shuri, and has an attendance of about 120 students. A Normal School and an Academy have also been established there and are quite well patronized. The plan of the government is to prepare the young men here as soon as possible to become the teachers of their own people. The Japanese language is the one taught in the schools, and the children are discouraged from using the native tongue, so that any one able to speak the Japanese language can find on any of the islands quite a number who are able to understand his speech. Formerly each island of any size had its own dialect, but it is the purpose of the government to unify the language. The people seem to appreciate the efforts of the government in the line of education. In one of the islands which the writer has just visited there has been considerable trouble in collecting the taxes from the people because they were feeling them to be very burdensome, but when told that these taxes were necessary for keeping up the schools, etc., they willingly submitted, saying that if the taxes they were paying were to be used for such purposes they were ready to pay them. The teachers report the students not only as studious, but also as quite capable, so that the future along these lines seems hopeful for them. In view of these facts, however, the call for Christian work to be done amongst them is all the more imperative.

The monarchical form of government which existed formerly was quite similar to the old form of Japanese government, excepting that there was no Shogun at the head. There were officials known as Anzo, who corresponded somewhat to the Daimyos of the old feudal form. These had their retainers, who held the rank of Samurai under that government and have been recognized as such under the present *régime*. They regard themselves as the gentry of the land, and are exceedingly proud. By a special appropriation made them by the government they have been able to live without doing anything for their support, but this appropriation is about exhausted in the majority of cases, and the question of what they are to do for a livelihood is staring them in the face. They feel it entirely beneath their rank and dignity to engage in manual labor, and they know nothing at all of business life, so that nine out of ten, if not ninety-nine out of a hundred, would completely fail if they undertook any business enterprise. It really is quite a serious question what is to become of them. There are large tracts of very fertile land still uncultivated on all the main islands. The climate is delightful, the average temperature is about 70° Fah., and nowhere does it rise in the hottest weather higher than 100 degrees. The present method of cultivation is very primitive and imperfect indeed. So little effort is required to produce what the people feel they need to sustain life that they simply scratch around in the ground a little, plant their seed, and in due time the crop they require is forthcoming. The chief article of food is the sweet potato. Various tropical fruits, such as the banana, cocoanut, etc., can be produced, and

during recent years an excellent quality of tobacco has been cultivated. The soil and climate are exceedingly well adapted to the production of sugar cane, but up to the present nothing but a very dark kind of sugar has been made. There is not the slightest reason why any of the people should be in want temporally. There is ample room for more than double the present population. According to the most reliable information attainable the present population is estimated at 400,000. About 120 years ago a tidal wave swept across one of the islands, and is said to have carried with it about 10,000 people; the number of inhabitants was thus greatly decreased, and various diseases decreased the population still more, so that the number was reduced from about 35,000 to a little over 10,000. In some parts of the islands the population is increasing, but in others it is decreasing, so that the only hope of properly developing these islands is by the introduction of new blood, and we may add, a new life. The Japanese people have, therefore, an interesting problem before them, and we can but wait and see how they will solve it. There are extensive fields of excellent coal, which as yet have scarcely been touched. The islands are all of coral formation, so that the mineral resources will possibly not be very great.

The natives seem to have little or no thought of the sacredness of the marriage relation. A man takes a woman to live with her as long as she does his bidding, but if in any respect she does not prove to be what he expected or desired, he sends her back to her former home and seeks another. The care they take of the dead is, however, a matter of great interest. On approaching the main island one is attracted by the numerous white buildings, as they appear to be, which dot the hill side. On inquiring about the same he is, however, surprised to be informed that these are the dwellings of the dead. Truly they are whitened sepulchers. Similar to the custom prevailing amongst the ancient Jews these tombs are found along the hillside, and are frequently hewn out of the rock. There is quite a large excavation made in the side of the hill, and a substantial building, usually of stone, is erected over the front or in front of it. Some of these tombs cost considerably more than the houses in which they live. They really are good-sized houses, as houses are built in this country. Some of the rooms thus formed are as much as 22x25 feet; indeed this may perhaps be said to be the average size. The entrance is about $2\frac{1}{2}$x$3\frac{1}{2}$ feet in size; the inside is arranged in ledges or shelves. When a member of a family dies he is placed in a coffin, simply a square box, and put into the tomb. The entrance is then tightly sealed and the corpse remains in the tomb undisturbed until all the flesh has decayed. The government then compels them to leave the tomb closed for seven years. At the expiration of this time the bones are carefully washed and put in an urn, which is then put upon one of the ledges in the tomb, to remain there until the end of time. Thus generation after generation of

the one family are kept in this one tomb. The most conspicuous ceremony at the funeral service is the weeping and the wailing. It may seem somewhat strange to speak of this as a ceremony, but this is all that it can be called. In fact this begins immediately after death, and is kept up at intervals until the corpse is interred. The weeping women are very prominent characters in this performance. Their heads and faces are covered with a garment made of the bark of the banana tree. For seven days after the burial the tomb is daily visited by the mourners, and after that every seventh day for seven weeks. It is impossible to witness these ceremonies without having at least the suggestion of some possible connection with God's ancient people present itself to the mind.

The fact that these people are to-day without any system of religion appeals very strongly to us, and is a very loud call to the followers of Christ to give them the gospel. It is exceedingly difficult to learn anything about their past history. They also, like their neighbors on the northeast, claim to have had a heavenly origin. Perhaps it may be possible to learn more of their past history in future years, but up to the present the information that has been gathered is very meager indeed. About forty years ago an effort was made to evangelize these people. Dr. Bettleheim, a German by birth, was sent out by the Church Missionary Society, and resided in Naha for about five years. He had great difficulty in securing a landing, and greater difficulty still in gaining permission to remain in the country. During the time that he spent in the country he was subjected to many humiliations. Judging from his letters he was very deeply interested in the people, and his one absorbing desire was to bring them to Christ. For this he labored and seemed ready to give his life. The king was, however, opposed to the introduction of this new religion into his realm and determined to prohibit it, although he did not do so openly. After a time Dr. Bettleheim was informed that the king considered it dangerous for him to live in his country without being well guarded, and consequently he provided guards for him. These were intended, however, rather to protect the people from the attacks of Dr. Bettleheim's Christian doctrines than to protect him from any attacks that the people might make on him. During the latter part of his stay here the people seemed to avoid coming in contact with him in any way whatever. When he went out into the street they would secrete themselves in their houses and refuse to have anything whatever to do with him. At that time there were at least two Romish priests here also. There is no trace of the work of either of these missionaries to be found now. Great changes have, however, taken place. The writer has been permitted to proclaim the blessed message of salvation through Christ in three of the main islands. The officers of the government now in power have shown great kindness and every needed attention everywhere. The door is open and the field ready for the sower and reaper to follow soon

after. The Methodist Episcopal Church commenced work here in the latter part of 1892, the Baptist Church about the same time, and the Church of England very soon after. These three denominations are now working here, and although as yet there have been no great results, the workers know that the Lord is with them and they have sufficient encouragement at this early day to lead them to expect to gather some of the fruit of their labors in the near future.

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## OUR CUBAN MISSION.

BY REV. H. B. SOMEILLAN, KEY WEST.

[Extract from a sermon preached before the Bartow District Conference, M. E. Church, South, by especial appointment of the Presiding Elder, Rev. C. A. Fulwood, on the night of May 25, 1894. Subject: "The duty of the Church with respect to missions." Text: "I am a debtor, both to the Greeks and to the barbarians, both to the wise and to the unwise." Rom. i. 14.]

A THIRD duty of the Church with respect to missions is to develop and carefully nurture her own missionary enterprises, both at home and abroad. "Can a woman forget her sucking child, that she should not have compassion on the son of her womb?" Ah, shall the Church forget the child of her prayers, faith, and self sacrifice? Shall she, because of her worldly covetousness, selfishness, lack of consecration, or any other similar consideration, permit the work of her own hands to decline and finally die? . . . . . .

To what extent, I urge, is the wealth of our members consecrated to the furtherance of Christ's kingdom on the earth? Is it not a fact, beloved, before God and our own conscience, that, while we are referring to the stringency of the times and the scarcity of money as an excuse for our niggardly small contributions (or perhaps even for none at all) to the cause of missions, whereby the work of the Master is often hampered and sometimes even totally demolished, while we are thus endeavoring to justify and exempt ourselves from all responsibility in the matter; is it not true, I say, that many of us, yea, a very large proportion of our people, are squandering away and spending a considerable part of their small income in self-gratifications and useless self-indulgences? "Brother A., how much will you give for missions?" "Well, I am sorry to say I cannot give anything this year. Times are very hard, indeed. My business has gone down considerably—so much so that I cannot afford to smoke but the most inferior class of cigars, such as I now hold in my hand. I am one of your poor members."

Indeed he is. Brother A. is undoubtedly and beyond dispute one of the poor members of the Methodist Church. A very poor member indeed—not worth very much!

"Brother B., how much will you subscribe for missions this year?" "The truth is, my dear pastor, it would be impossible for me to give anything at all. You see, I have lost a considerable part of my profits in all my business transactions this year." In other words, Brother B. has been smart and shrewd enough in the management of his affairs to save *his* own part of the profits, but the *Lord's* part is lost. "I am going to give one of these two pennies to the missionaries, and with the other I shall buy candy;" but one of the pennies was lost. "Which did you lose?" asked the mother. "Why, I lost the missionary penny, of course." How many grown people are like this little boy?

Pardon me for referring here to my own field of labor. I feel it my duty to do so. For several years past the Cuban Mission has been dragging along and laboring under many disadvantages, mainly due to a lack of even a medium grade support, from any source whatever. And is this all? No. But we have every reason to fear and believe that, notwithstanding the constant cry for help coming to us from that isle of the sea, and the frequent appeals made in behalf of our Cuban work in Key West, not even the serious attention or prayers of the Church have yet been gained. In the meanwhile the Baptists are spending large sums of money in order to carry on the work of evangelization among these people. Many in Cuba who are favorably disposed toward Methodism, and who admire our doctrines and the general rules of our Church, often ask me, "Why is it that your Church does not offer the advantages that the Baptists are tendering and which have won the confidence of the better classes of our people in this community." . . . . . .

Bishops Duncan and Fitzgerald having visited the field both agree that the prospect for its development is bright and hopeful. But this will not be so unless a medium grade appropriation be made for its support. . . . . .

Cuba has long and patiently waited for Methodism to come over and save her from a most pitiable condition of moral darkness and abject spiritual slavery. Three denominations have heard the cry and have set up their banners on her beautiful virgin soil. They are there to-day, hard at work, and well supplied with such resources as should secure for them a most gratifying success. But what are we doing? Are we doing as much as praying for the cause and planning for successful operation in the future? The Cuban Mission is not a new enterprise with us. It has existed for several years. What is being done to develop it and make it a power for the salvation of that benighted land? Meager appropriations and insufficient salaries have driven away, discouraged, and embarrassed with debts those who, by their zeal and consecration to the work, might have easily made it a permanent and most wonderful success. Not very long ago a brother (who is now in this room) made this remark: "We are very unfortunate with our Cuban Mission. It seems that when we be-

gin to count on the faithful labors of a man he suddenly packs his valise and abandons the field." And this has certainly been the case. Yet such a state of things is only the natural effect of a palpable cause. We have had good and earnest workers on the field. They have labored hard and incessantly, they have suffered persecutions, they have waded deep in poverty and in hunger; one of them, a native preacher, wore out his clothes and shoes going from house to house (as your representative) inviting sinners to Christ, Brother De Pass having given the money with which a pair of pants was bought for him. This brother fought bravely, like a good soldier of the Lord Jesus, against all odds. But like others, he was compelled to leave our ranks because of inadequate support. Others have followed him in the work and are now on the field. How they manage to subsist God only knows. We are certainly too slow, dear friends, in realizing the extent of our duty and responsibility in relation to the Cuban Mission. We are carrying the message of the gospel to nations thousands and thousands of miles away, leaving behind us one of the most unfortunate and spiritually darkened countries in the whole world! And is this right? Here, almost within sound of your church bells, are more than a million and a half of people who are just as much given to idolatry and superstition as China, Japan, Africa, or any other race in the universe; just as destitute of the most superficial knowledge of the gospel of the Son of God as those who have never heard it preached at all. And shall we hasten to rescue those who in distant lands perish for the bread of life, neglecting those who are (both geographically and in other respects) nearest to us, and whose mournful lamentations and bitter wailings are daily sounding in our ears? Nay, verily, "the first we ought to do, but not leave the other undone." Their pleadings are irresistible. How can we turn a deaf ear to those perishing ones? No, never. In Jesus' name we shall extend to them a helping hand. By the grace of God ye shall offer to them the living waters that shall slake their thirst and the bread that shall feed them to all eternity!

Dear brethren, do not misunderstand me. I am heartily in favor of foreign missions. In my humble opinion, whenever our beloved Church shall have ceased to send the gospel to the regions beyond, or failed to properly supply their urgent demands, she shall have come short of fulfilling her solemn duty before God. Indeed, should such ever be the case (and may God forbid it), the Methodist Church shall inevitably die! Her candlestick shall be removed from her midst, her light must go out forever! But ah, must Cuba, "my own, my native land," be left out of your plans and not be remembered by those whose duty it is to "go out into all the world and preach the gospel to every creature? Can the Methodist Church, South, assign a good reason (one that will stand the scrutiny of the judgment day), why in her onward march to the conquest of the world for Christ, Cuba, her nearest neighbor, yea, the stranger

within her very gates, is passed by and no very great effort is made to emancipate her from spiritual thralldom and death? Forgive me, brethren, if I seem somewhat impatient and impetuous in expressing myself with regard to this matter. Be it well remembered that it is a Cuban himself who is now addressing you, one of the hungry children whom God years ago pitied and graciously fed with a handful of the sweet meal of the blessed kingdom, and who still at the present moment feasts at the rich banquet of his infinite grace. How can I continue to enjoy the bountiful repast while my kinsmen according to the flesh are daily perishing before my very eyes? Ah, brethren, I am confident you will quite fully understand and appreciate my position and will not censure me because of the manner in which I have tried to press my claim upon you! I am pleading for my own country! I am begging a handful of meal for my own starving brother! I am too much in earnest to stop to select words with which to express my thoughts and desires in regard to such a momentous question as the salvation of my people is to me. A devout preacher who frequently indulged in that most healthful practice of shouting, while referring on a certain occasion to an unkind remark made by some fastidious person, said: "Let angels whisper, a redeemed soul must shout." And so, beloved brethren and friends, you will pardon me for shouting my cause to you. Let other missionaries plead quietly, and with great dignity and wisdom whisper into the ear of the Church the various needs of their several fields of labor, but in pleading for my own people, starving and dying, I beg the privilege to shout and weep in your presence, in order that I might be successful in directing the attention of the Church to the perilous and perishing condition of those who are near and dear to me.

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## THE SUCCESS OF CHRISTIAN MISSIONS IN INDIA.*

BY FRED PERRY POWERS,
Editor of the New York *Journal of Commerce* and *Commercial Bulletin.*

WITHIN recent years there has been a great increase in the foreign missionary work of the Protestant Churches. The annual contributions for their support have nearly tripled in twenty-five years, and in 1892 amounted to $14,588,354.† There are those who, like Judas, deplore this expense, and suggest that the money would be better spent in charity at home. But as the contributions for the support of Protestant missions all over the world did not in 1892 quite equal the sum estimated to have been spent on the poor of the one city of New York in the season of 1893–94, it will hardly be claimed that the poor are neglected on account of missions. Of the four societies that expend over $1,000,000 a year each,

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*Republished from the June *Forum.*

†James S. Dennis, D.D., "Foreign Missions After a Century."

three are American and are supported by the Methodists, the Presbyterians, and the Baptists. The Congregational Board spends about $750,000.

So much of this investment and expenditure as is made in India is wasted, according to an article by Mr. Gandhi, of that country, in the April *Forum*, in which explanations are offered for a failure that is assumed, not proved or even indicated. I purpose to show that missions in India are successful, and that the chief obstacles they encounter are those features of Asiatic society and religion which no educated and traveled Hindu gentleman can be proud of.

Protestant Christianity is growing in India as fast as it is in the United States, and the growth of the missionary churches has exceeded the estimates, or rather the conjectures, of the missionaries twenty-three years ago. The centennial of Carey's arrival in India has now been celebrated. For many years after 1813, native Christians were denied civil rights under a government of Englishmen, and much of what is now British India was closed to missionaries by native princes; and the man who abandons the national religion for the religion of the conqueror is still subject to some ostracism and private persecution. Until half a century ago, missionaries had done little but prepare the ground, and it was not till the mutiny that the Christian people of England were aroused to their responsibilities and responded to them.

According to the figures of the Bombay Missionary Conference of last year, the communicants in Protestant churches in India numbered 182,722 at the end of 1890, which was a little more than the communicants in the Presbyterian Church, South, in the United States. From 1880 to 1890* the Methodist Episcopal communicants in the United States increased 31 per cent., the Congregational 33 per cent., the Presbyterian, North, 37 per cent., and the Protestant Episcopal 55 per cent. In the churches of India, represented at the Bombay Conference, between 1881 and 1890 the increase of communicants was 61.24 per cent. This rate of increase is a little discouraging, in view of the fact that the communicants increased 114.56 per cent. between 1871 and 1881, and 111.46 per cent. in the previous ten years. In spite of the mutiny, the increase between 1851 and 1861 was 70 per cent. Baptist missionaries worked among the Telugus thirty years to get 25 converts, and then baptized 2,222 converts in one day, and 8,691 in six weeks, and now have over 50,000. The ordained ministers, both native and foreign, are not much in excess of one to 200,000 of the population, but the number of the ordained natives is increasing rapidly. In 1890 there were nearly 300,000 pupils in the mission schools. Instead of reckoning six adherents to one communicant, as in the earlier years, the missionaries in 1890 reckoned only three, so careful are they not to exaggerate, though "statistics of conversions,"

*H. K. Carroll, "Religious Forces in the United States.

wrote Sir Charles U. Atchison, Lieutentant-governor of the Punjab, to Rev. Robert Stewart, of Sialkot, in 1886, "are no proper or adequate test of missionary work." In 1871 the missionary statisticians reported that at the then rate of progress there might be nearly 1,000,000 Protestant Christians in India in 1901, 11,000,000 in 1951, and 138,000,000 in 2001; but they added: "It is needless to state that such calculations hardly come within the bounds of sobriety." Yet at four adherents to a communicant they would have had a good deal over 700,000 in 1891, and would have many more than 1,000,000 in 1901.

It is impossible here to give the statistics of hospitals and schools and printing presses, and to quote at length the testimony of English officials to the value of missionary work. Dr. George Smith says:

> No statistics can show the growth of these native Christians in wealth, in social position, in official and professional influence. They are pushing out the Brahmans, many of them being simply Christian Brahmans, by character, by ability, and by intelligent loyalty, till the Hindu press confesses the fact with apprehension, and the local blue-books report it continually to Parliament.*

Sir Richart Temple says of the native Christians in Southern India:

> My conversation with them impressed me with their simple and absolute fidelity, their loyal feeling toward their European pastors, their resolute desire to transmit the faith unimpaired to their children. . . . I never heard but one opinion from magistrates, civil officers, and independent observers; namely, this, that these people are well-behaved, law-abiding, free from crime, temperate, harmless. . . . That they never cause scandals to arise, never apostatize, never compromise themselves with idolatrous practices, and yet never engage in feuds, or even in disputes with their heathen neighbors. As for their inner life—let any person who is acquainted with the practical ethics of Hinduism, not as gathered from sacred writings accessible only to the learned, but as displayed in the conduct of public worship and the effect of private example—contrast all that with the pure belief and the virtuous instruction under which they now live. We will then find it impossible to doubt the enormous effect morally and spiritually produced by Christianity on their minds and hearts. . . . The conduct of the native Christian is good, and worthy of the faith they profess.†

The letter from Sir Charles U. Atchison, above mentioned, was written in consequence of a statement in the book of an American naturalist, who had spent some time in India looking for wild animals and not for native Christians, that the British officials in India had not faith in the work of the missionaries, so far as spreading the gospel was concerned. Sir Charles wrote:

> Any one who writes that Indian officials as a class have no faith in the work of missionaries as a civilizing and Christianizing agency in India must either be ignorant of the facts or under the influence of a very blind prejudice. . . . Missionary teaching and Christian literature are leavening native opinion, especially among

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* "The Conversion of India," p. 204: London, 1893.

† "Men and Events of My Time in India," pp. 455, 500.

the Hindus, in a way and to an extent quite startling to those who take a little personal trouble to investigate the facts.*

It would be difficult to name three more eminent Anglo-Indians of the present generation than Lord Lawrence, whose influence over the Sikhs kept them loyal in the Mutiny, and who was afterward viceroy; Sir Bartle Frere, who was governor of Bombay; and Sir Richard Temple, thirty-four years in India, political resident at Hyderabad, finance minister, Lieutenant-governor of Bengal, and Governor of Bombay. Sir Bartle Frere wrote a book about missions in India, which he said were accomplishing "a great moral and intellectual revolution." I have already quoted from Sir Richard Temple, and shall do so further. Of Lord Lawrence, whose secretary he was early in life, he says:

> He rejoiced to mark the progress of Christian missions belonging to all Protestant denominations. This progress he deemed to be very considerable, and to be fraught with results that ought to stimulate the zeal of the Church in Great Britain. He placed a high value upon the labors of the missionaries as bringing about the conversion of large numbers among tribes that had not yet fallen under any one of the dominant religions of the East, and diffusing, by means of education, the leaven of Christian morality among the masses of the rising generation. He held also that the existence of the missions, and the example set of the lives of the missionaries, produced a good effect politically by raising the national repute of Englishmen in the esteem of natives.†

I invite particular attention to that last sentence. Lord Harris, Governor of Bombay, has testified:

> I do not think I can too prominently say that our gratitude to the American Marathi Mission has been piling up and piling up all the years of this century. . . . I take this public opportunity of conveying, on behalf of the Government of Bombay, our most grateful thanks for the assistance the people of the United States are rendering this government in pushing forward the cause of education in India.‡

Other prominent Anglo-Indian witnesses to the utility of these missions have been Gen. Sir Herbert Edwardes, Sir Donald McLeod, Lieut.-governor of Madras, Sir Augustus R. Thompson, Lieut.-governor of Bengal, Sir Wm. Muir, and Sir W. W. Hunter, head of the statistical department. Earlier than most of these was this official declaration in a blue-book:

> The Government of India cannot but acknowledge the great obligation under which it is laid by the benevolent exertions of these six hundred missionaries, whose blameless example and self-denying labors are infusing new vigor into the stereotyped life of the great populations placed under English rule, and are preparing them to be in every way better men and better citizens of the great empire in which they dwell.§

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*This letter, and letters extremely complimentary to both the religious and the secular work of missionaries, from Commissioner H. E. Perkins and Deputy Commissioner A. L. Roberts, of the district including Sialkot, were published in the New York *Tribune* in the spring of 1886.

† Page 331. ‡ *Missionary Herald*, March, 1892.

§ "Mental and Moral Condition of India," 1871–72. Transmitted to Parliament by the Secretary of State for India.

But testimony not less conclusive and even more opportune is afforded by Mr. Gandhi, who attributes the Brahma Samaj, its more influential successor the Arya Samaj, and a revival in Hinduism itself, to the stir created by the missionaries. Considering the disparity between their numbers and those of the natives, this is great praise. The Brahma Samaj movement was said by Max Müller, more than twenty years ago, to be "the most momentous movement in this momentous century." Its most distinguished member, Keshub Chunder Sen, said in the town hall of Calcutta, April 9, 1879, speaking not as a Christian, but as a Theist:

> You cannot deny that your hearts have been touched, conquered, and subjugated by a superior power. That power, need I tell you, is Christ. It is Christ who rules British India, and not the British Government.*

The missionaries have made converts in all classes of society, but in the higher castes they have made few. Of the Rev. Krishna Mohan Banerji, Sir Richard Temple says:

> Sprung from the highest caste, he learned from Christian teaching to feel a catholic charity for all the humbler castes of his countrymen, and seemed to perceive that one mode of propagating Christian principle among the heathen is to let them feel the warmth of Christian sympathy. Though his influence was perhaps not acknowledged by the upper classes, it really was considerable among the numerical majority of educated Hindus at the capital.

The mission work has succeeded better in the country than in the cities, and among the aboriginal tribes and the people of no caste than among the high caste Hindus and the Mohammedans. Two reasons for this are obvious, and we should not expect a Hindu gentleman to call attention to them. One is the subjection of man; the other is the subjection of woman. Both are protected from assault by that apathy which is characteristic of Asia, and which seems to attain its highest or lowest development among the Hindus. The climate paralyzes action, and the highest achievements of indigenous religious thought are contemplation and non-existence. Costumes, implements, institutions undergo no change. Learning is not increased, tyranny is not resisted, deception is not questioned, progress is not even understood where Asia is free from Western invasion. Appealed to by the West to awaken, and "live by knowledge and peace and love," the East responds, in the verses of Sir Alfred C. Lyall:

> If the lords of our life be pleasure and pain,
> And the earth is their kingdom, and none may flee,
> Ye may take their wages who wear their chain;
> I may serve them never; and sleep is free.

No one who has not lived in an Asiatic community can understand the degradation of Asiatic womanhood, or what it costs an Asiatic man to divest himself of the sense of the superiority of sex. But among the Hindus there are castes even in the dominant sex. A Turkish barber

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*Monier Williams, "Religious Thought and Life in India," p. 514.

may become a pasha, and a candy-peddler has married a sultan's sister within recent years. The humblest Chinese may reach high rank by scholarship. But the constitution of Hindu society is absolutely the worst in the world. It is fossilized. Man is a god—or a demon, it matters little in Hindu theology—to woman, and the high-caste man occupies much the same position toward the low-caste man. Should we welcome a new religion that puts the horse and the dog on the same plane of spiritual and personal rights with ourselves? Will the high-caste Brahman welcome the missionary who tells him that God did not make superior and inferior races, but made of one blood all the nations of men? Did the slave-owner listen eagerly to Garrison, and has the Duke of Argyll yet fallen upon the neck of Henry George and kissed him? Democracy does not win its first converts in palaces and in the ranks of the hereditary aristocracy. No person who has ever heard the bitter cry of Asiatic womanhood will speak flippantly of Christian missionaries.

The introduction of Christian society not only overturns the social order in the mind of an Asiatic, but it shocks the sense of propriety of both sexes. No Asiatic society can understand reliance upon self-control to preserve virtue. It knows how to keep its men and women apart only by locking the latter into harems and zenanas, veiling them thickly on the street, and perhaps guarding them with eunuchs. The Asiatic is shocked to see men and women meeting as in European society; yet it is necessary to shock this perverted sense of propriety, because there will never be enough virtue to rely on till reliance on bars and veils and eunuchs ceases.

Admiration for Oriental religions is affected by a few Western people, and among them there are women, I am astonished to say, whose knowledge of them is derived from selected maxims from their sacred and sealed books. No Asiatic religion can stand an investigation of its results. The lights of Asia dispel no darkness. Mr. Gandhi is kind enough to suggest that missionaries would accomplish greater results if they would study the native religions and literatures more. This is not the judgment of those who preach Christianity at home or abroad, or who preached it in the days of the apostles. A man accepts Christianity when he feels that he needs it, and it is not important that a Doctor of Comparative Theology should submit to him the old and new faiths in parallel columns with their respective merits and demerits indicated. In his Westminster Abbey lecture on missions, Prof. Max Müller said:

> Whilst the work of the parental mission is clear, and its success even in many parts of India undeniable, the results of controversial missions have been discouraging.

But missionaries have done their full share in the investigation of Oriental religion, literatures, institutions, and archæology. The Indian blue-book from which a quotation has already been made bears testimony on this point that is all the better because it is old:

No body of men pays greater attention to the study of the native languages than the Indian missionaries. . . . The missionaries as a body know the natives of India well. . . . They are the compilers of several dictionaries and grammars; they have written important works on the native classics and systems of philosophy, and they have largely stimulated the great increase of the native literature prepared in recent years by educated native gentlemen.

Mr. Gandhi suggests that missionaries should adopt a vegetarian diet, as it is very painful to a Hindu to think of the slaughter of animals. Eager to help on the cause of Christianity, the New York *Tribune* takes up the suggestion and reminds the missionaries of Paul's familiar maxim regarding meat and wine. But Paul did not say that he would abstain from meat if eating it made him offensive to his brother; he would abstain only if eating meat led his brother to commit sin. To eat meat offered to idols might, by some of his converts from paganism, be regarded as an act of reverence to the idol; rather than encourage that he would go without meat. Quite the reverse is the situation in India. No one who has lived in an Asiatic community and observed the treatment of women and other domestic animals, whether kept for breeding or industrial purposes, will be imposed on for a moment by the implication that the Hindus abstain from flesh from motives of humanity. People among whom infanticide is common, and the suttee was a national institution till the English suppressed it as the result of missionary agitation—since which time the treatment of widows has been such as to make the pyre seem merciful—do not abstain from animal food on account of extreme sensitiveness of suffering. That their aversion to killing cows is pure superstition admits of no question. In his "Asiatic Studies" Sir Alfred C. Lyall, formerly Lieutenant-governor of the Punjab, says:

The worship of animals which by their appearance or habits alarm or startle human beings is so obvious in its primitive reason, and so common throughout India, that it needs no detailed description. . . . The goat has a peculiar trick of shivering at intervals, and this is taken to be the *afflatus*. In the North of India he is turned loose along a disputed border-line, and where he shivers there is the mark set up. . . . Every one knows that horned cattle, the wealth of a simple society, are adored throughout India.

Now if abstaining from meat fosters the belief that there is a god under a cowhide, it is the duty of missionaries to eat meat three times a day if thereby they may help to convince the dupes of Brahman superstition that beef is diet and not deity.*

The missionaries are intensely in earnest in their work, or they would not be doing it, for there is no pecuniary profit in being a missionary, nor is there pleasure, apart from the sense of duty well done, in living in most

* For the connection between vegetarianism and the doctrine of metempsychosis see "Religious Thought and Life in India," Vol. I., p. 315. See also "The Cow Agitation," by the Rajah of Bhinga, *Nineteenth Century*, April, 1894.

of the mission stations. They have acquired a good deal of experience, and there have been among them discussions—sharp, not to say acrimonious—regarding the best methods to pursue. They have been, and many of them still are, exposed to some danger and many discomforts. Surely it is not necessary to appeal to them to practice a little self-denial at the table in order to advance the work to which they have devoted their lives. The missionaries are as fine a class of men and women as can be found in Church-work at home, and those who have gone from American Churches deserve the frequent remark of the old Earl of Shaftesbury that American missionaries were the best combinations of piety and common sense he knew. Of English missionaries the *Quarterly Review* of January, 1894, says:

> Men of mark for scholarship, in larger numbers than ever, devote their talents to the labor or the literature of the mission field and add to its prestige. The sons of English bishops no longer monopolize the richest livings at home, but give themselves to this most trying form of Church work abroad; and the sees of Litchfield and Exeter and Hereford, and even the princely throne of Durham, are adding to their dignity by sending from Episcopal palace and castle those who might justly expect high honor and advancement here in England. An archbishop's daughter maintained for years single-handed the work of educating Arab boys in Egypt, and daughters of lay peers superintend and cheer by their presence the zenana workers in India. Cambridge dispatched the most learned of its Arabic professors to try and win the Mohammedans of Aden, and the foremost of its cricketers to no less arduous work in China.

While the sole purpose for which missionaries go to India is to give religious instruction, the means they employ to that end are various. They teach the domestic arts, they provide medical and surgical attendance, and their schools and printing-presses have given an intellectual stimulus to the sodden and hopeless communities in which they put themselves, which no one who has not observed it can appreciate. It is felt in a marked degree in the communities which remain hostile to the religion of the missionaries. The Oriental Churches, the Mohammedans and the pagans, have felt it, and have been obliged in many places to meet this competition of the mind.

Literary art makes a jest of work for mankind, and Borrioboola Gha dries up the fountain of human sympathy. Science stops its laboratory work long enough to divert £1,000 from the rescue work of the Salvation Army. Philosophy paralyzes unselfish impulses by proving that reformatory work can accomplish nothing. Yet Christian missionaries are actually doing what Dickens ridiculed, Huxley distrusts, and Spencer says is impossible. With their hospitals and their schools and their churches they are proving their divine commission as Jesus of Nazareth proved that he was the Messiah: "The blind receive their sight, and the lame walk, the lepers are cleansed and the deaf hear, the dead are raised up, and the poor have the gospel preached to them."

# MISCELLANY.

## THE HOLY CITY OF HINDUISM.

Step up in the town of Benares, and you find something to interest at every step. Narrow, winding streets, through which the gaily-dressed throng surge and push with scarcely room to pass; sacred bulls wandering around unharming and unharmed, monkeys skipping on the temple towers or hovering around their enclosures; countless little shrines all along the road which look strange and picturesque, tempting bazaars full of gold and silver embroidery, jewels from Golconda, shawls from Cashmere, funny wooden toys, richly chased brassware, fabrics of gauze, and sellers with dusky but patient and pleasing faces. Altogether Benares is a thriving and interesting place. And if you ask the natives, you at once find how dear it is to them. But is it for the beauty of its situation, or for any other reason? Benares is indeed "the Oxford and Canterbury of India in one." It has a remote past of 3,000 years, it has a great present prosperity; it holds a charm over millions of minds. Where does the secret lie? Look a little lower, and you will see its other side. It is a city wholly given over to an idolatry which deceives and degrades and can only disappoint. What do you see everywhere? Idols, not of one false god, but many. Step up to one of those picturesque shrines. What is within them? Idols. And behind the mass of outward show and splendor is the temple court. There, again, are the glaring, hideous idols, before which human lives have been offered, and before which they would be offered again if it were not for our Christian government. Benares and Hinduism enshrine a *Religion of Idolatry*. There is no worship of true prayer and praise either inside or outside these temples, but simply slavish offerings which spring not from love, but from fear, before hideous images of gods which are supposed by the Hindus themselves to have been cruel or impure. Like the whitened sepulcher full of dead men's bones, we see behind the mass of dazzling marble and gold nothing but that which "defileth and maketh a lie."

What is the secret of the Hindu's love of Benares? It lies in the fact that he regards it as the gate of heaven, and thinks that any one who dies there, or even near, is sure to be safe. Those people whom we saw along the stream had come hundreds of miles in burning heat in order to save their souls. The bathers who were dipping in the stream were trying to wash away their sins. The invalids were waiting to be placed with their feet in the water, that they might win heaven. All this is done because the Hindu vainly supposes that the Ganges can wash away guilt, and that the "Holy Kasi," as they call Benares, is the way to heaven. It is a great fraud, which deceives and has deceived millions of minds. God has nowhere told them that the Ganges can take away sin. But the

dying man turns his eye toward Benares, and thinks that salvation is there, or is borne down into the stream to have death hastened there (by kind relatives who will take his property), in the false hope that this self-effort will save him. There is a well at Benares full of stagnant and foul water, which you would not like even to touch. Yet thousands drink it as a healing balm which can wash away sin. Hinduism is a *religion of terror and self-effort.*

And Benares teaches us one more thing about it. It is *a religion of shame.* The saying is true, "Such as thou makest thy gods, such shalt thou be thyself." Hinduism "worships and serves the creature more than the Creator," so it morally becomes degraded. The very pictures and friezes in the temples show this, and the lives of the people, alas! show it too. There is nothing which leads to purity in a religion whose very temples are impure and full of shame. Those sacred bulls we saw, and those multitudes of monkeys are part of a system which worships not only idols, but even such animals as these. There is a monkey's temple, with its throngs of "sacred monkeys," in Benares, and there are much worse things which we cannot even name.

Benares and Hinduism are alike branded with cruelty, with terror, and with deepest shame. How thankful we ought to be for the present opportunity to overturn this great false system. It holds in its serpent folds one hundred and ninety million souls, and does nothing to save them. But it can be destroyed. Gideon's barley-loaf rolled on the great tent of Midian and overthrew it. If we are faithful, Christ will make this very India one of the brightest jewels in his crown. Hinduism is mighty, but Jesus Christ is much mightier. Benares will yet be the "Holy Kasi" of a greater faith. Let us pray that the day may be hastened.—*T. A. Gurney, in Daybreak.*

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## MOHAMMEDANISM IN THE SOUDAN.

I HAVE been asked to tell you something of the effects of this great religion in the Soudan, and how we are seeking to meet it. I must leave it to others to tell you of the religion itself, and only describe to you what I have seen in a very small portion of that vast region which we call the Soudan, and which stretches right across Africa. The people who live in these parts are in many ways very different to the natives of Central Africa further south.

In the Soudan we found the natives well dressed in the long, flowing robes which are so suitable to that hot region, and which we adopted during our work on the Upper Niger with very great advantage.

They possess the Mohammedan religion, and as a result of this are taught in schools to read and write the Arabic language. They have skilled workmen of various kinds—weavers, dyers, workers in brass and

iron, leather workers, wood-carvers, etc., and with the goods which they produce they carry on a brisk trade between themselves, and travel enormous distances to hawk their wares. Their houses are well built, and in all the great centers we find large cities.

But it is my duty to help you to understand the nature of this great religion and its effect upon the lives of the people. I think I can do this best by giving you some incidents from my own experience.

One day while lying down in my room at Lokoja, with an attack of African fever coming on, I was told that a sick child had been brought to see me. I went down stairs and saw a small boy, evidently very ill, in charge of a tall Mohammedan negro. We took him into the hospital, but found that none of our interpreters could speak his language. and then we discovered that he was a little slave who had been carried away in a slave hunt. The village in which he lived was burned, his father and mother killed (probably before his eyes), and he carried away among people who did not know his language, and who only cared for him as we would care for a valuable dog or other animal.

Nearly a year later I found myself in the great city of Bida, and there, close to the king's house, at a corner of the great market, nearly 200 men and women were being sold as slaves, to be taken wherever their masters liked, and treated as a man's possessions.

In the same city I also saw men brought in chained to one another in pairs by a chain round the ankles, who had been torn from their homes in the same way as the little slave boy I have mentioned.

This is the crowning evil of the Mohammedan religion. Do what we may to prevent slaves from being sent out of Africa to other lands, the slave trade will flourish in Central Africa as long as Mohammedanism keeps its power.

The second great evil is polygamy. A man may marry four wives, and ofter he has many more. Thus the position of a wife is practically that of a slave. She is the cook and the water-carrier and does most of the hard work, whilst her lazy lord is living a life of self-indulgence and luxury.

We may well pray that the women of Africa may get their rights—those which the gospel gives to them—and we may thank God above all for the blessings of Christian homes.

This is the state of things in a Mohammedan country, and especially so in the Soudan; and though their religion may teach the people many useful things, and though many of them are remarkably pleasant and well instructed, we find it one of the greatest barriers to the gospel.

They know of Jesus as a prophet, but they indignantly deny that he was the son of God. Here is the great truth at which men stumble even in our own country, but this it is which has brought light and peace to our own hearts, and which gives the only hope to sinful man.

How then shall we bring to the races of the Soudan the glorious gospel of Jesus Christ, with the best hope of reaching them? There are two chief means by which we can do this, and we have been trying to use these in the countries of the Upper Niger.

The people here have sickness as all others, for disease spares none. King and slave, old men and little children, husband and wife, all alike need the help which the doctor can give them; and as we have been able to help the body, the door of the heart has been opened to hear the message of love from God to man.

In my journeys I have sometimes been obliged to get into my canoe and go away from a place because of the multitudes who pressed upon us to receive help for their bodies, and some also to hear the words of life.

In Bida, the capital of the Nupe Empire, I have been allowed to go in and out and speak of the Saviour, because they say they believe we are good men, and come to do them good. We believe that in this work we are following our Lord's example, and that we shall have his blessing.

One instance of the influence of a simple surgical operation to win the hearts of the people will show what may be done by this means. Whilst resting one morning at the town of Wonangi, having traveled up till twelve o'clock the night previously, a man was brought to me with a much swollen arm. I found that an abscess had formed, having been brought on by a flogging administered by one of the tax collectors of the king, a class very much like the publicans spoken of in the Gospels.

There was nothing for it but the knife, but the patient was willing, and he received almost immediate relief. Very soon his friends and relations crowded round me in wonder at what I had done, and some of them knelt before me, praying God to reward me. I then spoke to them of the Great Physician who could heal the disease of sin, which would otherwise destroy their souls, and the little group listened with marked attention. Just as we were leaving in our canoe, several cases were brought to me, as they saw what had been done for this man.

The second great means is the circulation of the Word of God among the people in their own language. This we have only begun to do. We want clever men, taught of God, to help to translate the Bible for them, and they will gladly read it, as their religion teaches them to respect the sacred writings, and in this way we hope that the gospel may be carried far and wide through the Soudan, even where missionaries cannot go.—*Dr. C. W. Harford-Battersby.*

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## LOVEDALE.

Mrs. Stormont, wife of a Free Church of Scotland Lovedale missionary, gives her impressions of South Africa, from which we make the following extracts:

"In this district Kafirs are in the majority, and are of two classes, the heathen and the Christian. The former are distinguished from the latter by their dress, which consists of a brick-red colored blanket, thrown carelessly, but often gracefully, round.

"Their dress is made into a skirt and shawl for a woman, and is usually beautifully and elaborately ornamented with small white, blue, and black beads, especially by Fingoes. This trimming makes the dress very heavy, and causes it to make a noise with every movement of the wearer. Both men and women wear bangles by the dozen; while their heads are covered with a turban-like arrangement of the same material as the dress. These heathen natives look exceedingly picturesque, especially when the sun shines on them. In very hot weather they smear their faces with red clay. This prevents the sun from burning them, as its rays cannot pierce the hardened clay. This clay is also supposed to be a talisman against the influence of witchcraft. The Christian Kafirs who try to imitate English dress are by no means such picturesque looking figures.

"Polygamy is practiced among the red heathen, but the wives must be bought. The price is usually paid in cattle, and varies according to the rank of the bride-elect. These wives work in the fields, and toil hard, while the husband rests at the door of the 'kraal' and smokes his pipe in laziness and contentment. The more wives a man has the more servants he has. The women appear to submit with very good grace. Christianity changes all this; but I was surprised to learn that even among Christians the custom of buying a wife is still kept up. They often present a striking resemblance to Jacob of old, toiling for a long time to win the wives of their choice. The required number of cattle are handed over to the father-in-law—who does not object to be paid in installments—in exchange for his daughter. A few years will stop this custom too, I hope. We cannot expect the native to see with our eyes, or to live as we do, who have had Christian influences acting upon us all our lives, and the results of centuries of Christianity and civilization ever beside us. The native Christians make many and grave mistakes, but they must not be judged too hardly, for they do not understand, nor do they realize their errors. They are like little children who are being taught the difference between right and wrong. To teach them is a very difficult task for the missionaries, because their ideas are so crude and primitive that it is utterly impossible to reason with them.

"Kafir houses are sometimes called 'kraals.' They are round in shape, and built of mud, with thatched roofs. Some are partitioned off into small rooms, with one large one, and are made pretty in whatever way the mistress can devise—with shining crockery and odds and ends, both for ornamentation and use.

"Missions and missionaries have changed the natives of South Africa in many ways for the better, but much remains still to be done. There

are thousands still living in the darkness of heathendom all round about. The field of work is very large and wide. Native ministers and evangelists are busy among their countrymen, and more are preparing themselves for such callings in the future. Many of these are very intelligent, and all are industrious. They understand the heathen better than foreigners can, and are usually very successful. Strange to say, the European colonist, in many cases, does not seem to have any interest whatever in the raising of the natives. His interest is rather on the other side—is opposed to any advancement—and he not only shows this by a lazy indifference to the temporal and spiritual welfare of the less-favored black man, but in many cases strenuously opposes whatever may tend to the advantage of the latter."—*Free Church of Scotland Monthly.*

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## A MISSION TOUR IN ARABIA.

I LEFT Bahrein, an island half way down the Persian Gulf, on October 3, with two other travelers, for Hassa. We rode on donkeys to a small village landing-place, where our boat was waiting. After the usual delays in coffee-drinking and pipes of tobacco and *inshallahs*, we finally waded through shallow water for a quarter of a mile, embarked, and were off at sunset. A fair wind landed us at Ojeir, on the mainland, the next morning. Ojeir, though it has neither houses nor population, has a harbor, a mud fort, a dwarf flagstaff, and an imposing custom house. My baggage was so ridiculously small that it escaped examination, though I had to give declaration that it contained no London *Times* or other journals. Providentially I had three passports, none of them exactly intended for the occasion, and all but one illegible to them, but which, after a long palaver, I succeeded in showing were equal to one of the kind demanded by the officials.

The whole plain in and about the custom-house was piled with bales and boxes, and the air filled with the noise of loading 700 camels. I struck a bargain with Salih, a Nejdee, to travel in his party, and before noon-prayers we were off. The country for many hours was bare desert. When night came we all stretched a blanket on the clean sand and slept in the open air; those who needed water satisfied thirst by scooping a well with their hands three or four feet deep and found a supply. During the day the sun was hot, but at night, under the sparkling stars, it seemed by contrast bitterly cold. On the second day at noon we sighted the palm forests surrounding Hofhoof. After a rest in Jifr, at sunset we went on to the next village, Merrazeleh. Here, in the evening *mejlis* of Abdullah-bin-Saeed, I sold some Scriptures, treated sick, and talked on this world and that to come until a late hour. The next morning early we again rode through gardens and date orchards half visible in the morning mist. At seven o'clock the mosques and walls of Hofhoof appeared right before

us as the sun lifted the veil; it was a beautiful sight. I paid off Salih and went direct to the Pasha, and with great politeness a room was given me in the Koot. Here I was "at home" to many callers, Turks and Arabs, who came only to talk, but often went away with a portion of the Scripture or other purchase. During my short stay all the books and Scriptures I brought were sold, even my own Testament; a rebuke to lack of faith in not taking along more. Daily I was allowed to go about the bazaar freely, even visiting the interior of the large mosque. The population of the city (20-30,000 Palgrave) is entirely Moslem, except one Roman Catholic Christian, who is the Turkish doctor, and a half-dozen Jews. This summer cholera raged here, and just before the time I arrived small-pox was epidemic. Thrice awful are such diseases in a land where a practical fatalism under the pious cloak of religion scorns medicine or preventative measures.

The four days I spent in the city were soon over, and I planned to return northward by way of Kateef. On Tuesday noon our small party set out. We passed fountains and streams, and fields of rice and swamps —everything so unlike Arabia of the school geography. In four hours, however, we were again in the desert, where the sun proved too hot for me, and I took fever. On Wednesday we rode all night under the stars (because of a false alarm of robbers) until nine o'clock next morning. We rested a hot day at Um El Hammam. On Friday early we came to the borders of Kateef—palm-groves, wells, and ancient aqueducts with curious towers at intervals. Through gardens and around by the large square fort we came to the sea. At the custom-house again, I found rest and refreshment. Kateef has no good name among Hassa Arabs — it everywhere has that mouldy look which Palgrave tells of. A boat from Kateef brought me to Mena meh, Bahrein, and the mission quarters on Sunday, October 15. Such a hurried tour of twelve days is not worth much for results, spite the two score of books and Scriptures sold; but it is one of the necessary first steps in a new field. To "make straight in the desert a highway for our God," we must survey the land first. Arabia is a field of its own kind. Give the Bible, the whole Bible, to the whole of Arabia, and more than half of the problem of its evangelization is solved.—*Rev. S. M. Zwemer, in The Star in the East.*

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## A REMARKABLE REVIVAL IN PERSIA.

*Woman's Work for Woman* gives some striking incidents connected with a revival last winter in a village of sixty houses, six miles from Oroomiah. There were only three families who did not attend the special services, and nearly every attendant became an inquirer for the way of life. A striking proof of the sincerity of the converts was seen in the fact that at the conclusion of the services, immediately after a farewell meeting, the

whole company went out to spill the wine which they had previously made from the large grape crop. Drunkenness had prevailed through wine-drinking, and in their zeal for reformation every house save one immediately poured out its wine, and soon the last man yielded. A Mohammedan who was present said: "Please to tell me what this means." And after he was told he exclaimed: "Blessed be God! Would that I were a sacrifice to the religion that teaches men such virtue!" The pastor of the village, when asked to what source he traced the revival, said: "One of our Sunday school classes of small boys." It seems that during the Week of Prayer these boys, from eight to fifteen years of age, organized a systematic visitation of all the houses of the village. After their suppers they would go to a house, New Testament and hymn book in hand, and ask permission to sing some of their songs and read from the Bible and then follow with several prayers. In this way during the winter they visited every house in the village, always receiving a warm welcome. One characteristic of these revivals was the conversion of the worst characters. A band of young men who had done much evil in different villages are now engaged in giving earnest testimony as to what God had done for them.

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## NEW ZEALAND AND CHRISTIANITY.

It was in 1808 that the first evangelical effort was made to reach the Maoris of New Zealand. In that year Samuel Marsden, chaplain to the convict settlement at Paramatta, in New South Wales, visited England and persuaded the C. M. S. Committee to send out two or three lay missionaries under his charge. He had himself never visited the islands, but had seen some Maoris on the mainland of Australia.

He sailed back to his convicts in 1809, with the lay agents. But, arriving in Sydney, he could get them no further for more than four years. No ship could be induced to go to New Zealand, for terror of the Maori cannibals, who had killed and eaten the crew of the shipwrecked "Boyd."

At last, in 1814, Mr. Marsden bought a small ship, managed to collect a crew, and sailed for the dreaded shores. At the close of the year he settled his band of lay missionaries near the north end of North Island. About 1837 the influence of Christianity had so far civilized the natives that the country was safe for settlers, and English colonists came pouring in.

Seven times did the zealous chaplain of Paramatta take the voyage to New Zealand to see the mission, not in a handsome, well-appointed steamer of the present day, but in a small sailing vessel. In 1836 he made his last voyage, and found that large numbers of the Maoris had been baptized.

The first bishop of the islands was consecrated in 1841, in the person of the great Bishop Selwyn. He was the first and only one of the title, for the country was afterward divided into six dioceses, three in the North

Island, Auckland, Waiapu, and Wellington; and three in the Middle Island, Nelson, Christchurch, and Dunedin.

Unfortunately, the advance of civilization always means the decline of native, savage, or semi-savage races. New Zealand has now a white population of 600,000, while the Maori race has dwindled to about 38,000. Of these about 27,000 are Christian, and the rest semi-heathen. These semi-heathen are descendants partly of those who never embraced Christianity, and partly of those who apostatized at the time of the bitter wars between the English settlers and the natives about land. Most of them are adherents of disaffected chiefs like Te Whiti and Te Kooti, but some of them have lately joined the Mormons. They mostly live on their own lands in the heart of the North Island.—*The Gospel in All Lands.*

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## DWARF RACES.

According to Dr. T. H. Parke, the genuine pigmy races, about whom we possess reliable information, are the Batwas, discovered in 1886 by Dr. Ludwig Wolf, occupying the Sankuru region in the mid-Congo basin; the Mkaba tribe, near Lake Akkas of Central Africa, with whom Emin Pasha's people would connect the dwarfs of the Central Forest. Of these the average height has been respectively reported to be—the Mkaba, 4 feet 1 inch; the Batwas, 4 feet 3 inches; and the Akkas, 4 feet 10 inches. Related to them in shortness of stature are the Bushmen of Southern Africa, averaging about 4 feet 7 inches in height; the Andaman Islanders, whose stature is under 5 feet; the Javan Kalangs, the Malayan Samangs, and the Ætas of the Philippine Islands. The Lapps are also notoriously of diminutive stature, so are the Fuegians, the Ainos, and the Veddahs, although a little taller.

Dr. Parke's experiences of the forest dwarfs of Africa during his travels were very varied. He had many narrow escapes from their archers, and certainly owed his life to one of their women. He purchased the latter from a slave-owner for a handful of beans, twelve cups of rice, and six cups of Indian corn. But of course he did not buy her into but out of slavery. Dr. Parke was obliged to be very marked in his kindness to her at first to prevent her running away, but when she ceased to be afraid of cruelty, her devotion knew no bounds. Had it not been for her unwearying attention and care, Dr. Park would have endured absolute starvation through months of forest life.

The first of the forest dwarfs measured was exactly 4 feet high. In marked opposition to the giants, dwarfs are very often strong in proportion to their size, active, well-proportioned, and very intelligent. In regard to his own experienee, Dr. Parke says: "The intellectual inferiority of the dwarf specimens whom I have myself met with was not at all in proportion to their relative bulk. I would rather try to teach a pigmy

than a Nubian any day, and feel certain that after a few months' intimacy I could turn him out as reliable in intelligence and in honesty as his overgrown negro brother.—*Illustrated Mission News.*

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## REMARKABLE RECORD.

We have had the missionary record of one of our pastors in a Western Conference submitted to us as an indication of the possibilities of faithful work for the cause of missions. He began to preach seventeen years ago on one of the poorest circuits in his Conference.

On his first charge the total amount for all the benevolent collections was $13 the year before he went there. He brought the missionary collection up to $17.

On his second charge he found the total amount for the benevolent collections was $21. He brought the missionary collection up to $142.

On his third charge the amount raised for all benevolent collections was $39. The missionary collection alone became $321.

On his fourth charge the total benevolences were $330. He brought the missionary collection up to $810.

On his fifth charge he found the total benevolences only $164. He brought the missionary collection up to $244.

On his sixth charge he found the total benevolent collections only $482. He brought the missionary collection up to $1,100.

On his seventh and present charge he found the total amount for the benevolent collections only $454. He brought the missionary collection up to $1,380.

His average annual report at Conference has been $700 for missions for seventeen years. No other cause was neglected. Every appointment for every other collection was met. He built churches. He paid off debts. Prosperity has attended him all these years. It is refreshing to think of this man when some men are telling why they failed. With twelve thousand such pastors as this one, nameless for the present, all things would be possible to the missionary society.—*World-Wide Missions.*

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## A NOBLE CHRISTIAN.

Noble specimens of Chinese Christians are not rare, but it may be well to hear more of them since there is strangely so much skepticism in regard to the Chinese character. Dr. Griffith John, of Hankow, reports, in the August *Chronicle* of the London Society, the case of Mr. T'ang, who, when a heathen, was strictly moral and deeply religious. He did not enter the Buddhist priesthood because of his poverty, but he was a strict vegetarian, and when he first heard of a Christian preacher was greatly offended because he was told that vegetarianism had no saving merit.

But he became a Christian in 1877, and during sixteen years he has seldom been absent from Sabbath service, though he lived five or six miles from the chapel at Hankow. Sunday after Sunday, in all kinds of weather, he and the band of men whom he had been the means of leading into the Christian faith, marched into Hankow, Bible and hymn book in hand. After a while he was made a deacon in the church and gave one hour a day to the work of assistant preacher. He could give no more time, since he must work for the support of himself and mother the rest of the day. Last year the members of his family consulted together as to how he might be released from his cares, and they made arrangements so that Mr. T'ang could give his whole time to Christian work. This he now does gratuitously, to the great acceptance of the people.

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## FRENCH MISSION ON THE ZAMBESI.

THE late reports from this mission are encouraging. The new chapel built by M. Coillard and his associates is close to the residence of King Lewanika and is nearly completed. The king, at last accounts, was in a favorable mood, though there is no evidence that he is less fickle-minded than formerly. It seems that the Matebele made a raid among the Barotse and slaughtered scores of people not far from Kazangula. The inhabitants fled in boats to certain islands in the Zambesi, but the Matebele seem to have been stopped in their raid by the prevalence of small-pox, from which many of the Barotse had died. M. Jalla visited the scene of the slaughter, where he found that the Matebele had massacred all their prisoners, hanging the men up by the feet and burning them with slow fires. The stories which are told of the cruelties of these Matebele will go far toward reconciling the civilized world to the destruction which has since come upon Lobengula and his tribe.—*Missionary Herald.*

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## ZAMBESI INDUSTRIAL MISSION.

THIS mission, established by a number of English people, was reinforced in July last by twelve gentlemen and a number of ladies. The purpose of the mission is to settle among the natives, teaching them the arts, working with them side by side in daily life, and so seeking to form a Christian community which shall be entirely self-supporting. The account of the mission we gather from *The Illustrated Missionary News*, which says that no less than 100,000 acres on the Shiré have been acquired, several stations have been established, and coffee plantations have been started. One of the men and one of the children who went out in July last have died at a point above Blantyre, on the upper Shiré River. The progress of this mission will be watched with great interest.—*Missionary Herald.*

# EDITORIAL.

## *DR. GORDON AND JOSEPH RABINOWITZ.*

DURING the Student Volunteer Convention held in Detroit, we were entertained and edified by a vivid description given by Dr. A. J. Gordon of his meeting with Joseph Rabinowitz in a hotel in Chicago. So thrilling was the narration of the conversion of this great Jewish leader, that we requested it for publication. The leading article which appears in this number, with the frontispiece, was kindly sent us by the author through Funk & Wagnalls.

Wonderful movements have been going on among the Jews during the last quarter of our century. M. Anatole Leroy-Beaulieu has written a valuable work on "Israel Among the Nations." He takes up the Anti-Semite persecution which has raged so fiercely in Russia and Roumania, the two great centers of Oriental Jews, and analyzes it. His conclusion is that "this persecution unites in different degrees three of the most powerful elements that can move mankind: the spirit of religious intolerance, the spirit of exclusive nationality, and the jealousy which springs from trade or commercial competition."

M. Beaulieu's work has not been translated from the French, but W. E. H. Lecky, the historian, gives us an admirable review of the book in the *Forum*, December, 1893. He closes his remarks by adding words significant to every true Christian whose heart yearns for the restoration of Israel: "The Oriental Jews have retained in a far greater measure their old creed and ritual, their old fanaticism and aspiration. To them Palestine is still the land of promise, and they still dream that it is destined to become once more a Jewish State. Few persons who consider the conditions of the East and the power of the Jewish race will pronounce the realization of this dream to be impossible."

Vigorous and successful evangelistic efforts in behalf of the Jews are being made in Boston, New York, and other centers. There are thousands of these people in our Southern cities and rural districts. It is time we were planning for the day of their redemption which draweth nigh.

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## *AMONG THE CUBANS.*

A FEW days ago we visited Tampa City, Port Tampa, and the Manitee River. Upon good authority we learned there were over 8,000 Cubans in Tampa. During the last three months 2,000 and more have emigrated from Havana and Key West. This exodus has been encouraged by the merchants and business men of the city of Tampa. Building lots, sites for cigar factories, and even the factories themselves, have been deeded the Cuban manufacturers as inducements to permanent settlement. Some

of these factories are substantial frame and brick structures of three stories, and will accommodate from three to four hundred workmen.

The Cuban settlements of Ybor City and West Tampa have sprung up as if by magic. In each of these we have an eligible lot for a small church, secured through the energy of Brother Someillan, who appeals for his countrymen in his sermon which we publish. Not a few of these are our own Church members from Key West. Who will respond to the call for funds for the erection of two small churches, costing not more than $1,500 each? These should be erected at once. We own two eligible sites and must now add the buildings. We need a lady missionary who could open one or more day schools for Cuban children and visit from house to house. Funds are required for her support. An open door is before us; shall we not enter at once? This work is under the Florida Conference, but we heartily commend it, and would give our moral support to so laudable an enterprise.

## *"A GENERAL WHO KNEW NOT HOW TO GAIN IT."*

When Pompey, at the close of an engagement, failed to give the finishing stroke to Cæsar's almost routed forces, the latter exclaimed to his friends, "The victory to-day had been on the enemy's side if they had had a general who knew how to gain it." Many a battle is lost from the want of a general who knows how to press a half won battle.

Generalship is needed in the Church as well as on the battle-field. No man gains a victory without planning for it. The best plans are fruitless unless they are pushed to completion. Let there be no failure in our missionary collections this year from procrastination. Early collections insure full collections. Belated pastors! What a spectacle! Whatever the cause may be, the man who suffers himself to be belated is the man who fails. He eats mustard in lieu of meat, and calls the doctor after the patient is dead.

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## *NO DIFFICULTY IN DOUBLING THE ASSESSMENT.*

A plucky man in a plucky little Conference, which has never cost our Church a dollar of missionary appropriation, writes to our Treasurer:

> Dear Sir and Brother: You will find enclosed the sum of $25 for Foreign Missions, which please credit to the Nashville Station, Illinois Conference. This station, I find, paid $8 last year for Foreign Missions, assessed $15. I shall have no difficulty in doubling the assessment. It is my experience that our preachers are more to blame than our people for paltry collections.
>
> Yours in love, O. T. Rogers, P. C.

That last sentence may not be a sweet morsel, but it should provoke us to some wholesome thinking.

## *CHRISTIAN MISSIONS IN INDIA.*

In the April number of the *Forum* there appeared an article by Mr. Virchand A. Gandhi, under the title "Why Christian Missions Have Failed in India." Mr. Gandhi is a Hindu lawyer from Bombay, and a scholar of some notoriety. Besides delivering an address before the World's Congress of Religions in Chicago he has been lecturing widely in the United States. He assumes a failure which he does not prove, and makes assertions which he makes no attempt to substantiate in fact.

Mr. Fred Perry Powers, for years a contributor to the Newport, R. I., *Daily News*, the *Chicago Times*, and the *Chicago America*, and now associate editor of the New York *Journal of Commerce* and *Commercial Bulletin*, ably demonstrates in the article which we copy from the June *Forum* the success instead of failure of Christian missions in India. Would that more laymen might take so broad and intelligent a view of missions.

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## *REV. D. F. WATKINS.*

By some unaccountable oversight the name of Brother Watkins was omitted in connection with the leading article in the July number. His pen never fails to interest our readers, and the paper he contributed, on the massacre of Protestants at Acapulco, was one of unusual interest.

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## *OUTWARD BOUND.*

Bishop C. B. Galloway, Dr. W. W. Wadsworth, and Dr. and Mrs. S. H. Wainwright sailed from Vancouver July 16, per S. S. "Empress of China," for Kobé, Japan. We bid them Godspeed, and pledge the prayers of the Church daily in their behalf.

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Barbee & Smith are prepared to bind in cloth last year's copies of the Methodist Review of Missions for $1. If any who desire to preserve the Review will send them to Barbee & Smith, they will bind them in the House and mail them at the above price. Or if preferred, they will mail the covers to those who order them at the same price, and the volume can be bound at home.

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A missionary in China says it is strange that young preachers from theological schools are content to share the labors at a town with 3,000 inhabitants with a half dozen pastors of other denominations, while in China he can find a pastoral charge containing over 200 towns. This will represent a half million of souls. With many the question may be not "Why should I go to the heathen?" but "why should I remain at home?"

## *THE BAPTIST MISSIONARY UNION.*

We have received and examined with interest the Eighteenth Annual Report of the American Baptist Missionary Union, held at Saratoga, N. Y., May 27, 1894.

From the Treasurer's Report we learn that collections from all sources during the fiscal year ending April 1, 1894, aggregated $485,000.12. Of this amount $262,091.02 were raised by donations in the churches; $134,-307.33 by the four Woman's Baptist Foreign Missionary Societies, and the balance from "Funds," "Bond Accounts," and other sources.

The Woman's Baptist Missionary Societies are not organized on lines distinct from the General or Parent Society, but work as auxiliaries, and are rendering most efficient service in supporting the evangelical and educational movements of the Baptist Church in all its foreign fields. Their collections last year were over one-half the amount raised from collections in the churches. Is there any reason why the women of Southern Methodism may not also be co-workers with its General Board of Missions as well as with the Woman's Board. There is work for both. Our Woman's Board is doing noble service in educational lines among the women of foreign lands, but the General Board is carrying on both evangelical and educational work, with both men and women, in its foreign missions, its Indian work, and the great and growing field in the West. A sum as large as the collections raised for the Baptist Missionary Union is now needed in carrying on the work of our General Board.

The debt of the Baptist Society was reported April 1, 1894, to be $203,-595.88. From the Committee on Finance, which was adopted, we extract the following: "Year after year there has been no hesitation in recommending an increase in our work, following evermore our Heavenly Father, who has always signally blessed our missions by numerous conversions of souls. But with a debt of $200,000, which demands liquidation, resting on the Union, we do not feel that this is the time to propose any increase in our appropriations. A recommendation for retrenchment might be thought justifiable, but we do not think our denomination is prepared for such action. We would all be glad to favor increase rather than retrenchment in our foreign work. The noble manner in which our people responded the past year to the calls of this Society, notwithstanding the unsettled condition of all kinds of business, justifies us in proposing that we maintain our present mission fields with all proper economy; sending out new missionaries only when it becomes necessary to fill vacancies made by disease or death."

The reports from the different missions revealed a remarkable advance during the past year. They showed an increase of 20 missionaries, 68 native preachers, and 15,499 members. It has in Burmah 148 missionaries, including men, wives, single women, and physicians, 601 native preachers, and 33,337 members; in Assam 40 missionaries, 31 native

preachers, and 3,469 members; among the Telugus, India, 88 missionaries, 250 native preachers, and 54,968 members; In China, 80 missionaries, 50 native preachers, and 1,553 members; in Japan, 50 missionaries, 39 native preachers, and 1,563 members; in Africa, 50 missionaries, 22 native preachers, and 1,217 members. Total missionaries, including men, wives, single women, and physicians, 474; native preachers, 993; members, 96,-109. In Europe it reports the following missions. Sweden: Preachers, 647; churches, 559; members, 36,291. Germany: Preachers, 277; churches, 139; members, 20,323. Russia: Preachers, 90; churches, 67; members, 3,958. Finland: Preachers, 10; churches, 21; members, 1,329. Denmark: Preachers, 70; churches, 25; members, 3,165. Norway: Preachers, 16; churches, 27; members, 1,961. France: Preachers, 30; churches, 19; members, 1,900. Spain: Preachers, 5; churches, 3; members, 100. Total: Preachers, 1,145; churches, 851; members, 89,119. Grand total: Preachers, 2,138; churches, 1,612; members, 185,228. Its expenditures in its different missions were as follows: Burmah, $179,257.-43; Assam, $42,057.85; Telugu, $116,468.04; China, $75,769.12; Japan, $34,942.45; Congo, $110,823.24; Europe, $54,607.57.

The mission in Europe is largely self-supporting, and chiefly under the charge of native preachers. Home expenditures: Executive officers, including 4 secretaries, 1 treasurer, and clerical force in both departments, $21,344; 14 District Secretaries and their traveling expenses, $27,949.68; general expenses, $11,700.83; publications, $5,078.90. Total, $66,073.41.

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## *NORTH AFRICAN MISSIONS.*

THE gospel was planted in North Africa in the early days of the Church. Heathenism gave way before the Cross, and in all its cities and distant tribes the religion of Christ was established. Then the power of the False Prophet swept from the Nile to the Pillars of Hercules; civilization and Christianity withered under the touch of the hopeless fatalism of the Crescent. At this day the sands of Sahara have not been more desolate than the religious and moral condition of that land. As a recent writer asserts, "The sword of Mohammed and the Koran are the most stubborn enemies of civilization, liberty, and truth, which the world has ever known."

It is estimated that there is in Morocco a population of 6,000,000, in Algeria 3,600,000, in Tunis 1,500,000, and in Tripoli 1,010,000, making a total in these States lying between the Mediterranean and the desert of 12,110,000. The Berbers, the original race of those countries, embrace a large element of the population and make their homes chiefly in the great Atlas range. They generally profess the Mohammedan faith, but are more accessible to Christian missionaries than the great body of the Arabs in Africa. The Sultan-sherif of Morocco holds the same relation

to the Western Mohammedans that the Sultan of Turkey holds to the East. Speaking of Morocco, Rev. James Johnston says in *The Church at Home and Abroad:* "Oppression and pillage are the order of the day, and inevitably on the one hand may be seen terror and depravity, and on the other squalor and destitution. The hopelessness into which the followers of the false prophet have sunken is pathetic—a hopelessness which pervades every department of social, industrial, political, and religious life." Again: "The spiritual misery of Morocco is appalling. Observance of prayer and the reading of the Koran in the bigger towns are no index of the faith in small towns or thousands of villages. There not five per cent. offer prayer or really acknowledge Mohammed. Utterly absorbed in material need and gains, it has been said they have not the enterprise of the heathen, so effectually has Mohammedanism paralyzed them in soul and mind."

The establishment of religious freedom in France and the establishment of French supremacy in Algeria opened the way for the gospel in North Africa. Mr. George Pearce, of England, visited Algeria in 1876, and then in 1880, and on his return home awakened much interest in the Kabyles, a branch of the Berber tribes living in the mountains near the city of Algiers. Mr. Grattan Guinness, and also Mr. Gleeny visited Algeria and united in the offort to organize the society. In November, 1881, Mr. Pearce, with two young brethren, were sent out and opened work at Dyemmaa Suhrij, but encountered the suspicion and opposition of the French local administrator, and for a time the mission seemed disorganized. In 1883 Mr. Gleeny went out with a fresh band of workers. They reached Tangier, and determined to extend its sphere to other original and Berber races of North Africa. Since then the mission has moved on step by step, planting stations in Morocco, Algeria, Tunis, and Tripoli, with a branch mission among the Arabs in North Africa. They have seven missionaries stationed at Tangier, Cape Blanca, Tetuan, and Fez, besides twenty-one lady missionaries who are doing efficient service. Medical work has been very useful in removing prejudices and bringing the evangelical workers in reach of the homes. A hospital and dispensary has been established in Tangier. The work of Dr. Terry in Tangier has reached thousands, from the beggar to the homes of the wealthy Moors. The dispensary in Fez, under charge of Dr. Churcher, is exerting a wide influence in the tribes who flock to its gates. Seven missionaries are operating from this point, and find access to the Atlas range, the home of the Berber race. The work of the mission is like the young men's and young women's associations. They move on evangelical lines, selling the Bible and talking with the people in their houses, in the streets, shops, and markets of town and country. For over a thousand years the shadow of night has rested on Northern Africa. May we not hope the light of the gospel will ere long overspread that forsaken land?

Rev. P. H. Hensch, of the German Mission Conference, writes: "Our District Conference, held June 13–17, was a season of refreshing from the presence of the Lord; results, twenty-three conversions and seven additions to the Church. According to a report adopted, there is a call for four more men in this field, and we trust and pray that by the time Bishop Key holds our Annual Conference he will be able to meet it. Steps were taken to begin the publication of our Conference organ in a month or two, for which the General Board of Missions made an appropriation. The movement is meeting with encouragement from all sides."

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A native Christian in India said to an English traveler, "Ah, Sahib, Christ is all my hope; Christ is my rest stone." At first the traveler did not feel the force of the words. Soon he learned that in that land burdens were not borne on carts or wagons, but on human heads or backs along the dusty road or streets, and under the blazing sky the burden-bearers bend under their loads. Resting places are provided for them. Stones are set up along the dusty highway, just high enough, on which the weary man can rest his burden. "Christ is my rest stone." He knew his need. He had found the true place of rest.

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When preparing to build the church at Leopoldville, on the Congo, Dr. Sims was anxious to use some material that would not be destroyed by the ants. Brick would defy them, but he had never learned the trade. But brick was needed, and the medical missionary dug the clay, moulded and burned the brick, and with his own hands laid the foundations of the walls of the church. The world will wake up to the fact that the missionary is not only the herald of the gospel, but the pioneer of the civilization that will one day mould the world.

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A poor woman in England brought as her offering for missions 52 half-pennies which she had saved at the rate of a half-penny per week. We are very sure that the Master who is still seated over against the treasury did not overlook the offerings of that faithful follower of her Lord. While we are praying that the rich men may pour their gifts into the treasury, let us also pray that the offerings of the poor widow may be also included. The blessing of God will not fail to be with every half-penny in such an offering.

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Dr. Scudder says no Oriental religion, save that of Zoroaster, was represented at the Parliament of Religions in Chicago. The systems of philosophy there discussed were no more representative of the religions of the East than are the systems of Hegel and Herbert Spencer the religions of Germany or England.

THE Church that helps missions will surely help itself. With the growth of missionary offerings there will be a deeper and stronger missionary spirit in each member. As the gifts for the spread of the kingdom of Christ are increased there will always be an enlargement in spiritual character and zeal. The missionaries stand in the front rank of missionary workers, and are also noted for the depth of their devotion and their high and joyful experience.

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THE following item is suggestive: "The Seventh Day Adventists have a church at Battle Creek, Mich., composed of 1,450 working people. Their average yearly income is $262, yet their contributions to benevolent causes last year amounted to $38,000. Recently, on the Day of Missions, no sermon was preached nor any special appeal made, yet the offering amounted to $21,000." Are we not also indebted to a dying world?

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THE Student Volunteers now number 686. Of these 18 went out to Africa, 5 to Arabia, 5 to Armenia, 5 to Austria, 32 to Brazil, 8 to Bulgaria, 24 to Burmah, 3 to Central America, 4 to Ceylon, 135 to China, 38 to Corea, 129 to India, 88 to Japan, 11 to Laos, 3 to Malaysia, 17 to Mexico, 12 to Micronesia, 3 to Palestine, 32 to Russia, 15 to Siam, 13 to Syria, 19 to Turkey, 7 to United States of Colombia.

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AN Auxiliary of the American Bible Society has been organized in Suchow, China, and has recently sent a donation to the Parent Board. The gospel is multiplying its powers as it plants itself in foreign lands. Nearly all the colporters the Bible Society employs in heathen lands are native converts.

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AMONG the significant signs of the times is the fact that 125 men and women of wealth have gone out from Great Britain as missionaries in heathen lands at their own cost. It reveals the depth and width of the spirit of consecration that the Church must have before the world is won for Christ.

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THE Presbyterian Endeavorers are becoming an efficient missionary agency. They now support 4 missionaries in Alaska, 5 among the Indians, 4 among the Mormons, and 2 among the Mexicans. Why may not the Epworth League become a missionary agency in Southern Methodism?

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THE Baptist women of three societies of the East and the Interior are sustaining 106 of their own sex in foreign lands. Is it not time the Methodist men of the Southland were doing as much for the support of as many male members in our foreign mission fields?

# OUR MISSION FIELDS.

## *JAPAN.*

### An Encouraging Report.

REV. B. W. WATERS, presiding elder of the Hiroshima District, writes of progress all along the line except at one point, Iwakuni. He thinks more frequent visits from a missionary or an experienced worker are needed to attract outsiders and encourage the native Christians.

The Hiroshima Girls' School reports 90 pupils in attendance, 47 of whom are in the Kindergarten department. Of the six graduates, three are members of the Church and three have long desired baptism, but their parents have not yet given their consent. Besides morning prayers, all the students are instructed half an hour every day in the Bible, and their knowledge of it is very gratifying.

The Yamaguchi Quarterly Conference reported 15 probationers and 35 inquirers. Rev. Simeon Shaw, who has charge of this circuit, is kept quite busy with his ten or twelve chapels, preaching three or four times a week, instructing probationers, helping his assistants in their work and studies, and in pursuing his study of Japanese. He says this is his happiest year in Japan. A magic lantern exhibition of scenes from the life of Christ proved to be very attractive, drawing attentive audiences of sometimes as many as seven or eight hundred. At many places on this circuit there is a spirit of inquiry that is very encouraging.

At Hiroshima the congregations are improving. More young men are being reached. Brother Usaki, the Japanese preacher in charge, is doing excellent work. The chapel services are increasing, an afternoon English school being carried on with an attendance of 20 young men, four or five of whom are Christians and others interested.

Brothers Tague and Waters have each a Bible class, and Brother Tague is to be congratulated upon having made his first talk in Japanese.

### Heroic Words.

FROM Brother Utley in Japan comes these inspiring words: "I have heard of the action of the Board. In that and in all their actions, indeed, the Board has our deepest sympathy, and the decision our unqualified support. Cut our salaries twice before you cut the work once. We will live and still have something to give."

Our missionaries at home and abroad evince this self-same noble spirit of devotion. Let the Church do her part. These men and women in the forefront of battle must be sustained.

## *MEXICO.*

### A Faithful Christian.

"FOR a day in thy courts is better than a thousand."

Young Mrs. Corona, the wife of a steward in the Central Mexican Mission, was in full sympathy with the spirit of the eighty-fourth Psalm, judging from a journey of which Rev. W. D. King, City of Mexico, gives us an account.

The Quarterly Conference was to be held at a place necessitating a ride on horseback of 30 miles. Just as Brother King and two companions were ready to mount and start upon what they considered a fatiguing trip, Mrs. Corona appeared upon the scene, announcing her intention to accompany them. They protested, stating that there was no other horse, it was too late to secure one, the way was long, rocky, and mountainous, but little water *en route*, and the heat would be very great. But she was not to be dissuaded, and walked nearly the entire distance, for the one purpose of enjoying the services and the communion with God's people.

Brother King says: "Some of the stewards of our Church frequently go on foot five or six leagues to be accounted present at the session of the Quarterly Conference." He reports the work on

the Puebla District as advancing in a satisfactory manner. At the last Quarterly Conference, held at Ticuman, State of Morelas, the pastor reported several children baptized and 17 adults taken into the Church during three months. The pastor's daughter has charge of a school of 45 pupils, which school is supported almost entirely by the Church members. There are three other schools in the district sustained in the same way. The work at Matamoras is also encouraging. The pastor, Rev. Cruz Martinez, having received 20 adults into the Church recently at a single service.

Brother Martinez and his people have suffered persecution from the Romanists this year, some of them having been very unjustly thrown into jail. But in the midst of it all there has been greater success in the Church at Matamoras than anywhere else, 25 or 30 having been added to the Church.

At two points on the district Satan seems to have the mastery temporarily, but we are not discouraged. In the Lord's hands are the powers of the resurrection. At all other points we are moving up in both interest and numbers.

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### "Good For Snake Bite."

Rev. James Tafolla, of the Mexican Border Mission, has been engaged in selling Bibles, New Testaments, or single copies of the Gospels, and has met with success from simply reading to the people portions of Scripture; thereby showing them that the priests have misinformed them as to the contents.

They are told that the Protestant Bible is very different from the Catholic, but they are utterly ignorant even of the latter. At one house he found a Bible which they told him contained a prayer that was good for snake bite, and they wanted to know if it was in his Bible. He replied in the affirmative, and read the fifteenth verse of the third chapter of St. John. But this was not the verse or prayer to which they had reference. These poor ignorant people assured Brother Tafolla that a man who had been bitten by a rattlesnake read John i. 1–5, and was saved.

He would often read to them the account of the birth of our Saviour, and had no difficulty whatever in disposing of all the Bibles he had for sale. He says: "If I had the means I could put a Bible or New Testament in every home where there is none, by selling where the people can buy and giving where they are too poor to purchase. What the people need is somebody to read the Bible to them and let them know what it is."

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## *CUBA.*

### Who Will Help?

Rev. H. B. Someillan writes from Key West, Fla., concerning his work and his immediate need in such a way that we feel sure no comment is necessary to our people to supply the need. It is necessary only to make it known, which we take the liberty of doing by quoting from his letter:

"My heart aches within me as I look over the field, so great, so promising, and see so little done in its behalf. Fifteen thousand human beings laid upon the lap of the Methodist Church, South, by God himself—fifteen thousand helpless and starving children forced upon the care and solicitude of Southern Methodism, and but little done to nourish them 'till they all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.'

"Are you aware that there is no provision made at all for my visits to Havana this year? Do you know that there is not a cent in hand to pay traveling expenses to that important branch of the Cuban Mission? Since placed in charge of that field I have never failed to visit it at least every six weeks. Our man there (my assistant) is inexperienced and cannot possibly get along by himself. I am quite sure that the work will suffer for lack of proper care. I consider it absolutely necessary for me to visit Havana at least every six weeks. For this purpose about $160 is needed. Cannot this be provided for in some way? As twelve weeks of the year have already passed, I need not make more than six more visits to that field. Therefore $120 would be sufficient for the present."

# MEDICAL MISSIONS.

## A Story of Suffering.

As illustrating the distance from which patients sometimes come to seek aid, the case of a noble man from Muung Sing may be cited. This man was a person of some wealth and influence in the province in which he resided, being one of the governor's chief men.

Shortly after having built a large dwelling house, he was taken with a very painful disease. Fearing that he had in some way offended the spirits in the building of the house, he made frequent and valuable offerings to them, but all to no purpose. His disease growing more painful, he tore down his fine house, hoping thereby to placate the spirits, but this also failed. He then tried merit-making, and although he had once been a priest, and had the reputation of being a very learned man, he concluded to reënter the priesthood, hoping thereby to derive sufficient merit to cure him of his malady. In order to do this he must leave his home and family. As all priests' heads are closely shaven, he must also forfeit his hair, which was more than five and a half feet long, and of which he was very proud. But the man was in earnest. So cutting off his hair and presenting it to the governor, he entered the priesthood, where he remained for many months. But even this failed to cure him. Native medicine gave no relief, and the man was in despair.

After he had suffered four years he met a man who had formerly been afflicted with the same disease, and who had been cured by an operation in the mission hospital in Chieng-Mai. To Chieng-Mai he resolved to go. But he met many obstacles. Chieng-Mai was very far away. He was so ill that travel was almost impossible. There lay before him a long journey over mountains, through forest and jungle and across many rivers, the great Cambodia being one of them. Besides, in his province very little was known of the distant city of Chieng-Mai, and much less of the foreign physicians. His friends tried to dissuade him, saying that his hopes were in vain, that probably there was no foreign physician in Chieng-Mai, and that if there were he would not look at a poor sufferer like him. The princess tried to prevent his going, and even the governor refused his consent.

But he was resolved. As he said, he "set his heart" to go. So selling much of his property, and getting together seven hundred rupees, a large amount of ready money for a man in his province, he set out for Chieng-Mai. He was too ill to walk, so must hire men to carry him on a litter. Several days after leaving home he learned that the men who carried him were opium eaters. A few days later, under threat of being deserted in the forest, he was compelled to yield seventy rupees of his precious seven hundred for the purchase of opium for his men. One night, while sitting by his camp fire unable to sleep on account of pain, robbers sprang into camp, and, putting out the lights, plundered him of his guns and other valuables.

On account of his severe illness he was compelled to make long and frequent stops on the way, so that when at last he entered the mission hospital in Chieng-Mai he had been a whole year on the road, and his seven hundred rupees were entirely gone. He was welcomed to the hospital as befitted his office and his need, as well as his faith and persistence in seeking the only hope of relief. After preliminary treatment he was submitted to an operation, with the very gratifying result of a complete cure. He had been a great sufferer. He told me that for five years he had not been able to sleep with any degree of comfort, but that every single night he had sat on his bed racked with pain, until exhausted nature claimed a few short hours of disturbed and unrefreshing sleep. It was a great joy to us as well as to him that he was so entirely relieved

from all suffering. During his stay of several months he was daily instructed in the Christian religion. Learned in the Buddhist faith, he readily comprehended the superiority of Christianity and seemed to receive it gladly. When he left for his distant home he professed to be a believer in Christ.—*Church at Home and Abroad.*

## A Word to the Doctors.

THIS morning some women asked me if I would go to see a sick man who came down from Bata yesterday in a canoe, and who was unable to work here. When I hesitated a little (it is not always easy to spare an hour or more, with so many girls to look after), two poor old women volunteered to carry him over to me, but I thought they had quite enough trouble with their own broken-down bodies, and so I told them I would go as soon as the tide was good. I found the man very sick, and it was not an easy matter to handle such terrible sores as his; but some one must do it. He is not a Christian. He has been the head trader for one of the firms at Bata, and I hope we may be able to bring him into the right way. A woman whom I treated a year ago was here at the last communion, and it was a pleasure to see her bright, happy face. One of our Bible-readers has been instructing her, and she at the same time is trying to lead her old mother to the foot of the cross. One of my other sick ones is a Christian, and very patient. Many suffering ones have to be sent away with these words: "We can do nothing for you." Where are the doctors, men and women, of the various medical colleges? Trying to get a few cases at home where dozens are ready to take them up? Africa may not have a great name to offer their ambition, but they might receive many a grateful "thank you" from a radiant face.—*Woman's Work for Woman.*

## A Thousand Pities.

THERE are some sixty women a week coming to the dispensary. We have made a temporary arrangement in securing Marthal on a small salary, who talks to them, trusting that somehow or other we shall be helped thus to follow up the dispensary work. On the men's side we can use, if necessary, all the catechists; but on the women's side need two or three women, one to be on the spot to converse with patients, and two others to visit them in their homes, where the way is nearly always beautifully open for them by their appreciation of the benefit of the dispensary. It is a thousand pities not to follow up to the full the advantages we thus gain. Mrs. Hudson is often with me at the seeing of patients, and her knowledge of Tamil is most useful in directing the Bible women. There are now two dispensaries under my care, one at Tiruvalur (with a dresser), which I visit regularly, and one here, which has 150 out-patients a week. We shall have to build a small hospital before very long, and a properly built dispensary is already a pressing necessity. When we shall be ready for a medical lady I don't know; perhaps when you are ready to send us one—that is, when Providence ordains it. But that is another story. Before that I should like to multiply small and cheap dispensaries, making a very small central hospital suffice. —*Dr. Hudson, of the Wesleyan Missionary Society of England.*

## Native Medical Treatment.

ONE of the North Africa Mission agents in Algeria met with a patient in a recent tour who had been having applied to him a remarkable prescription, under the orders of a native doctor. The patient was made to lie on the ground, the doctor rubbed his heel on a hot ax-head, and then pressed his heel upon the man's stomach; this was done twice. The heel having been again rubbed on the hot ax, it was pressed on the inside of the elbow joint of the left arm. The patient was then told to drink salt water until it made him sick, when he would be healed. What a happy means of approach to these tribes must Western skill furnish with Christian love inspiring it.—*Presbyterian.*

# WOMAN'S WORK.

## A Recent Convert.

A FEW days ago we had a very wonderful case of conversion in the hospital. It would have been hard to believe the facts to be true, I think, if we had not seen it ourselves.

The patient was the wife of a Chinese doctor. Unfortunately, she was brought in too late for the disease she was suffering to be cured, but during the twenty-four hours which elapsed between her admittance to the hospital and her death she learned to love and trust the Saviour, of whom she had previously never heard. This was not under the influence of any fear of death, for she did not know she was so near her end. In the evening of the day of her admittance, Mrs. Wong (Mrs. Stevens' assistant nurse and my most valuable helper) and A Ngan (a former patient, and now my Bible-woman) were sitting together in a little room off the ward, talking. Presently A Ngan said to Mrs Wong:

"That poor woman seems very ill to-night, A Shan. Do you think she will ever get well? Hadn't you better talk to her to-night and comfort her a bit, as you used to do to me two years ago?"

Mrs. Wong: "What shall I say to her? How shall I talk to her?"

A Ngan: "Just as you talked to me; say just the same words, and perhaps God will cause her to repent and believe in him."

So that night Mrs. Wong was up two hours by the sick bed, now attending to her bodily wants, now telling her the "old, old story," and explaining the "Jesus Doctrine."

"Where is he that I may pray to him?" at length asked the woman.

"He is here, everywhere; in our hearts when we love him," was the answer, and she went back to her room to rest a while, but through the open door she could hear the voice of the woman earnestly praying for the forgiveness of her sins—"all that she had in her lifetime committed"—and all through the night, until early morning, she was heard crying out: "Lord Jesus, save me; forgive my sins, and save my soul."

Very early in the morning Mrs. Wong called to A Ngan, living in the Women's School adjoining, saying: "I wish you would come here a moment and talk to this poor woman. Tell her your own experiences, and perhaps it may help and comfort her." So A Ngan told how she herself, two years ago went to the hospital, how ill she was in body, but how soon she realized that the healing of the soul was more important than this; how she trusted in Christ for salvation, and found him mighty to save and to help, and besought her to do the same. When she had done, the woman said: "Ah, now I do not doubt any more; I do trust in the Lord Jesus. Lord Jesus have mercy on me, and forgive my sins."

In the intervals of consciousness and unconsciousness which followed, she kept on repeating that Name which is above every name, and beseeching him not to leave her; and when death drew near, no fear or dream seemed to come near to dim the brightness of her hope. She only longed "to be with Christ, which is far better," and has now gone to swell the number of those who will one day welcome us to the better land.—*London Missionary Society's Woman's Work.*

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## Woman's Trials in India.

SINGALI was a Marwari Brahman woman, living in Ghazipur. Her husband was a cloth merchant, living generally in Calcutta, for purposes of trade, and only paying occasional visits to his wife and family.

During one of these long absences, Singali was visited by a lady missionary, who talked to her of a Saviour's redeeming love. The more she heard, the more she wanted to know about this God; and

about the way in which she might become a partaker of his great salvation.

Having been told that one special day was set aside by those who belonged to him for his special worship, and that this worship took place at stated hours, in a place built for that special purpose, she became possessed of a desire to go to this place and see for herself the manner of this worship. No doubt her heart was feeling after this Saviour, if, haply, she might find him in his own house. We can only imagine the eager interest with which this seeking soul would hear the wonderful words of life. It was very evident to her missionary friend that a deep impression had been made, and that Singali saw, with clearer vision than ever before, the overwhelming importance of the eternal verities.

From this time, too, may be dated her ardent desire to be taught the way of God more perfectly. Her thoughts were full of the wonderful things she had heard on that wonderful day of unwonted liberty. The hymns must be sung to her again and again; until, to her great joy, Singali found she knew them by heart, and could sing them herself.

Having been told about the Sunday school, she one day astonished and delighted the missionary by appearing there. The lesson that was being taught was the Second Commandment. It sank into her heart, to be pondered there. She was alarmed by the light it threw on idolatry; and ashamed to be obliged to own to herself that she was an idolator.

Another time she came to the missionary, begging that good medicine might be given for a member of her family, who was sick. In giving it the missionary said: "The medicine can do little without the blessing of the true God. You must pray to him. But when will you do that? You will go to your idols." With great emotion Singali replied: "I do not do that now—I pray to the true God night and day that he will save me from the snares of Satan." These tokens for good filled the missionary with joy.

But the change in Singali had been noticed by her neighbors too, and their feelings toward her were very different. In their opinion she was a bold, forward woman who, disregarding the custom of her caste, had allowed herself to be seen "by the whole world." On the husband's return several made it their business to inform him of the visits of the missionary to his wife, the hymn-singing, and above all, that she had visited the Christian Church, Sunday school, and dispensary!

Great was his anger. Singali's poor body bore the marks of his violence for many days, and now she was secluded more rigidly than ever before. The missionary was filled with pity when, on visiting Singali, she saw her grief-stricken face all covered with bruises!

The poor woman begged that nothing might be said to her husband, lest he should kill her. Her terror was so great that the missionary promised to respect her wish. However, a few days later a Christian teacher met the husband. She was under no promise of silence, and she talked to him about his cruelty to such good purpose that the man became quite ashamed of himself.

Before going back to Calcutta he asked the missionary's pardon for what she had done, thanked her for the interest he had taken in his wife, and for her kindness in visiting his family, and concluded by hoping that these visits might be continued. For poor Singali's sake we hope he will stay away some time.

Pray that the glorious Sun of Righteousness may so shine on Singali that at length she shall walk in the light, cleansed from all unrighteousness.—*The Zenana, or Woman's Work in India.*

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TWENTY-FIVE years ago the women of the M. E. Church organized for world-wide work, raising only $4,547 during the first twelve months. Ten years later the income had increased to $66,844; ten years later still to $225,000, and last year to $277,304. The total amount raised in the twenty-five years is $3,139,757.

# THE SUNDAY SCHOOL.

## Santal Giving.

JUST before New Year's our native pastor, Pella, wrote a letter to all of the Santal Christians and had it printed. In this he told them how good God had been to us during the past year, and urged them to remember him by bringing in their tithes and gifts to the church. I had heard that forty rupees had been given during the week of prayer last year. This year the rice crop had been a complete failure in some places, so I said to myself, "We will not get much this year."

All of the members who were able to read had a copy of the letter. New Year came on Sunday, as you all remember. On that day we had our regular services. Monday morning at 8 o'clock we had a prayer meeting. In the afternoon we met again. In the evening some fifty of us went to the house of one of our Christians for a meeting. We kept up these services for four days, all of which were well attended, but we did something besides praying. I think at every meeting held during the day time some gifts were brought. Before the week of prayer one of our farmers brought a tithe of his rice crop, which had just been harvested. He took it to the chapel and poured it on to the floor near the table we use as a pulpit. This was sold and the money put into the church treasury.

You would have laughed could you have seen what gifts were brought. The first morning a basket of *bigons* (fruit of the egg plant) and other vegetables were placed on the table. At the close of the service the people gathered about, and these were auctioned off by the native pastor. I said: "We shall have to bring a pair of scales and sell these at the market prices." At once some one replied: "No, no, we will sell them to the highest bidder; no matter if we do give more than they are worth; it all goes to the Lord's work." So the bidding began, and soon all were sold.

What do you suppose the nice people of America would think if when they went into one of their elegant churches they should find a chicken tied to the table leg, and hear it chirping while the people were praying? Then when the meeting would be over, imagine your pastor lifting the poor chick up over the table, telling all about what a fine chicken it was, and then calling for bids. We did just such unheard of things this year in Bhimpore.

Here came a basket of yams, another of native beans; here is a gift of red peppers, there are three or four hens' eggs, which some one has brought. Another poor woman who wishes to have a share in the giving brings a small basket of rice. Tied to one of the veranda posts is a sheep, to a peepul tree close by is a heifer—both gifts. Others brought rice which had just been thrashed out. A young man who deals in cloth brought one as his gift to the Lord. In all, four head of cattle, three sheep, a number of fowl were given, besides all the rice, vegetables, etc. At almost every meeting money was placed on the table by some one. After all of the things were sold we found to our surprise that sixty-two rupees had been given. A heifer and a young bullock owned by some of our people living a long way off are yet to be sold. Don't you think we were *very* thankful and praised God for what he had done for us? Besides these special gifts we have a monthly contribution. Every Church member—yes, and every child belonging to the Christian families—is expected to bring something to church on communion Sundays. They put their money not into envelopes, but into tiny calico bags, on which their names are written; then when the treasurer calls their names they come and drop the bags into his box. I don't want to make you think that every one does give something every month, still a great many do, so that we are able to pay our pastor and help to pay others, and still have

more than two hundred rupees on hand. Don't you think God will keep his word and bless us if we give him our tithe and gifts as well? Of course he will. We expect each year that he will help our people to do more and more. We expect too that many more will want to love and serve him. It pays, children, to give to Him. Try it.—*Missionary Helper.*

### Worship of the Monkey God.

"COME with me outside the city of Lucknow, we may see something interesting, yet very saddening, for to-morrow is to be a great 'mela' day. As we sit on the bridge spanning the river a crowd collects at one end. After a short rest they rise and come along; but how? not walking like other men. They put their hands together in the attitude of prayer, repeat some words in honor of their god, and then lie down at full length on the ground, placing a stone as far from their heads as they can. Rising, they stand by this mark and go through the same movement, not in ones and twos, but in an almost constant stream. See, we can count thirty crossing the bridge now, old and young, even a boy not more than seven or eight years old, and this goes on for several days, some coming ten, twenty, or even thirty miles. And why all this? They, poor people, believe their god has been kind to them and granted them a special favor. And this is their thanks. And who or what is this god of theirs? A monkey, Mahabeer by name. And as we stand next day in the almost countless throng, we are once again impressed with our own weakness and the great need of more helpers."—*Mr. R. Baker.*

### Crowed at the Wrong Time.

A LADY missionary was visiting the people at a little sea-coast village in Japan, and a basket with five eggs was given her by a Japanese man, who evidently thought she would be immensely delighted with them. She wondered why, and found out that there was not a single cock or fowl in the village. She was surprised at this, and asked why there were none And then they told her that a certain god is worshiped in the sea-coast villages, and and this god always told the fishermen when to go out by the crowing of the cocks. One morning the cocks crowed, and the boats were put out to sea, and all the men in them were lost. The people did not blame their god, but blamed the cocks, because they said they had told a lie by crowing at the wrong time, and so all the cocks were banished from the sea-coast villages.—*The Children's World.*

### A Blessing in Sierra Leone.

AT the Annie Walsh Girls' School in Sierra Leone showers of blessings have lately been poured out from above. Special meetings for the girls were held by Rev. W. J. Humphrey, and many of the pupils, convinced of sin by the Holy Spirit, asked, like the Philippian jailer of old, "What must I do to be saved?" Eagerly they accepted the gospel message as one by one they were pointed to the Saviour. One of the teachers says that the whole tone of the school seems changed. Some of the girls whose influence before was not what it should have been now use it in the right way. The bright, cheerful faces of many are constant proof that they have have indeed found peace through Jesus Christ.—*The Children's World.*

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REV. E. T. PEGG, of the Telugu Mission, in Southern India, writes: "I was quietly sitting in my tent door the other day, and a man of rather good caste came up to me, and we talked of Christ. He said that three months ago his wife died, and the priest told him that if he wished to obtain pardon for her sins he must wander about the fields and enter no house for three months. He did so; it being the wet season he fell ill, had fever, and came to me nearly dead. His furniture had all been stolen. He said he could not trust in heathenism any longer, and so had come to see if Christ would serve him better. Let us pray that the good Lord will reveal himself to him."

# EPWORTH LEAGUE.

## Saturday Night in Hester Street.

I STOOD under a lamp-post on Hester Street, watching the overtired children as they fell asleep while sitting on the steps, weary of their romping and playing; the men as they smoked and rested; the women as they dragged themselves wearily along and purchased a bit here and there to stock the family cupboards for Sunday. On Canal, on Grand Street, in Chatham Square, along the Bowery, men and women were laughing in good nature as they elbowed each other and thronged the stores to purchase gaudy fineries and ornaments. Here men and women were sullen and silent, many of them wondering where the barest necessities were to come from.

"If you won't help me, we shall have to go hungry to-morrow."

It was a little old woman, who had approached so softly that I did not hear her; a little old woman with hair almost white, with face wrinkled and pinched, with such an anxious look on her countenance. She was bareheaded, her dress old and faded and mended—one of the thousands of God's worms who creep and crawl and live and die and are forgotten in a day in great New York.

"Where do you live?" I asked.

She pointed to a four-story tenement almost opposite.

"Top floor?"

She nodded her head.

"Any family?"

"A sick husband and four children, sir."

"Very well. Show me the way up."

"You'll—you'll come up with me?" she queried, in surprise.

"Yes."

She seemed to doubt, however, and she kept looking back with a puzzled expression on her face. In the dark, lower hall she stepped over two sleeping men and a child. At the head of the stairs a man sat, brooding and sulking, and grudgingly gave us room to pass. There was a dim light in the second hall, where a half-drunken woman was seeking her room. The two above were dark, and the little old woman went ahead, and kept saying: "This way; keep to the rail; we're almost there."

As we reached the upper hall we turned to the right, passed down a blind hall running the other way, and presently she pushed open a door, and we entered a room lighted by a smoking lamp.

"John, it's a stranger come to see us," said the woman, as I stood and looked about.

Here were two small rooms, three chairs, a cupboard, an old table, a wretched bedstead, and more wretched bedding, on which lay a man. Across the room was a mattress on which the children were lying as I entered. In the other room I saw a stove, a washtub, and a bucket partly filled with coal.

"Sit down, sir," said the woman, as she placed a chair for me.

The husband looked to be fifty years old. He had the bright eyes and hollow cheeks of a consumptive, and his hands were white and thin.

"Are you a doctor?" he asked, as I sat down.

"No."

"The rent is overdue, but we haven't even enough bread to eat," he said.

"I am not your landlord nor his agent. I simply came up to see you, to see if you were sick, to see what you needed."

He looked at his wife in a wondering way, and she, too, eyed me strangely, as she said to him: "John, you know how it is with us. I asked him on the street to help us, and he's come up to—to—"

"To see if you were really in need of help," I said, as she paused. "Have any of you had supper?"

"Just a crust for him, sir, but nothing for the rest, and the children have been crying with hunger."

"Very well. Go out and get some-

thing. Here is money. Get bread, butter, tea, milk, sugar, potatoes, and meat."

"You—you don't mean it!" she gasped.

The man in bed rose up on his elbow to get a better look at me, and I saw something like alarm in his face. To quiet him I said: "The case is clear enough. You used to get along all right, but sickness came; you could no longer work; you have reached your last penny. Why shouldn't I help you a bit?"

"It's sadly enough we need it, God knows, but—but—"

"But you can't make out why I came up here?"

"No, sir."

"Well, don't worry about it. Queer things are always happening to all of us. How long have you been ill?"

"Over a year, sir."

"And how have you lived?"

"By using the few dollars I had put by, and by selling whatever we could spare, until we are as you see us. I once earned my $3 a day, sir, and no man's family was better cared for."

"And to-day you are penniless and hungry?"

"That I am, sir, and as I lay here these last few weeks, I could have cut my throat if I had a knife. When I thought of the thousands buying what they pleased, of the riches in great New York, and us wanting for dry bread, I had some bad thoughts in my mind, sir. I felt that I could rob and do worse if I only could leave my bed. I wondered if there was a God and a hereafter."

By and by, as we talked, the mother and the children returned. I heard the latter shouting, even on the lower stairs.

Each had an armful of parcels, and the grocer's boy followed with some of the heavier bundles. The mother piled the things on the table. Poor soul! She waz laughing and crying by turns, and to have seen those forlorn children sit down on the floor and eat the dry bread was something to pain your heart.

"It's real meat, John," said the woman, as she came to his bedside; "real meat, and real potatoes, and real sugar and tea, and there is a God after all!"

"Yes, there is a God, Mary," he whispered as he wept.

While I sat there the wife cooked supper, and the hunger of all was satisfied, and the two smaller children afterward knelt at the bedside, repeated the Lord's Prayer, and were asleep three minutes later.

I never meet vice and wickedness and poverty without feeling to pity, instead of to condemn. They who dwell up there in those dark and cheerless rooms, who feel the pangs of hunger, who find despair crowding every other feeling out of the heart, who sometimes do most desperate things, can be forgiven for much. The wheel of time has ever kept turning the wrong way for them.

It was only a drop, only a little ray of hope shining through the darkness and gloom of their poverty and despair, but to have caught that one ray filled them with new strength to battle in the future, and I had touched elbows with still another phase of humanity.—*Christian City.*

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## He Left It.

THEY told Lord Erskine that a certain man was dead, and that he had left £200,000. His lordship replied, "That's a poor capital to begin the next world with."

What a failure was that man's life! He got no good of his £200,000 in this world, and did not get himself ready for the next. What did he do? What is the grand result of his life, of his toil, of his anxious days and sleepless nights? He raked together £200,000. What did he do with it? Kept it as long as he could. Why did he not keep it forever? He died.

If he had only "converted" it, as the bankers say. And it was convertible into the blessings of the poor, into the sweet consciousness of having done some good while he lived, into the good hope of perpetuating his influence when he was dead and gone. But he did none of these things. He raked it together, kept it, died, left it, and it made his last bed no softer.—*Chriscian Advocate.*

# OUR FELLOW-LABORERS.

## Foreign Missions of the Friends.

THE missions in India, commenced in 1875, have headquarters at Hoshangabad, Sohaphur, Seoni, Malwa, Sehore, and Itaise. Here are 20 missionaries, 9 native teachers, 33 adult members, 2 orphanages, 16 Sunday schools, 4 dispensaries, 6 boys' day schools, and six girls' day schools.

Mission work in Madagascar began in 1867. There are stations at Antananarivo, Mandridrano, and Arivonimamo. There are 22 missionaries, 139 congregations with 3,161 members, 440 native preachers, 61 Sunday schools, 143 day schools with 11,214 scholars, 1 hospital, and 5 dispensaries, a printing office, and a home for girls.

Mission work in China was commenced in 1890, and the central station is Chungking. Here are 9 missionaries, 2 native Christians, 13 inquirers, a dispensary, a boys' school, and a girls' school.

The secretary for the above missions is Watson Grace, 12 Bishopsgate Without, London, E. C. The income for 1892 was £10,401, and the expenditure £10,653.

The Syria Mission was commenced in 1873; headquarters at Brumana, with 7 outstations. Here are 13 missionaries, 1 boys' training home, 1 girls' training home, 8 day schools, 5 Sunday schools, 1 hospital, and 1 dispensary. The secretary is Dr. R. H. Fox, 23 Finsbury Square, London, E. C. Expenditure in 1892, £1,850.

The Armenian Mission, commenced in 1881, has headquarters in Constantinople, Bahjijig, Rodosto, and Philippopolis, with 9 missionaries, 2 hospitals, 1 dispensary, 1 industrial school, 2 Sunday schools and day schools. The secretary is W. C. Braithwaite, 312 Camden Road, London, N. Expenditure in 1892, £747.

The mission to Zulu Kaffirs was commenced in 1879. The stations are Rock Fountain, Hope Vale, Entakamu, and Endunduma, in South Africa, with two missionaries. The secretary is Mrs. S. Fothergill, Pierremont Crescent, Darlington, England. Expenditure, £387.

The mission in Mexico was commenced in 1871, and the stations are at Matamoras, Gomez Farias, Santa Barbara, Escandon, Quintero, Antigua Morelos, Victoria, and Matehuala, with several outstations. There are eight missionaries from the United States. There are reported about 500 members and 300 scholars in the day and boarding schools. The Mexico missions are carried on by the Friends in the United States, chiefly by the Yearly Meetings of Illinois, Maryland, Pennsylvania, and New York.

The mission in Alaska was commenced 1887, and is situated on Douglas Island, where there are 5 missionaries, a boarding school with 23 pupils, and a day school with 84 pupils. The Yearly Meetings of Kansas, Wilmington, and Oregon coöperate in this work.—*Gospel in All Lands.*

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## Mission Work in China.

THE *Chronicle* of the London Missionary Society contains an article on the work in China, from which we extract the following:

"Prior to 1843 though mission work had been carried on in the Straits, at Penang and Singapore, very little had been directly attempted for the evangelization of China. Dr. Morrison, the pioneer of Chinese Protestant missions, died in 1834, having laid the foundations for future missionary operations by his translation of the Bible and his compilation of a dictionary of the Chinese language—magnificent labors, the value of which it is impossible to overestimate. On the interchange of the treaty of peace between England and China, in 1843, a large number of missionaries immediately entered the newly opened ports, and began the active prosecution of missionary work on Chinese soil. In that year Dr. Medhurst and Dr. Lock-

hart—the latter still living, and in honored old age affording the directors the benefit of his invaluable experience—representing the London Missionary Society, took up their residence in Shanghai, the first of a long line of noble successors connected with English and American missions. There are to-day some 1,300 missionaries, male and female, in different parts of the field; 1,500 native assistants, of whom 209 are ordained pastors; 520 organized churches, of which 94 are wholly self-supporting; and some 40,000 native communicants, giving a Christian population of probably not less than 200,000. In addition, there are more than 60 hospitals and 40 dispensaries connected with the various missions, and over 16,000 scholars, boys and girls, in boarding and day schools. The total contributions of native Christians to the support of their own religious work exceeds £7,000 per annum.

"But these figures form a very inadequate statement of the results of missionary labors during the past fifty years. The whole Bible has been carefully revised, and fresh translations made into the many dialects spoken in different parts of this immense empire. Books on science, machinery, history, and similar subjects have been prepared, and are annually being issued in large numbers from the various mission presses. From the schools of Shanghai and Hong Kong a perpetual stream of English-speaking youths is issuing, who are destined to exercise a very powerful influence on the future of their country. There is more than enough in all this to encourage the supporters of Christian missions, and to afford hope that the close of the next fifty years will witness the conversion to Christianity of a very large proportion of the population of China. The time is now ripe for a bold forward movement, and as the first to enter the field it behooves the London Missionary Society to lead the way.

"During the past ten years there has been a gradual increase in the number of our missionaries in China, as the following figures show: In 1883 we had 23 missionaries, or, including their wives, 36, and 2 female missionaries; total, 38, while last year we had 30 missionaries and their wives, 12 unmarried men, and 20 unmarried ladies; total, 92. It will be instructive to compare these figures with those of the China Inland Mission, whose foreign agents have increased from 126, including wives, in 1884 to 590 at the close of 1893. Of these 590, 394 are from England, 42 from North America, 34 from Australasia, and 120 associates working under the direction of the mission, who are mostly from Sweden, Norway, and Scandinavia. If we feel disposed to congratulate ourselves on the work that has been done, our complacency is instantly dispelled by the thought of the work that has been left undone, for no one can think of the tens of millions in China as yet unreached by any mission, and of the 1,400 who every hour, it is computed, pass away into the unseen world "without God and without hope," without a feeling of the deepest shame.

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THE Methodist Episcopal Church reports 221 male missionaries in the foreign field, 295 assistant missionaries (of these 196 being wives of missionaries), and 153 women sent and sustained by the Woman's Board. The distant missions number 24, and 7 of them in Protestant Europe. The Church members are 69,887, and the probationers 49,400. Of these thousands India supplies 17,135 full members and 33,343 probationers; China, 6,201 and 4,-684; South America, 1,464 and 1,158; and Mexico, 1,721 and 1,364. Nearly 35,000 Church members are in German and Scandinavian countries.—*Missionary Review.*

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DURING the year 1893 the Society for the Propagation of the Gospel accepted the offers of five clergymen and twenty-three laymen for mission service; and in addition to the clergymen accepted at home seventy ministers, including sixteen natives, were placed on the list of the Society abroad; thirty-one were added in Africa, ten of whom were natives.

# FROM ALL FIELDS.

A missionary who has spent years on the borders of Thibet thus describes Lamaism, the religion of that hermit land: "The name is composed of two words—*La* (soul) and *ma* (mother). In this religion the Dalea, or Great Lama, is honored as the highest god, and is represented as the divinity on earth. He is at the head of the ecclesiastical and secular affairs in Thibet, and is greatly reverenced by all the Mogul tribes in Russia and by the Tartars. The religion of Lama originated about 1,000 years before Christ. It then knew no eternal, self-existent Spirit, but is now a kind of reformed Buddhism, with many of the rites of Rome introduced by converts from Romanism at an early date."

A missionary in Africa writes of a singular superstition which is disturbing both Mohammedans and pagans in his field. "Just now every heathen man and woman is carrying either a stick of a certain kind of wood or a necklace of black hair or thread, for fear of illness which is rife in the country. It appears that a certain Mohammedan teacher in the north has lost two devils, and does not know where to find them. They patrol the country, greeting people, and if they have not the orthodox stick on their return home they will change their sex." Such absurdities show the power Islamism has over the African.

Four years ago the Church Missionary Society sent out 16 missionaries to the Western Equatorial Mission on the Niger. Of these only four remain. Bishop Tugwell, who has been set apart for that field, expects to sail soon with strong reënforcements to fill up the broken ranks and carry on the work.

In 1851, Italians in Venice were imprisoned for reading the Bible, but now its annual circulation exceeds that of any other work in that city. "The Word of God is not burned."

There are thirty-four halls in connection with the McAll Missions in and around Paris, and nearly one hundred in the provinces. Some of the conversions under their influence have been remarkable. A noted anarchist, who had been expelled from the country, has been converted, and the change in his life has been so marked that he has been exempted from police surveillance. Another in Calais was so dangerous that his family was taken from him by the police. The children were restored to their father after he was converted, in view of the change in his spirit and conduct.

The late John I. Mackenzie, of New York, gave $50,000 for the erection of a building at Sao Paulo, Brazil, to be known as the Mackenzie College, in which "God and his Word should be forever honored." It is to be under the control of the Protestant College of that place, which was chartered by the Board of Regents of the University of the State of New York in 1890. It is not under the Presbyterian Board of Missions, though intimately connected with its work.

The *Missionary Echo* of the Methodist Free Church reports that Rev. T. M. Carthew received into the membership of the mission at Jomvu, near Mombasa, by baptism, 84 adults and 38 children—the first fruits of the gospel—on October 4, 1893, thus gathering up the results of his six years' work. At the neighboring station of Bihe the candidates for baptism number over 250.

We see the statement that while the Presbyterian churches (North) at home received an average of 8 members during 1893, the Synod of China averaged 12, the Synod of India 14, and the missions on the Corisco Coast, Africa, 23.

The Chinese have wonderful memories. Pupils in mission schools can often recite chapter after chapter, and some of them most of the New Testament.

Dr. Philips, the General Secretary of the Sunday School Union, recently visited the German missionaries in Malabar, in order to arrange with them for the organization of Sunday schools for heathen children, and reports: "The services I attended at these stations were the best attended I ever saw in India, and the singing of the congregations the best I ever heard; no other native Christian assembly can come up to them."

During the past five years 5,000 persons were baptized in the Meerut District, Northwest India Conference of the M. E. Church. During 1893, 1,726 were bapbaptized. How many districts in American Methodism have reported a similar increase during the past five years?

Bishop Thoburn has recently purchased an abandoned tea plantation of one thousand acres in Northern India. He hopes to establish a vast system of industrial education for native Christians.

"I shake hands with you with all my heart," wrote a Christian Indian at the Cheyenne Mission, S. Dakota, to a friend

Rev. S. M. Zwemer, of the Arabian Mission at Bahrein, on the Lower Euphrates, writes of a recent twelve days' tour through that region. It is to a large extent under British influence, and the missionaries had not been seriously molested, and a large number of Bibles were sold.

We see it stated that the Prince Galitzin, of Russia, has said: "I have given up my life to God and the Salvation Army. I am thankful that I have at last found a use for myself and my income." It is his purpose to carry on the work in Siberia.

A Jew in London recently confessed faith in Christ, and was baptized. His family had a funeral card printed and circulated, announcing that his death took place on a certain day—the day after his baptism.

There are nine missionary societies engaged at work in Canton, China. Their present number of communicants is 3,352. Of these the Presbyterian Mission reports 1,167.

# TREASURER'S DEPARTMENT.

## Report of T. B. Holt, Treasurer of the Board of Missions.

*(Parties sending money to the Treasurer will please in every case give the name of the* CONFERENCE *from which it comes.)*

### RECEIPTS FOR JUNE, 1894.

*Arkansas Conference.*

| | |
|---|---|
| Bentonville, K. S. Vanzant | $ 34 00 |
| Springtown, J. R. Maxwell | 8 00 |
| | $42 00 |

*Columbia Conference.*

| | |
|---|---|
| Grant's Pass and Medford, W. J. Fenton | $ 25 00 |

*East Texas Conference.*

| | |
|---|---|
| Tyler Ct., C. H. Smith | $ 40 00 |

*German Mission Conference.*

| | |
|---|---|
| Grassyville, D. Schrimpf | $ 12 75 |
| Houston, P. H. Hensch | 80 00 |
| | $92 75 |

*Holston Conference.*

| | |
|---|---|
| Johnson City, W. S. Neighbors, per S. E. White | $ 34 39 |
| Jonesville, D. V. York | 15 00 |
| | $49 39 |

*Kentucky Conference.*

| | |
|---|---|
| Moorefield Ct., C. E. Boswell | $ 35 |
| Maysville Sta., T. W. Watts | 182 00 |
| F. S. Pollitt, Tr | 25 00 |
| | $207 35 |

*Little Rock Conference.*

| | |
|---|---|
| A. D. Jenkins, Tr | $ 114 00 |
| A. D. Jenkins, Tr | 25 00 |
| | $139 00 |

*Louisiana Conference.*

| | |
|---|---|
| W. B. Thomson, Tr | $ 65 00 |
| W. B. Thomson, Tr | 65 97 |
| | $130 97 |

*Louisville Conference.*

| | |
|---|---|
| Cerulean Springs, Elias Smith | $ 10 00 |
| Earlington, Thos. D. Walker | 1 00 |
| Greensburg, B. A. Brandon | 10 00 |
| Hanson, T. J. Randolph | 10 00 |
| | $31 00 |

*Memphis Conference.*

| | |
|---|---|
| Mayfield Ct., C. A. Haskell | $ 12 00 |
| Mississippi Ave., H. C. Johnson | 25 00 |
| Bellmont Ct., A. S. Taylor | 30 00 |
| Friendship Ct., E. H. Stewart | 10 00 |
| | $87 00 |

*Mississippi Conference.*

| | |
|---|---|
| Mt. Carmel Ct., M. L. White | $ 5 00 |
| Cato, J. W. Ellison | 20 00 |
| T. S. West, Tr | 70 00 |
| Morton and Forest, B. S. Rayner | 21 00 |
| Roxie Ct., J. N. Tucker | 33 50 |
| Covington Ct., R. B. Downer | 10 00 |
| T. S. West, Tr | 24 37 |
| West End, W. W. Hopper | 55 00 |
| Port Gibson, B. F. Jones | 13 35 |
| | $252 22 |

*Montana Conference.*

| | |
|---|---|
| Willow Creek Ct., F. F. St. Clair | $ 35 00 |

*New Mexico Conference.*

| | |
|---|---|
| Roswell, C. H. Govett | $ 5 00 |

*North Alabama Conference.*

| | |
|---|---|
| Columbiana Ct., T. K. Tierce | $ 114 80 |

*North Carolina Conference.*

| | |
|---|---|
| Bertie Ct., J. H. M. Giles | $ 40 00 |
| Centenary Church, Newberne, J. T. Lyon | 221 35 |
| Newberne District, F. D. Swindell | 10 00 |
| | $271 35 |

*North Mississippi Conference.*

| | |
|---|---|
| J. W. Luter, Tr | $ 25 00 |
| J. W. Luter, Tr | 50 00 |
| J. W. Luter, Tr | 10 00 |
| | $85 00 |

*North Texas Conference.*

| | |
|---|---|
| Petty and White Rock, M. W. Gibson | $ 78 00 |
| Ladonia, C. M. Harless | 53 70 |
| Willow Street, J. J. Clark | 26 00 |
| | $157 70 |

*Northwest Texas Conference.*

| | |
|---|---|
| Ranger Mission, J. D. Hendrickson | $ 2 50 |

*South Carolina Conference.*

| | |
|---|---|
| C. G. Dantzler, Tr | $ 1,080 30 |

*South Georgia Conference.*

| | |
|---|---|
| A. M. Williams, Tr | $ 247 75 |

*Texas Conference.*

| | |
|---|---|
| J. E. Green, Tr | $ 483 85 |

*Virginia Conference.*

| | |
|---|---|
| North Gates Ct., C. C. Wertenbaker | $ 100 00 |
| Pittsylvania Ct., Wm. A. Tompkins | 10 00 |
| | $110 00 |

*Western Virginia Conference.*

| | |
|---|---|
| Honey Grove, C. N. Coffman | $ 10 00 |

*Specials.*

| | |
|---|---|
| R. M. College Mission Society, J. E. McCullough | $ 6 00 |
| O. E. Brown, returned on travel | 150 00 |
| H. S. Bradley, Jr., Agent Stewart property | 174 75 |
| E. E. Hoss, from J. R. Stradly, Hiwassee College, Tenn | 5 00 |
| | $335 75 |

*Bills Payable.*

| | |
|---|---|
| Miss Kate Harlan, note on demand | $ 60 00 |
| Fourth National Bank, note, 4 months. | 10,000 00 |
| Fourth National Bank, note, 4 months. | 15,000 00 |
| Fourth National Bank, note, 4 months. | 10,000 00 |
| J. C. Haley, note one day | 1,000 00 |
| | $36,060 00 |

*Bequests.*

| | |
|---|---|
| S. B. Gabble, executor Kittie Bona | $ 1,160 17 |

*Debt Payment.*

| | |
|---|---|
| W. B. Thomson, Louisiana Conference | $ 15 00 |
| Mary Sue Brazeal, Penny Helpers | 1 00 |
| J. E. McGee, Fredericksburg | 5 00 |
| | $21 00 |

*Donations Directed.*

| | |
|---|---|
| J. C. C. Newton, for travel to Japan | $ 133 17 |
| J. C. C. Newton, for travel to Japan | 10 00 |
| Mrs. C. E. Potts and Miss Janie Schaefer, for day school in China | 60 00 |
| T. G. Herbert, for S. E. Hager, a gift | 5 00 |
| G. L. Hawkins, for H. G. Hawkins | 150 00 |
| Mrs. J. B. Winsett for M. B. Hill | 40 00 |
| "A Friend," in Mississippi, support of C. A. Tague in Japan | 250 00 |
| | $698 17 |

## Recapitulation of Receipts.

| | |
|---|---|
| Arkansas Conference | $ 42 00 |
| Columbia Conference | 25 00 |
| East Texas Conference | 40 00 |
| German Conference | 92 75 |
| Holston Conference | 49 39 |
| Kentucky Conference | 207 35 |
| Little Rock Conference | 139 00 |
| Louisiana Conference | 130 97 |
| Louisville Conference | 31 00 |
| Memphis Conference | 87 00 |
| Mississippi Conference | 252 22 |
| Montana Conference | 35 00 |
| New Mexico Conference | 5 00 |
| North Alabama Conference | 114 80 |
| North Carolina Conference | 271 35 |
| North Mississippi Conference | 85 00 |
| North Texas Conference | 157 70 |
| Northwest Texas Conference | 2 50 |
| South Carolina Conference | 1,080 30 |
| South Georgia Conference | 247 75 |
| Texas Conference | 483 85 |
| Virginia Conference | 110 00 |
| Western Virginia Conference | 10 00 |
| Specials | 335 75 |
| | $ 4,035 68 |
| Bills Payable | 36,060 00 |
| Bequests | 1,160 17 |
| Debt Payment | 21 00 |
| Donations Directed | 698 17 |
| | $41,975 02 |

## Disbursements for July.

| | |
|---|---|
| Brazil Mission Conference | $ 5,104 40 |
| Central Mexico Mission Conference | 1,542 80 |
| China Mission Conference | 603 61 |
| Columbia Conference | 812 50 |
| Denver Conference | 356 25 |
| East Columbia Conference | 767 50 |
| German Mission Conference | 687 50 |
| Indian Mission Conference | 1,071 37 |
| Japan Mission Conference | 757 08 |
| Mexican Border Mission Conference | 1,564 66 |
| Montana Conference | 712 50 |
| New Mexico Mission Conference | 1,250 00 |
| Northwest Mexico Mission Conference | 1,292 49 |
| Pacific Conference | 87 55 |
| Western Conference | 500 00 |
| Western Virginia Conference | 35 00 |
| Expense | 1,344 73 |
| Interest | 1,100 86 |
| Bills Payable | 10,500 00 |
| Donations Directed | 7 50 |
| | $30,098 30 |

# MISSIONARY DIRECTORY.

NOTE.—We shall consider it a favor in case of changes of address, or corrections to be made, to be promptly notified.—ED.

*China.*

Rev. Y. J. Allen, D.D., LL.D., Shanghai, China.
Rev. A. P. Parker, D.D., Suchow, China.
Post-office, Shanghai.
Rev. C. F. Reid, D.D., Shanghai, China.
Rev. D. L. Anderson, Suchow, China.
Post-office, Shanghai.
W. H. Park, M.D., at home on leave.
Rev. W. B. Bonnell, Shanghai, China.
Rev. W. B. Burke, Sung Kong, China.
Post-office, Shanghai.
Rev. Moses B. Hill, Nantziang, China.
Post-office, Shanghai.
Rev. J. L. Hendry, Nanzing, China.
Post-office, Shanghai.
Rev. H. L. Gray, Suchow, China.
Post-office, Shanghai.
Rev. George R. Loehr, Shanghai, China.
Rev. T. A. Hearn, at home on leave.
Rev. B. D. Lucas, Shanghai, China.
E. H. Hart, M.D., Suchow, China.
Post-office, Shanghai.
Rev. R. A. Parker, Sung Kong, China.
Post-office, Shanghai.

*Japan.*

Mrs. M. I. Lambuth, Nashville, Tenn.
Rev. W. R. Lambuth, M.D., D.D., Nashville, Tenn.
Rev. W. E. Towson, Osaka, Japan.
Miss Y. M. Kin, M.D., Kobe, Japan.
S. H. Wainright, M.D., at home on leave.
Rev. J. C. C. Newton, Kwansei Gakuin, Kobe, Japan.
Rev. N. W. Utley, Osaka, Japan.
Rev. T. W. B. Demaree, Kwansei Gakuin, Kobe, Japan.
Rev. B. W. Waters, Hiroshima, Japan.
Miss N. B. Gaines, at home on leave.
Miss Laura C. Strider, Hiroshima, Japan.
Miss G. Holland, Hiroshima, Japan.
Rev. C. B. Moseley, Matsuyama, Japan.
Rev. W. A. Wilson, Oita, Japan.
Rev. Simeon Shaw, Yamaguchi, Japan
Rev. W. A. Davis, Uwajima, Japan.
Rev. J. T. Meyers, Tadotsu; post office, Kobe, Japan.
Rev. C. A. Tague, Iwakuni; post office, Hiroshima, Japan.
Rev. S. E. Hager, Osaka, Japan.
W. P. Turner Kobe, Japan.
C. M. Bradbury, Ph.D., Kobe, Japan.

*Brazil.*

Rev. J. L. Kennedy, Taubate, Brazil.
Rev. H. C. Tucker, Caixa 454 (Correio Genrol), Rio de Janeiro, Brazil.
Rev. J. W. Wolling, Caixa 290, Sao Paulo, Brazil.
Rev. J. W. Tarboux, Juiz de Fora, Brazil.
Rev. E. A. Tilly, Caixa 384, Rio de Janeiro, Brazil.
Rev. Michael Dickie, Piracicaba, Estado de S. Paulo, Brazil.
Rev. John M. Lander, at home on leave.
Rev. R. C. Dickson, Capivary, Estado de S. Paulo, Brazil.
Rev. J. L. Bruce, Sao Paulo, Brazil.
Rev. E. E. Joiner, Rio de Janeiro, Brazil.

*Central Mexico.*

Rev. W. D. King, Avenida Balderas No. 3, City of Mexico, Mexico.
Rev. D. F. Watkins, D.D., Avenida Balderas No. 11, City of Mexico, Mexico.
Rev. George B. Winton, San Luis Potosi, Mex.
Rev. J. R. Mood, San Luis Potosi, Mexico.
Rev. K. J. Yearwood, Monterey, Mexico.

*Mexican Border.*

Rev. D. W. Carter, San Antonio, Texas.
Rev. J. W. Grimes, Monterey, Mexico.

*North-west Mexico.*

Rev. Samuel G. Kilgore, El Paso, Tex.
Rev. John F. Corbin, Nogales, Ariz.
Rev. Robert C. Elliott, Durango, Mexico.
Rev. John C. Cavener, La Paz, Mexico.

*New Mexico Conference.*

Rev. W. D. Robinson, El Paso, Texas.

*Indian Mission.*

Rev. A. C. Pickens, Ardmore, Ind. Ter.
Rev. C. F. Roberts, Norman, Ok. Ter.
Rev. J. M. Gross, Oklahoma City, Ok. Ter.
Rev. N. F. Law, Atoka, Ind. Ter.
Rev. J. L. Keener, Antlers, Ind. Ter.
Rev. A. N. Averyt, Minco, Ind. Ter.
Rev. J. Y. Bryce, Checotah, Ind. Ter.
Rev. W. B. Austin, Muskogee, Ind. Ter.
Rev. C. M. Coppedge, Muskogee, Ind. Ter.

*German Mission.*

Rev. Jacob Kern, San Antonio, Texas.

*Florida Conference.*

Rev. C. A. Fulwood, Bartow, Fla.

*Western Conference.*

Rev. J. W. Faubion, Council Grove, Kansas.
Rev. T. C. Downs, Hillsdale, Kansas.

*Western Virginia Conference.*

Rev. S. T. Mallory, Ravenswood, W. Va.
Rev. T. S. Wade, Clarksburg, W. Va.
Rev. C. H. Dowell, Austed, W. Va.
Rev. E. S. McClung, Prestonburg, Ky.

*Denver Conference.*

Rev. W. H. Howard, Farmington, N. M.
Rev. J. A. Duncan, Denver, Col.
Rev. M. H. Neely, Trinidad, Col.

*Montana Conference.*

Rev. R. H. Shaeffer, Helena, Mont.
Rev. W. O. Waggoner, Stevensville, Mont.

*Columbia Conference.*

Rev. H. S. Shangle, Oakland, Oregon.
Rev. D. C. McFarland, Albany, Oregon.

*East Columbia Conference.*

Rev. R. B. Swift, Spokane Falls, Wash.
Rev. M. V. Howard, Walla Walla, Wash.
Rev. E. G. Michael, Baker City, Ore.

*Pacific Conference.*

Rev. Samuel Brown, San Jose, Cal.
Rev. W. P. Andrews, Chico, Cal.
Rev. C. O. Steele, Santa Rosa, Cal.
Rev. H. C. Christian, Fresno, Cal.
Rev. W. F. Coffin, Modesto, Cal.

*Los Angeles Conference.*

Rev. W. E. Vaughan, Phœnix, Arizona.
Rev. Q. A. Oats, Lompoc, Cal.
Rev. T. J. Duncan, Los Angeles, Cal.

*North-west Texas Conference.*

Rev. M. K. Little, Vernon, Texas.

*West Texas Conference.*

Rev. A. E. Rector, San Antonio, Texas.

MRS. CHIKA SAKURAI.

THE

# METHODIST REVIEW OF MISSIONS.

NEW SERIES. SEPTEMBER, 1894. VOL. XV. NO. 3.

## WEST CHINA—A GREAT MISSION FIELD.

BY REV. JOHN F. GOUCHER, D.D., BALTIMORE, MD.

By the consensus of missionary activity and investment, Asia is the great mission field of the world. There are more societies and more laborers at work, larger annual investments, more people needing Christianizing, more varied opportunities, greater obstacles to overcome, and more encouraging results there than in any other part of the world-field.

The most populous nation of Asia is China. It exceeds all others in antiquity, homogeneity, and unimpressibleness. Its position, history, national characteristics and possibilities, mark it the most important factor in the evangelization of Asia. It occupies the zone of power, that belt between the severity of the north and the lassitude of the south, where the greatest mental activity, aggressiveness, and achievements may be expected. "The Boneless Giant," as she has been called, is waking up and giving suggestions of her importance. For more than a century the effort of the nations has been to pry open a door of entrance. It has been done, and China is flowing out where others seek admission. She was a problem at home; she is a perplexity abroad.

The Chinese combine the endurance of the German with the energy of the Yankee. Their cues point back into the forgotten past, and through their almond eyes they are looking beyond the present. They are the moneyed men of Penang. They own two-thirds of all the property in Singapore, outside of the government buildings. They are the accountants, bankers, the importers and exporters of the Indian Archipelago. They have established themselves in Australia and New Zealand, the Sandwich Islands and the West Indies, in Europe, Canada, and Mexico, and have gained a footing in the United States. If England and Russia lock jaws upon Asiatic soil, China will dictate the terms of peace. Because of her relation to these powers, she is a factor, and an increasing factor, in European politics. The British lion and the Russian bear are alike unwilling to come within the coils of the Chinese dragon. If I mis-

take not, the Anglo-Saxon and the Chinaman will be the potential forces determining the outcome of human development.

Sz-Chuen, in West China, its largest and most wealthy, its most populous and productive province, is the strategic point of all Asia. It was traversed by the ancient gold road, running from Burmah and India. Because of the configuration of the country it must be most intimately related to the railroads connecting these countries, which promise to be such an important political agency in the not remote future.

Within its bounds are cities of great importance. Ta-Chien-lu and Sung-Pan are the only eastern gates to Thibet. In these two cities gather the great caravans which penetrate farther Thibet, and through them must be the routes of developing travel and commerce.

Chung-King, with its 120,000 inhabitants, is situated on a strip of high land sixteen hundred miles from the sea, at the junction of the Ling-Kiang with the Yang-tse-kiang River, where the latter (the river of Golden Sands), rushes through mountain gorges which rival for sublimity the famous canyons of Colorado. This Chicago of China is the commercial metropolis of one hundred million people. One hundred thousand lumbermen from the upper water courses, together with many merchants, junkmen, and travelers from all directions, annually visit it and carry to their homes, near at hand or further inland, the impressions and influences of the things they have seen and heard. They disseminate knowledge and stimulate desire for a broader civilization. They are sowers, strewing broadcast the seed for a great gospel harvest. From statements they have made, patients have traveled four hundred miles or more for treatment in the mission hospital of the Methodist Episcopal Church, and with their restored bodies have carried home a new life in their souls.

Ching-tu, with its 350,000 souls, in the midst of one of the most fertile and populous portions of the globe, is the capital of the Province of Sz-Chuen (Four Rivers). Hither all persons of West China and Thibet, who aspire to any official position, either civil or military, must come to take their examinations. These picked men, during their days of waiting, should be reached by Christian teaching, as some of them are numbered among the most hopeful inquirers after Christ.

Within a radius of 15 miles are 15 walled cities and 15,000,000 persons. Within a radius of 90 miles there is a population equal to all Mexico. They are far removed from the contaminating associations of that class of foreigners whose influence is so adverse to Christianity. The people more largely own their homes, and there are fewer beggars than in any other province of China. They are domestic, industrious, hardy, and thrifty, accessible and impressible to Christian teachers.

The people of Sz-Chuen have demonstrated their force of character and power of endurance. The two great Asiatic movements adverse to Protestant Christianity, sweeping eastward across the continent, found them a

veritable Gibraltar. The Greek Church, with its sensual service and elastic ethics, was deflected on the northeast. Mohammedanism, with its cruel aggressiveness and personal license, was deflected to the south and southeast, neither having made a perceptible impression. Except along the extreme western border of the province, where may be found one-third of the Thibetans, her people are homogeneous in descent, language, religion, social customs, and government. They are just the soil for Christian truth. Less than five per cent. of the Chinese who have confessed Christ have ever backslidden.

The China Inland Mission, the Methodist Episcopal Church, the London Missionary Society, and the Methodist Church of Canada have work well in hand in Sz-Chuen.

Incarnated in men of such strong natures, Christianity could move most effectively from this center and key of Asia to Eastern China, north through Kan-su, south through Yun-nan, west into Thibet, northeast and northwest upon the rear of the Greek Church, and southwest upon Islamism, transforming and reconstructing the heart of Asia, making way for and hastening the coming of our Lord. No greater opportunity nor more strategic point than Sz-Chuen invites the Church to conquest.

# MRS. CHIKA SAKURAI.

BY REV. TOKICHI MASAO, OZU, JAPAN.

PRIOR to the restoration of the Emperor in 1868, while he was in retirement, there existed in Japan two classes of lords under the Shogun. One of these classes resided in Yedo, the Shogun's capital, all the year round, composed his cabinet, and lived on what they received from the Shogun; the other class dwelt partly in Yedo and partly in their own provincial capitals, where each lived on the revenue from his lands, and exercised absolute authority over his subjects. During the war of the Restoration the former class fought for the Shogun, and the most of the latter for the Emperor. The Emperor, on being restored to his power, very naturally deprived the former of their nobility, revenues, and property. The scenes that followed are almost indescribable. Having never learned a trade, the only thing they could do for a living was to perform manual labor. A few had the heart and the muscle to do this, but the majority did not. Various expedients were resorted to by these suddenly impoverished ex-nobles. Some prostituted their daughters (an expedient often resorted to in extreme cases like this in Oriental countries, where filial obedience is considered a supreme virtue); others, who were sounder in common sense, and had more love for their children, were content with sending their daughters to restaurants to serve as waitresses.

The subject of this sketch was the daughter of a father who belonged

to this last-named class. While serving as a waitress in a restaurant in Tokio, her unusually graceful manners attracted the attention of a young naval officer who used to frequent this restaurant. The officer could not understand how a girl waiting on all kinds of guests in a restaurant could be as graceful in her manners as a lady of the Emperor's court. He asked her to explain this mystery to him, and the girl told him her sad story. The officer afterward fell in love with this girl and finally married her. To make their married life happier the officer, who was well versed in the Western arts and sciences, proposed to give his wife a regular English education. One of the first teachers he secured for her was Mrs. David Thompson, the wife of an American missionary, whose untiring and motherly instruction finally led to her accepting Christ. From this moment Mrs. Sakurai became a missionary to her husband, and finally succeeded in converting him. When Mr. Sakurai had once known the blessings of the gospel, he wanted to impart them to all his fellow-countrymen; he felt called to preach. Leaving his excellent position in the navy he entered the ministry and became a preacher of the despised "foreign religion." After having passed through numberless trials and temptations, he is now the pastor of a leading Presbyterian Church in Tokio, and is counted one of the most prominent Presbyterian ministers in Japan.

When Mrs. Sakurai had acquired an English education she felt a strong impulse to establish a school in which the young women of Japan could obtain an English education, based on the principles of Christianity. A Christian education for girls! Such an idea had never been conceived of by a Japanese, and much less by a Japanese woman. Most of the Japanese at that time were opposed to anything but the most elementary education for women. They had always been taught by their own religious faiths to regard women as inferior beings to men, and had always thought it best to keep them in ignorance, that they might yield absolute obedience to men, according to the teaching of Buddha and Confucius. This being the case her success was very much doubted. However, encouraged by the willing and faithful coöperation of the missionaries on the field, and trusting in the help and guidance of the Almighty, Mrs. Sakurai carried out her plan. It soon became evident that she had not acted unwisely. The nobility, the rich, and the influential soon began to send their daughters to Mrs. Sakurai's school—it being the only girls' school in Japan at that time in which an English education could be obtained. It is not too much to say that the whole system of education for the women of Japan was completely revolutionized through the establishment of this school. To-day the Sakurai Girls' School at Tokio, the oldest and the largest girls' school in the whole empire, stands as a lasting memorial of the labors of this Christian lady, Mrs. Chika Sakurai.

In 1886 Mrs. Sakurai was called to the principalship of the Presbyterian Girls' School at Osaka, took charge of it, and made a strong appeal

to the public of Japan in its behalf, and the call met a hearty response—one widow giving as much as $500 for the school. The fact that this school is better known and patronized than others by the people of West Japan is due to this appeal of Mrs Sakurai.

This Christian lady who, as we have seen, was one of the first ladies in Japan to accept Christ, and the very first to establish a Christian girls' school in that country, and who has been so successful as a school organizer, manager, and teacher, was elected as a delegate from the Woman's Temperance Union of Japan to the World's Convention at Chicago last fall. She has recently been attending Mr. Moody's Bible Institute in Chicago. It is her desire to establish an undenominational Woman's Bible Institute in Japan, modeled after Mr. Moody's. It is almost needless to say that an establishment of this sort is a great need in Japan. A woman, especially an Oriental woman, must be reached by one of her own nationality and sex. A Japanese woman converted to Christianity from Buddhism is not likely to have the knowledge of the word of God that an American Christian woman has. Hence the necessity of her receiving a special training before she enters the work.

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# THE NEW WORLD OF CENTRAL AFRICA.*

## A Review.

BY REV. J. M. WRIGHT, D.D., NASHVILLE, TENN.

AFRICA is now demanding much attention from the Christian world. It is in many respects an interesting country, and promises a magnificent field for Christian beneficence. Some of its races furnish splendid specimens of physical manhood. With the added graces of Christian culture they would take a high stand among the nations. The possibilities here are inspiring, and present an earnest invitation to Christian effort. Already the response has been hearty, and we are told that the "Bantu races, covering over millions of square miles, are now almost as easily accessible to the gospel as the Chinese or the Hindus. They have been fairly introduced to the knowledge of the civilized world."

Christ's last command meant simply, "Go Christianize the nations." These African nations, thus Christianized and lifted out of their present low condition, will bring a strong reinforcement to the Church.

Acquainted with all the appliances of our modern civilization, their fields diligently and scientifically cultivated, factories built, villages and towns and cities springing up here and there, with railroad and river communications connecting, a new world will be opened to Christendom.

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*"The New World of Central Africa." By Mrs. H. Grattan Guinness. Chicago and New York: Fleming H. Revell Co. Price, $2.

Reader, you may live to see the Africans of splendid physique taking on the refined polish of literary training, for ere long he will have his papers and his periodicals, his native and his imported literature. The spirit of Christ, at work in the great heart of the Church, will compass this.

The author's modesty prompts an apology, in which she says: "The book makes no pretension to literary excellence. It has been prepared in the scant leisure afforded by the pressing practical duties of a missionary secretary, and this must be pleaded as the apology for many defects." It is, nevertheless a book of great interest. The Christian at home, who has become interested in the Master's work abroad, should be fully acquainted with the dangers and difficulties of it. "Pioneering in barbarous countries must always be attended with considerable risk, and Central Africa has been no exception to the rule."

Very recently has the interior of Africa been made known to civilized nations. The name of David Livingstone has been forever linked with this dark continent, while many other enterprising explorers have labored to unveil to us its rich and varied resources. "It contains one-fourth of the entire land area of the globe; so it is a new world which, as regards dimensions, equals North and South America both put together, or North America and Europe combined. The population is variously estimated at from two hundred to two hundred and fifty millions, more than one-sixth of the entire human race." The author quotes from Stanley to show the richness of the Congo Basin: "The forests on the Congo are filled with precious redwood, lignum vitæ, mahogany, and fragrant gum trees. At their base may be found inexhaustible quantities of fossil gum, with which the carriages and furniture of civilized countries are varnished; their boles exude myrrh and frankincense; the creepers which hang in festoons from tree to tree are generally those from which india-rubber is produced; among the wild shrubs the coffee plant is frequently found. In its forests luxuriate the elephant, whose teeth furnish ivory. Its waters teem with numberless herds of hippopotami, whose tusks are also valuable, while many animals furnish furs and hides. Rice, cotton, tobacco, maize, coffee, sugar, and wheat would thrive equally well on the broad plains of the Congo." This is the country, rich in resources, that is stretching its hands to the Church of Christ and asking for the gospel.

It is a grievous mistake to suppose that all Africans are negroes. Of the Bantus the author says: "Some of the men are perfect Greek statues, as regards the splendid devolopment and poise of figure. They have pleasing faces, because of the good humor which enlivens their features." Again she quotes a traveler: "Between the Sankula and Ikatta Kund we came upon a specially interesting people. Their physique was striking; not a stupid face was to be seen anywhere. The men had noble heads, like learned people or members of Parliament—heads such as one sees only in classes who have devoted their lives to mental work."

There are many reasons why Africa should be evangelized. The first great reason, of course, is, the Master has commanded it, and it is due them that they get the salvation he has provided. Again, the culture that always attends the introduction of the gospel would lift these people to a higher plane and thus enhance their value to the civilized world. It is estimated that "the trade of the Congo basin, if placed in communication with the ocean by a short railroad, would be likely to amount to fifty millions in a very few years, and the trade of the whole of Central Africa to two hundred and forty millions of pounds." Thus by helping Africa the world itself will be benefited. This is one of the arguments of the book.

Many evils are found among the inhabitants of the Dark Continent. Isolation and ignorance, superstition and sorcery, poverty and tyranny, cruel customs and Satanic delusions abound all over the new world. But the greatest of all its evils is the slave trade. The Arabs are the cruel traders. Mrs. Guinness says: "The easiest, cheapest, and almost only way to get riches by trading in ivory is to steal and enslave men and women, manacle them that they may not escape, load them with the heavy tusks, drive them under the lash, give them only food enough to keep them from starvation, shoot them if they faint and drop, and sell them as well as their loads when the long journey is ended. This is what the Arabs do."

"They make a sudden attack on a town and capture the inhabitants. All that are captured are hurried off to some market in the interior. Then commences for them a series of unspeakable miseries. The men who appear the strongest, and whose escape is to be feared, have their hands tied, and sometimes their feet, in such a fashion that moving becomes a torture to them, and on their necks are placed yokes which attach several of them together. They march all day. At night when they stop to rest a few handfuls of raw sorgho are distributed to them. This is all their food. After the first day or two the fatigue, the suffering, and the privations have weakened a great many. In order to strike terror into this miserable mass of human beings their conductors, armed with a wooden bar to economize powder, approach those who appear to be the most exhausted and deal them a terrible blow on the nape of the neck. The unfortunate victims utter a cry and fall to the ground in the convulsions of death. The terrified troop immediately resumes its march. Terror has imbued even the weakest with new strength."

The story is one of horror and heartless cruelty. It stirred the soul of Livingstone to its depth, and has aroused the indignation of the whole Christian world. Entire villages, with comfortable houses and clean streets, filled with happy people, are to-morrow a desolate waste and its people plunged in the very depths of despair. Major Wissman describes a scene of this kind as he traveled in the track of the raiders. "Once

more we camped near the large town of the Bagna Pesihi. Early on the following morning we approached its palm groves. The paths are no longer clean as they used to be. A dense growth of grass covers them, and as we approach the skirt of the groves we are struck by the dead silence that reigns. No laughter is to be heard, no sign of a welcome from our old friends. The silence of death breathes over the lofty crowns of the palms, slowly waving in the wind. We enter, and it is in vain we look to the right and left for the happy homesteads and the happy old scenes. Tall grass covers everything; a charred pole here and there and a few banana trees are the only evidences that man once dwelt here. Bleached skulls by the roadside and the skeletons of human hands attached to poles tell the story of what has happened here since our visit." The Arab slave dealer has wrought this ruin. His greed for gain has brought utter destruction upon this happy village. His coarse and brutal nature knows no appeal from suffering humanity. His iniquity should arouse the civilized world to active intervention.

Another great wrong in Africa is the rum traffic. This works its ruin in civilized nations. The poverty, the crime, the lunacy in these nations are largely due to intemperance. What must it be among an ignorant people? The author says: "The trade in this baneful article is enormous. Incredible quantities of it are introduced into Africa. Some tribes have been entirely extirpated by its use. All officers connected with the government at the Cape agree that the natives are being destroyed for lucre's sake. Ten thousand barrels of rum have been distributed among half a million of people in one year. Everywhere the poison stream is flowing, to enrich Christian traders."

This is injury not only to Africa; it has a reflex influence on all the Christian nations that make and send it. It threatens the extinction of all trades but itself. If Christianity, by civilizing and refining these people, brings them into commercial relations with the great nations, the rum traffic tends to mar it all. It fills the pockets of German and Dutch liquor sellers, while legitimate trade and manufacture languish and die. The improvement, industry, and frugality introduced would have quickened the commercial pulse of the world, but rum, alas! blights all. The author states that a single manufacturing firm in the neighborhood of Boston recently undertook for a merchant firm to produce for them three thousand gallons of spirits a day for seven years, to be shipped to the Congo. What an iniquity!

We do not wonder that Mrs. Guinness's righteous soul waxes indignant. Hear her: "What is Juggernaut on his monstrous car crushing a few hundred victims under his wheels to this enormous man-crushing machine, mangling millions all over the world! Look at that machine of civilization. Listen to the thud of its engines, the hissing of its steam, the roll of its trains, the rush of its steamers. Thousands of distilleries, railways,

telegraphs, steamships, foreign factories, capitalists, merchants, traders, all at work to spread this destructive drink traffic to the uttermost; England, Germany, Holland, America, the foremost Christian nations in the world rivaling each other in this dreadful race of death and destruction —brewing burning liquid and sending it out in streams to madden heathen men and women. We talk of the wickedness of the heathen. What is it to ours?"

The book contains a pretty full history of the Livingstone Inland Mission. To this writer the sketches of the Lord's co-workers in this field constitute the very cream of human literature. The nobility of the work, the devotion of the workers, the grand results achieved, all lend their interest. The author is in hearty sympathy with the Master's plans, and she has studied the situation in that field thoroughly. I repeat, the book is one of great interest.

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## ROMISH SUPERSTITION IN DURANGO.

BY REV. ROBERT E. ELLIOTT, DURANGO, MEXICO.

THE readers of the METHODIST REVIEW OF MISSIONS are aware that our work in Durango has been subject to several bitter, unjust, and untruthful attacks from the priest's paper, published in this city. Some six or seven weeks ago we published a tract refuting these charges and inviting the clergy of this city to prove to us wherein we erred in our interpretation of the Word of God, and at the same time challenged them to prove from the Scriptures the monstrous dogmas of their Church. The only reply at the time was an obscene letter without a name, which we have good reason to believe was written by a priest. The question at issue was evaded. *El Domingo*, the Sunday paper, was silenced, not venturing another attack, and it has since been a target for the irony of other papers. They evade discussion on the basis of the Bible on the plea that—as one was heard to say to another in a bank some days ago—"the holy father does not allow public discussion of their dogmas." Our cause has been benefited by this publication.

At last the silence has been broken by the dissemination of a tract among us, and probably in other cities, bearing the picture of the Virgin of Guadalupe, and which purports to be issued by Pope Leo XIII. at Rome to all devotees of the most holy Virgin Mary, but particularly to heads of families. Surely nothing more is needed to convince us how Rome would enlighten us if we would only put our necks under her yoke.

This tract states that on the 8th of month (none given) 1894, the pope sent a general call to all the churches of Rome to announce that the Queen of heaven was to be placed on her admirable throne, where she should be profusely adorned; that cardinals, archbishops, bishops, and doctors of the Catholic Church should here unite to adore her with thanks-

giving, because by her great power she had stayed the plague that threatened the land. At that hour the Protestants made a rush to draw out the holy father from the Vatican. Stepping out upon the balcony, he asked them, "What crime have I done that ye abuse me after this manner? Take heed, you heretics, for God has said, 'What I bind on earth shall be bound in heaven.' Having said these words the Protestants became infuriated, even to the point of stoning him. At this he presented the image of the Immaculate Conception, conjuring them in the name of God, and in the power which he held over all creatures. At that very moment appeared the white dove of the Holy Spirit standing on the head of the Virgin, crowning her with fragrant flowers, and from her issued brilliant rays of light that formed the words: '*Maria, terror de los Protestantes.*' The vision immediately hushed them to silence, and on their bended knees they repented of what they had done and besought the benediction of the most holy father that they might go and preach these wonders of God our Saviour."

That this piece of downright lying and fourteenth century superstition has the sanction of the dignitaries of the Romish Church is very clear from what follows: "The Archbishop, Don Pedro Loza, charges us that we should not have conversation with the Protestants; that we should fly from their company; that we should not say, as many unhappy persons do say, that they cannot adore the sacred images made by men, forgetting that they adore the memory of them in heaven. He also charges us that we do not neglect to recite the following prayer dedicated to Mary, the most holy protector of us and ours." Then comes a prayer to the Virgin, in which she is supplicated as the savior of sinners, and praised by all on earth and all the hosts of heaven. 'Mary, beautiful apple of the eye, pure virgin, guileless dove, white lily, brilliant lily, fragrant rose, gladness of the heavens, sweetness of my heart, charm of my soul,'" etc.

Now, apart from the so-called miraculous appearance and the words which strike terror to the heart, a few things prove conclusively that this tract was never issued from Rome, but from the mind of some priest, schooled in the art of fraud and deceit, living probably in this city of Durango. First, no month is given in which this supposed miracle took place. Second, we have not heard of any such papal summons being issued to the dignitaries of that Church to appear at Rome, and the daily press would never omit a matter of such importance. Third, no plague has threatened this country, or Italy either, this year. Fourth, no such indignity was ever offered the pope by Protestants, nor would such a thing be likely to take place in Rome. Fifth, there has been no recent submission of Protestants to the pope, nor is there ever likely to be in the face of such a trumped up farce as this gross superstition which has been imposed upon us in this enlightened nineteenth century. True, it will deceive the poor, ignorant masses and incite them to an intenser hatred and

persecution of everything Protestant, but the intelligent and better classes, who are drifting rapidly into skepticism, will be the more confirmed in their opinion by this tract that the Christian religion is summed up in greed, fraud, and superstition. O how great is the need that we supply this poor, priest-ridden people with the Scriptures that are able to make them "wise unto salvation." Let the Church at home help us. In the name of our Divine Master help us to carry them the "bread of life," when stones like these are offered to those who ask for bread.

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## MEDICAL MISSION WORK IN CHINA.

BY REV. J. W. DAVIS, D.D., SUCHOW, CHINA.

For some years the Methodist Episcopal Church, South, has been conducting medical work in this city, Suchow. Dr. Walter R. Lambuth established a hospital and for several years carried on the work with great zeal and efficiency. Among other things, he trained several natives, who have since been invaluable. Dr. Hart is now in charge of the hospital. I saw him recently, coat off, sleeves rolled up, surrounded by his assistants, hard at work dressing his wounded patients. The number of patients this year is greater by one thousand than the number on the books at this time last year. There are some interesting cases in the wards. Not long ago the soldiers on a gunboat doing patrol work on the Great Lake had a fight with a band of miscreants, which resulted in the death of several of the soldiers. Five wounded men started to the hospital. One died on the way. Four of them were placed under Dr. Hart's care four days after they were wounded. Their wounds are serious, but will probably not prove fatal. They were in a wretched plight when they arrived. The channel of the wound of one contained shreds of the cotton used as wadding in his garments. The bullet carried the cotton with it as it passed through the man's thigh.

Dr. Hart has just performed a neat operation, removing a goitre as large as a cocoanut from the neck of a man. This unnatural mass had, in its growth, become so closely joined to the internal jugular vein that the walls of the vein were unavoidably ruptured during the operation. This made a serious difficulty. It speaks well for the skill of the doctor and the promptness and efficiency of his native assistants when I say that the difficulty was successfully met. I saw the patient four days after the operation was performed and he was doing well. Among the in-patients was a Buddhist priest. I cannot take time to describe his case. By far the most pitiful object that I saw was a lad whom his employer had beaten often and severely. On his knees and arms the heavy blows inflicted by a stick had bruised the membrane that incloses the bone. This caused ulceration, which involved bone, muscle, and skin. To offset this

sad picture I found in another ward a young man from whose arm several inches of decayed bone had been removed. His mother sat by his bed. She was a bright, cheerful body; had her work-basket with her, and had settled quietly down to the business of nursing her boy.

Ten or twelve years ago a child eight years old was injured by a fall and taken to this hospital. That was while Dr. Walter Lambuth was in charge. The impression then made upon the little boy's heart was deep, and it grew deeper as the years rolled on. He declared in his home that he believed in one God, and firmly resisted all attempts to make him worship any other. His parents treated him harshly. He was sent away from Suchow to learn a trade. His Christian books were burned up. He was brought back to Suchow and placed in a shop in the city. His mother is doing all she can to prevent him from being a Christian. She abuses in his presence any Christian friend that meets him. He still persists in avowing his belief in Christianity. He is not employed by any of the missionaries, and does not receive a cent of money from them. The only influence now brought to bear upon him is kindness, sympathy, and good advice from the native Christians.

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# HOME EVANGELIZATION IN ITS RELATION TO FOREIGN WORK.

BY W. H. HOWLAND, TORONTO, CANADA.

[A plain talk on missions made at the Seventh Convention of Christian Workers, Tremont Building, Boston.—ED.]

THE Lord Jesus Christ said nothing about foreign missions. He had never such a thought in his mind when he left his disciples instructions to go out into all the world and preach the gospel to every creature. Where do you get your home missions and your foreign missions in this command? They were to go and disciple all nations, and they were to go to the uttermost parts of the earth, beginning at Jerusalem; but they began at once to settle down in Jerusalem just like a flock of chickens, and absolutely the Lord had to have a persecution to get them out and scatter them abroad everywhere preaching the gospel. I think it would do us a lot of good if we had a persecution now in the Churches. We need to understand there is no difference between home and foreign missions. The sooner the words are dropped and lost and the Church of God will go to work and understand the Master's message, the better it will be for the glory of God and the salvation of souls. I don't know how he feels about it, but he cannot be satisfied when he looks at the world as it is to-day and remembers that he has been looking to generation after generation of Christian people to take this world for himself; and from generation to generation they have failed to do it. Till about one hundred years ago

there was not anything in the world being done to take the gospel to the darkest, darkest places where there was none, and to-day the work is shamefully small because everybody is saying, "We have got to attend to our home missions and our foreign missions." There is one thought that may help you. In Matthew the Lord speaks about his yoke being easy and his burden being light. I have no doubt the great majority of you have read that last verse in the light of its being a burden of ours, that this burden Christ was speaking of was a burden of ours. It is not something belonging to us, but him. It is his burden. And what do you suppose is the burden of the Lord Jesus Christ? Suppose for a moment we could enter into his feelings, and realize his blood shed, not only for the propitiation of the sins of the apostles but for the sins of the whole world, and that the blood shed is able to redeem every living soul, able to change this darkness into light, able for the glory of God to send rejoicing into the darkest places of the earth. When you think of that you see what a burden there is on the heart of our Jesus, the burden of millions of unreached souls. I am saying this for those who are beginning to talk as if their work should be at home and attending first to home missions.

Did you ever think it is possible that you are committing a sin by disposing of the blood of Jesus, disposing of the blood he has shed? For there is blood to save these thousand millions. There is blood to save them to-day. There is blood to save the whole world. The whole work has been done by the Lord Jesus Christ. What are we doing? Here we are full of thoughts for ourselves, and we are just letting the blood, as it were, lie unused; we are not making the way for it to go out over the millions of lost souls that are going down to hell every minute by the hundreds. We try to deceive ourselves by false doctrines as far as we can. There is no use in it. There in God's Word is the gospel provided. From the beginnning there have always been enough Christian people to evangelize the world. From the beginning there have never been too few to do it. There are to-day more than enough Christians. If we could send out to the lost world a hundred thousand missionaries, out of our great mass of Christian people that here scarcely touch anybody, we could evangelize the world in five years. Do you know it is a sin against God we are committing to-day? There is a responsibility on each one of us, a personal, living responsibility in this matter. Remember it is not for a propitiation of our sins only, but for the sins of the whole world, that Jesus was offered. When the blood comes and cleanses us from sin it gives us an eternity of happiness and joy.

What should then be the end before our eyes, with our sins forgiven? The Lord has died for the sins of the whole world, and it is our business to give the truth to others. Some of you don't think that. Paul brought that truth out as plain as it could be brought out. He had a great trust reposed in him. He had the trust of the gospel, and if he dealt with it

properly he had his reward; and if he did not deal with it properly, "Woe be unto me," he says, for "a dispensation of the gospel is committed to me;" and do you know, every soul in this place that believes on the Lord Jesus Christ has the dispensation of the gospel committed to him just the same. What is a dispensation? A dispensation is something that covers the whole ground from the beginning to the end. It covers the whole space. It may be I can explain it more simply by giving an illustration from our own country. The French Canadians came out three or four hundred years ago and settled the country along the St. Lawrence River. They were a very clannish, loving people, and as their generations went on the sons did not like to leave the fathers. The result was the farms were divided and divided till, if any of you have been along the St. Lawrence you have seen the cottages and barns almost close together, touching each other almost. It is like that aisle over there. Each man's farm is a long thin strip stretching way back into the mountains, each strip stretching from the river to the wood, and every man works his strip over the hills and hollows, the rocks and the swamps. He works the wood part and the hillside, the back as well as the front. The field is the world, and each one of us has a strip, as sure as I am standing here. There is not one but has a strip all the way around, a strip we are responsible for before God, and you cannot get rid of it. That is a dispensation of the gospel. You may say home missions or whatever you like, but you have a strip of the heathen which in the dispensation of the gospel has been committed to you; and if you don't deal with your whole strip, you will have the idle ground to answer for. I believe from generation to generation they are all answering before God for their failure to appreciate their dispensations.

I want you to get a little closer still. You see the responsibility. Get a good look at it! Just get a good look at it, so you will see it as it stands, and let us think how sad a thing it is we don't take it up. I don't know but we have enough here to evangelize the Soudan with its ninety millions of people, if we were in earnest and believed it as we should. What is the matter with us? Why don't we understand and take hold of it? If we could only get this thought, that the Father has us as his children! As many as received the Lord Jesus Christ to them gave he power to become the children of God. Have you exercised that right? I tell you for a long time all I exercised was the right to take the benefit of being a saved man and a child of God, but I never entered into his family; I never came into touch with him in loving service; never had his heart flow out to me with his wishes and desires; never had the burden of the heart of Jesus laid on me; never saw the lost and ruined world laid down at my feet; never had that laid on my heart, till I began to see I was to take my place as a child of God—till I realized the place of a child in the house.

I liken our hearts to the honeycomb. It is full of honey, any amount of honey; but as long as it is in the comb it is shut up and does no good to anybody. Now when you are sitting here in front, and these dear people come up, and one tells you about work among children, a cell bursts and a little honey runs out. Another tells about work among drunkards, and another cell bursts and a little more honey runs out. Then another tells about some other work, and another cell or two bursts, and some more honey runs out, but not till the fire of the love of God in its fullness comes in, in mighty blessing is the whole comb melted and the sweetness flows out. It is only then that you can enter into the spirit of what Jesus has done for this poor, lost, sinful, wronged world that lies at our feet, and we begin to have a love for it. We are willing to go out and do his will anywhere.

We want to get this thing right. We want just exactly what we find through the Word. We want to be treated by God in the same way he treats everybody he sets apart for his service. Take Isaiah, for example. He had been preaching and prophesying, and all at once, while he was waiting to go out about his Master's business in further service—all at once the heavens are opened, and he looks up and sees the glorious light about the throne and the angels of heaven, the real heaven up there where the real MAN is. I dont know as it is far away. I think it is pretty near. When he saw it and heard the "Holy! holy!" up there, the man felt his uncleanness and his inefficiency and the wickedness of everything around. Some of us think it is a pretty good world, but I wish you could hear God's "Holy! holy! holy!" come down here; and I wish you could hear the cries that would go up from all the dens of wickedness, from all the men and women who live for the flesh and for pleasure, living simply for eating and drinking, and indulgence, and ambition, and everything of that kind, and if the "Holy! holy! holy!" of God came down here you would hear a great cry of "Unclean! unclean!" go up from this poor world. When that cry went up to God, God had his remedy. When a man feels his uncleanness, there is a remedy.

You know the only way we can get right about this, the only way we can help this poor lost world is just to give our own selves to the Lord to do whatever work comes by the will of God. Some of you are trying to give yourselves to work before God has tried you. You cannot touch it till you give your own selves to Christ. Let it be an honest giving of body, soul, and spirit, and business, and money, and relations, and friends, everything. I was speaking to a good woman to-day who was talking to me about my children. I said: "They are very well, and very good, and I love them very much." She asked: "What are you going to do with them?" I said: "I pray God that he will put it into their hearts to go out to the heathen." She said: "Don't say that. Let other people's children be sent out to the heathen." I said: "No, I don't want anybody

else's children sent out, if God will send ours." O friends, I had such a blessing when I was thinking about this! I was hearing a talk about it —I have always had a difficult question in my mind; I have my family and my business connections, and my head is getting white, and I could not realize that I was a free man. As soon as I saw all these obstacles I realized there was something not given up. I was not free before God, I was not a free-will offering before God. And, do you know, when that came to me, and I saw for the first time the whole picture of this poor world dying, and poor souls going down to hell in darkness, wickedness, slavery, and cruelty, and not a ray of light penetrating through thousands and thousands of square miles; no word of tenderness or goodness heard there, but all wickedness—all at once God gave me that picture, gave me a picture of the world, including Boston and Toronto, and every miserable earth-center. He included the whole world, showed me the dark, terrible picture and said: "What are you going to do about it?" I said: "Lord, I am going to give my own self. I have got all kinds of things between, but here I am, if you want me." When I said I would give myself, it just seemed as if I could have borne anything, as if every obstacle was gone, and that I was willing to go out as a missionary if the Lord should say "Go." I thank God there is no obstacle now, and I am a free man to-day; and I thank God that I am ready if he were to send for me, and I can work ten thousand times better at home with the love of God in my heart, and no obstacle saying you can't do this or you can't do that. My heart goes out to India now, and it goes out to China and Africa, and there is not anything between.

I tell you these things are not going to last long. I was reading Edersheim's Life of Christ the other day and saw the statement made by him on the twenty-fourth chapter of Matthew, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." He says the first sign of the end that shall come, and the only sign, will be the moment that the gospel is preached to the last nation as a witness. God may give us the blessing out of this our meeting to send the men and women needed to carry the witness to the last lands, and to have a hand in saving them from their sin and wickedness, and in hastening the coming of the Lord. O what a glorious thing it would be if we could rise and understand what God means. How glorious if each one of us, men, women, and children, could just get outside of ourselves into the love of God, the honeycomb melted, and Jesus lay his burden, a poor, lost, fallen, wronged world, upon us, and every morning we go down to our office with the thought of a lost world, and our heart full of prayer for it, and with the power of Christ given just to be and do and suffer and go out if he should call us in his turn, and then the love of God to sweeten all our life. O what love it is! Let us get broken hearts for God to-night.

# JAPAN JOTTINGS.

BY REV. JAMES H. PETTEE, OKAYAMA, JAPAN.

JAPAN'S Emperor and Empress celebrated their silver wedding March 9, amid the universal delight of the people. Our good friends, Mr. and Mrs. Rowland, of Tottori, utilized the occasion in a very enterprising fashion by throwing open their house to some two hundred and fifty invited guests, *elite* of that region, and doing every thing they could do to demonstrate the fact that Christian missionaries are a genuine blessing to the nation.

Three great Buddhist temples have just paid off their debts. These aggregated some $2,000,000, an enormous sum of money for this poor country. The incident shows what a hold the religion of Buddha has upon the common people of the land.

Missionaries in Japan are reminded frequently of the fact that they live in a volcanic country. Even the people seem to partake of the nature of their soil. Eruptions of various sorts are no unusual occurrence. Just now there is a serious disturbance in the Presbyterian ranks. Open talk is heard of a split between the conservative and liberal elements of the denomination over such questions as a return to the Westminster Catechism from the short creed adopted a few years since, and the relations between Japanese and missionaries.

Our own Congregational body is also threatened with dismemberment. One leading pastor of a highly spiritual nature, but decidedly eccentric, has withdrawn from the body and from his own Church as well, inducing two of the laymen to go with him, declaring himself led of God to come out of the rotten mass of the Church. To most of us the protest largely loses its force because he has joined the Plymouth Brethren, who, whatever may be their history in other lands, here in Japan have made neither for peace nor purity.

But there is clearly another side, and I take far greater delight in calling your attention to some of its features. A single Presbyterian church, at Kochi, on the island of Shikoku, increased its membership by 176 additions last year, one mountain hamlet being almost captured bodily for Christ.

I could write a whole treatise about the Orphan Asylum. With its 263 orphans, its 29 helpers including their families, and, most unique of all, its nine ex-convicts (in all 301 persons), it continues to prosper, materially, intellectually, and spiritually. It is needy, yet never quite starved. One intelligent Christian woman from a distant city visited it the other day, and remarked on the healthiness of the orphans, saying her little boy was ailing half the time. She attributed the difference to the fact that the asylum children do not eat between meals, and never, with very rare exceptions, are fed on the candy with which ordinary Japanese are con-

tinually stuffed. This is only one of the many ways in which the asylum is teaching the community the science of right living.

Okayama church has just voted unanimously with siugular generosity of spirit to extend for one year the leave of absence of its pastor, Rev. Iso Abe, now at Hartford Theological Seminary. One of the orphans hearing the discussion, and catching the general desire to send a little help to the much loved absent pastor, cheerfully went without a whole meal, and then asked the treasurer for the two cents thus saved that she might contribute it to the Abe fund.

Mr. Ishii's own little girl, a four-year-old chip of the family block, requested permission the other day to break her jug. It contained six cents in *rin* pieces. Her mother asked for what the money was to be used, and she instantly replied: "One-half for the blind man (a Christian in the hospital) and one-half for *dendo*" (evangelistic work). An institution that inculcates such a spirit is worthy of continued confidence on the part of God's people. This letter is printed by orphans so diminutive that their heads barely come above the press. Their English job work is still very faulty, but they do fine work in Japanese.

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## LETTERS FROM COREA.

THROUGH the kindness of Dr. D. C. Rankin, Editor of the *Missionary*, we give our readers two letters just received from missionaries of the Southern Presbyterian Church, stationed in Seoul.

Rev. W. D. Reynolds, at Seoul, Corea, writes as follows:

> We are all well and safe, in spite of wars and rumors of wars. There has been no fighting yet between the Chinese and Japanese, but it looks like war. The Japanese are strongly intrenched here and at Chemulpo, and the Chinese are said to be sending troops into the country. We are under the protection of our legation, of course, so are safe so far as we can see. And being under the protection of our covenant God and King, why should we be afraid? "God is on my side; I will not fear what man can do unto me."

The other letter is from Dr. A. D. Drew, also at Seoul, Corea, dated July 2, 1894, who gives the following interesting information:

> Seoul is in the possession of the Japanese army. They have now been here over three weeks, and they just walked in, perfect in order and discipline without the firing of a single gun, pitched their camp, established signal stations and seem as if "to the manner born." We can see part of their camp and signal station from our front porch, they being about a mile away on the northern slope of Nam San.
>
> You probably know far more about the march of events here than we do. We hear rumors and conjectures and do not even know fully what the bone of contention really is. The New York and London papers probably get daily telegrams whilst here there is no such a thing as a newspaper, and what few news gleanings we get either leak out from the foreign consular officers or are rumors brought to us by the Coreans we come in contact with. We can only believe what we see. The Japanese

are certainly here and are said to nnmber about 10,000, with a large fleet of war vessels, transports, etc., at Chemulpo (twenty-eight miles distant, and seaport of Seoul). Two Japanese gunboats are said to be on the Han River about four miles off, where they also have a large fortified camp, and they have control of the mountain tops for many miles around, and by means of flags by day and flash lights at night keep their headquarters constantly informed of what is transpiring. Their uniforms resemble those of the German army, and they have fine breech-loading rifles of their own make, and present a very soldierly appearance. And as yet we have heard of no maurauding or oppression by them. The Chinese are said to have a force of cavalry coming overland from the north, and are also said to be landing troops just south of Chemulpo and also in Chullo Do. England is said to be on the Chinese side, and says there shall be no fighting, but everything must be left to arbitration. On the Japanese side England's and China's enemy, the Russians, are arrayed, while the French are ready to approve anything undertaken by her recent ally, Russia. America (*i. e.* United States), is, as usual, strictly neutral. But the United States steamship "Baltimore," and other United States war vessels, are said to be at Chemulpo, and a force of marines are expected to reach the United States Legation to-day to protect American interests. We have all been notified by our Minister, Hon. J. M. B. Sill, to pack up and be ready to go to the legation at the beginning of hostilities in the neighborhood of Seoul.

The doctors of the Northern and Southern Presbyterian Missions and the Northern Methodist Missions have organized a branch of the Red Cross Society, and many of the gentlemen and ladies of the three missions have volunteered to aid in the capacity of nurses, and we are training these by lectures and demonstrations of how to render first aid to the wounded in the preparation of surgical gauze, absorbent cotton, bandages, etc.

Should there be a war, and it be prolonged at all, there must be much suffering, and perhaps a famine, and if we can procure financial aid from the outside we hope to continue our services through that period. Two or three hundred pounds of absorbent cotton and 1,000 yards of gauze would indeed be a God-send to our work.

Nearly all the Chinese and a large portion of the Coreans are fleeing from Seoul, and on Sunday the German Consul and his family and their belongings left. The country all around is full of refugees, and robbers are everywhere.

Many Coreans desire to be baptized in a great hurry now, thinking that then they will be allowed to live inside the mission compounds and gain protection. Here at "Dixie" (our Southern Presbyterian compound), we have had many applications for permission to occupy even the outbuildings, but we cannot allow that, as we ourselves may be ordered away any day. We do not apprehend danger to ourselves, unless an anti-foreign mob should seize the present unsettled state of affairs to make an attack; then citizens of all Western nationalities alike will be in danger.

We fully trust that the Japanese are being used by our Lord to open the entire country that his gospel may come in and take the whole land for him.

All our force are here in Seoul, and all well, and hoping that the present difficulties may soon come to an end and allow us to go into China and open work in at least two points. There is not a single trained nurse in Corea. O that we had a few to lead the volunteers of the Red Cross Society in the discharge of their duties, should they be called on!

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A movement has been started by the native Christians ih Japan to place a neatly-bound copy of the Bible in the hands of each of the 60,000 physicians in the empire.

# MISCELLANY.

## SIBERIA.

Is daylight coming? 'Yes.' I never knew them to reply 'No' to to this question under any circumstances, and I believe they say 'Yes' with a mental reservation that is a long way off, but will probably come in the course of time. I have gone out sometimes two hours after such a conversation, and not a trace of dawn was discernible, nor would there be for hours afterward."

So writes a traveler in relating his campaign experiences while journeying through this country. The words suggest the thought of another daylight for which no doubt some hearts in that wild, waste region are vaguely watching with hope deferred. "The Land of the Ice-pack and Tundra" —"the land of the exile"—shadows of sorrow, privation, and manifold suffering lie darkly there, while those who might be doing something to dispel them are tarrying at ease in more favored lands. And yet "the need constitutes the call."

With the exception of part of Turkestan, Siberia, or Asiatic Russia, comprises the whole of Asia lying north of the Chinese Empire, Afghanistan, and Persia (area 400,000,000 square miles; larger than Europe).

Mountain ranges form natural barriers along the southern boundary, and on the west the Ural Mountains and the Caspian Sea separate this great country from European Russia. Its long northern coast-line is within the Arctic circle, its eastern extremity divided only by the narrow Behring Strait from Alaska and Arctic North America, while its eastern coast-line opens to three great Pacific inlets—the seas of Behring, Okhotsk, and Japan. Between the first two the mountainous and volcanic Peninsula of Kamschatka runs south; while off the Sea of Okhotsk lies the island of Saghalien.

The greater part of Siberia consists of monotonous lowlands stretching away to the horizon "like a limitless ocean plain." But toward the east rises a vast tableland, the "Great Divide" (*i. e.* between the Arctic and Pacific Oceans), connected with which are the Yablonovoi, or "Apple Mountains," and other ranges. In the southwest is the famous mining district of the Little Altai Mountains.

To the north are the extensive Tundra swamps, covered with snow eight months of the year under dull leaden skies, the long nights now and then relieved by magnificent northern lights. The nomadic tribes dwelling here depend on the reindeer for their existence.

South of the Tundra is a forest zone, or Taiga, reaching almost uninterruptedly across the continent. The noted Siberian pine is conspicuous, and berry-producing bushes are abundant, supplying food for man and beast, quantities of berries being preserved for winter use.

The water system of Siberia is the most extensive but least serviceable of any in the old world. The Obi, Yenesei, and Lena, running north with the Amoor and lesser rivers, cover the country with a network of about 30,000 miles of navigable water-way. But unfortunately all are ice-bound most of the year, and only serve as sledge-roads.

Around Lake Baikal—"the Holy Sea"—(about half the size of Scotland), is some beautiful scenery, "rocky granite masses, clothed with larch and pine forests from their summit to the water's edge."

The people are chiefly of Mongol (or Tartar) descent; but many of the native tribes seem to be dying out or becoming absorbed in the advancing Russian element. Population, 8,000,000.

Eastern Siberia is largely occupied by the Tunguses, of whom it is said: "Travelers are never wearied of extolling their many admirable qualities; and there can be no doubt that they are one of the very noblest types of mankind. They are cheerful under the most depressing circumstances, persevering, open-hearted, trustworthy, modest yet self-reliant, a fearless race of hunters, born amid the gloom of their dense pine-forests, exposed from the cradle to every danger from wild beasts, cold, and hunger. Want and hardships of every kind they endure with surprising fortitude, and nothing can induce them to take service under the Russians, or quit their solitary woodlands, where they cheerfully face the long and harsh winters, when the snow-storm often rages for days together."

The Yakuts, of Turkish origin, dwelling on the banks of the Lena, are the most energetic and versatile of all Siberian people. This tribe, unlike the others, is increasing in numbers. They are described as "men of iron," and more inured to cold than perhaps any other people in the world.

The Koriaks belong to the "Hyperborean" group, treat their women and children very tenderly, but put an end to their weak or aged kindred, thinking it an act of mercy to save them from lingering death. The Kamschadales (aborigines of Kamschatka) keep their houses scrupulously clean, but the doors are so low that they have to be entered on all-fours.

The Buriats on Lake Baikal are much addicted to drink and tobacco; even young children may often be seen smoking Chinese pipes.

In Western Siberia the aborigines are of Finnish race—Soyots, Ostiaks, Samoyedes, and Voguls. The Cassocks hold villages on military tenure, supplying man, horse, and uniform, in lieu of rent.

The principal races in Russian Turkestan are the Uzbeks and the Tadjiks; the former an agricultural, and the latter a commercial people. High walls of sunburnt brick surround the towns, and gardens and vineyards are interspersed among the houses, which are of mud thatched with reeds.

Over the steppes northeast of the Caspian and Aral Seas roam the Kirghiz hordes. Their square graves, made of the trunks of trees, look

at a distance like log-huts. On the borders of Persia and Afghanistan dwell the Turcomans, shepherds, and farmers.

The Siberian towns, which are not populous though covering large spaces of ground, form both trading and military posts, the mass of their inhabitants being Russian. Irkutsk is the capital of Eastern Siberia, Omsk, of Western; Tobolsk the chief commercial depot, exchanges the produce of Siberian mines, fisheries, and hunting-grounds for manufactured goods. Tomsk is the sole Siberian university; Yakutsk, on the Lena, probably the coldest town on the face of the earth.

The religion is nominally that of the Greek Church, but throughout South Siberia, or Russian Central Asia, Mohammedanism prevails, and toward the Chinese frontier Buddhism. The old religion of Siberia was Shamanism, a kind of nature-worship, based entirely on oral tradition. Many of the people, though outwardly Buddhists or Greek Christians, are still at heart Shamanists, *e.g.* the Tunguses and Yakuts, who, though under Russian compulsion most of them have been baptized, despise the rites of the Greek Church as mere formalities, and are true nature-worshipers.

They believe that two principles of good and evil took part in the creation, the former making the earth level, and the latter tearing it up in a rage, whence the hills and valleys. It is held that a Supreme Being reigns above all, but too far off to hear prayer, too good to need supplication; and the circumstances of life are controlled by good and evil spirits, the latter requiring to be propitiated, but not the former.

The Samoyedes are idol-worshipers. Political prisoners are chiefly found in the Transbaikal district, but "whole regions of Siberia are simply huge prison regions." Many of the exiles are Jews and Stundists (German Stunde—"hour;" so called because they spend an hour together every day in the study of the Word). "The Stundists, for sobriety, industry, and godliness, are the cream of the Czar's subjects. They send them off to Siberia; but they cannot abstract from the Stundist his religious belief, his love of God's Word, or his love of proclaiming that Word. So pure and undefiled religion penetrates into the prisons."

There is not a single resident Protestant missionary in the whole country. But in this as in other lands where little personal effort has been made, that silent yet most eloquent missionary, the Bible, has found its way and brought light into many a dark home. The colporters of the British and Foreign Bible Society during the last year distributed nearly 50,000 copies, and met with universal kindness from the authorities and others. One colporter had an interview with the State Inspector of Prisons, who greeted him warmly, thanked the Society, and "fervently wished that the blessing of God might rest on it and its work in Siberia." He said it gave him much pleasure to grant the colporter a permit to visit the prisons.

Dr. Baedeker, well known in Siberian prisons as the "good old man, the *Anglichanin* with the fine gray beard," has within the last few years preached the gospel to multitudes in these dreary abodes, journeying across the whole continent. Describing his last visit, from which he has but recently returned, he speaks of "the joyful service in having new congregations of real sinners in every place, and even in every ward; sometimes also hundreds together in the corridor or in the yard eagerly catching the sound of the gospel, which they have never heard before." All prisoners who could read were supplied gratis with copies of the Scriptures, furnished by the A. F. D. S. and British and Foreign Bible Society.

These facts prove that to resolute hearts the door into Siberia stands open. Whole-heartedness invariably wins the day. But "the half-hearted measure in which we evangelize the age deserves and brings failure. Steam and electricity in religion will win; old-fashioned, easy-going methods mean defeat. We have not heretofore won the age; let us not put all the blame upon the age." No, let us take it to ourselves personally. "We are verily guilty concerning our brother."—*Regions Beyond.*

## THE STORY OF SHEUKSH.

MANY of our readers have doubtless heard through other channels about the conversion, two years ago, of the Red Indian chief Sheuksh, but as further news has now been received of him, we will take the opportunity of telling the whole wonderful story, for the benefit of those who are still in ignorance of it.

Sheuksh is chief of the Kitkatlas, an Indian tribe living on the island of Laklan in the North Pacific. He is not of noble birth, but won his high position through his own cleverness and bravery. For many years he was a most determined enemy to the cause of Christ. He did his utmost to prevent missionaries from landing upon his island, and when he found that, in spite of all his efforts, the number of native Christians in the tribe was steadily increasing, he persecuted them fiercely, burnt their little church, tore up their Bibles, and blasphemed the name of the Saviour whom they loved.

But still, through all these terrible discouragements, Bishop Ridley and his faithful fellow-workers prayed on patiently and believing for the Kitkatlas and their chief, and after six years the glorious answer to their prayers came.

In November, 1891, all the men of the tribe received an invitation to meet the chief at his own house. The Christians went in fear and trembling, expecting to be threatened with fresh persecutions; the others thought they had merely been summoned to discuss plans for the winter. Sheuksh received them in an immense room, with a floor of solid cedar. He wore

the scarlet robe embroidered with mother-of-pearl which had been such a familiar sight at heathen festivals. Around him were the six great men who had fought shoulder to shoulder with him against the banner of the cross. The wondering crowd of men seated themselves silently, so as to form three sides of a square, and the noble fire of logs in the center illuminated their dark, eager faces as they gazed with fear and curiosity at their chief, who sat, arrayed in his gorgeous robe, upon a low settle on the otherwise unoccupied side of the great square. The remainder of the story must be given in Bishop Ridley's own words: "Up rose Sheuksh grandly. . . . He stretched out his arms, as if to display his sturdy person and the robe that had figured in many a heathen orgy.

"'I wear,' said he, 'the outward sign of former ignorance and of ancient customs, and never changed until the white man's faith was preached. I thought I ought to keep them, for I am no more wiser than the ancients who kept them and did great deeds. I loved them. So did you. I have struggled to maintain them. . . . I resisted the Bishop, and suffered not his teachers to land. I conceal not the wish of my heart. You know to what lengths I went. Most of you approved my doing. But the end has came. Let the waves tell the story of our fathers. Our children's lips will form no fit words. Where do dead things go? This goes with them.' Here he threw off his scarlet robe and the other insignia of a heathen chief. 'I am naked, but can clothe my body with the white man's clothes.' This he there and then proceeded to do. 'What will cover my heart? I can wrap nothing round it. God sees it, and he knows all the past and the present. He knows I am ignorant and sinful. He has this summer made me know it. I am now dressed like a Christian. Those tokens of the dark past I will never touch again. What shall I do next? I am too old to go to school. I cannot read. I am like a child, knowing but little, but wanting to learn. Will Jesus have me? Will he help me? I will never turn back. I give myself to God. Now pray for me—pray, pray! I want to know what will please him. I must know. Begin at once to pray!'

"So the whole company bowed their heads in silence until one of the earliest converts, named Stephen Gaiumtkwa, broke it with uttered words of earnest supplication. This ended, a Christian of the same standing, his name Samuel, started Wesley's hymn, 'Hark! the herald angels sing,' and many voices took it up. Then Samuel recited a verse of Holy Scripture, and as Luke described it, 'broke it small for Sheuksh to eat.' James Dakaiya prayed, after which Samuel said the first verse of the hymn, 'Praise, my soul, the King of heaven,' and after it had been sung, expounded another passage of Scripture. Daniel Whadibo prayed, and next was sung 'Safe in the arms of Jesus.' Charles Luahaitk prayed, and then was sung 'Come, Holy Spirit, heavenly Dove.' Prayer and praise and Holy Scripture followed in like succession for seven hours and

a half. . . . The men who had held to Sheuksh in the prolonged struggle with the Christians, one by one between the intervals of prayer rose and solemnly renounced the past, and professed themselves catechumens if they could be received as such. Not a shred of outward heathenism exists in what, till lately, was its one stronghold. Not a soul remains that is not pledged in this wonderful manner to live and die as a Christian."

Two years have passed away since that eventful gathering, but its full results will only be known in eternity. Sheuksh's Christian character has developed rapidly, and his thirst for instruction in the things of God has brought much joy to the hearts of his teachers. His place in church and the "inquiry class" is never empty, and it is his delight also to gather together a little company in his own house for prayer and Bible study. It was arranged that his baptism should take place last December, and that, according to Sheuksh's own earnest wish, Bishop Ridley should baptize him. The Bishop, too, was full of delight at the prospect of admitting this former enemy of Christ into his visible Church on earth, and made preparations for crossing the fifty or sixty miles of sea which lay between Metlakahtla and Kitkatla in his own open boat, the *Rescue*. Few English people have any idea of the hardships involved in such a voyage, in regions where every drop of spray freezes upon the face or dress, and the water that is washed into the boat soon becomes a solid mass of ice; the travelers also knowing that they may at any time be driven to the shore by contrary winds, and forced to take refuge in the woods until the weather changes. To the great relief of the Bishop's friends, however, he was not called upon to endure such hardships this time, for just when he was about to collect a crew for the *Rescue*, a steamer bound for Kincolith and Queen Charlotte's Islands called unexpectedly at Metlakahtla, and the captain, having consented to go somewhat out of his course in order to land the Bishop for a couple of hours at Kitkatla, the latter went on board in high spirits, thinking that his cherished wish was very near its fulfillment. But God had other plans for him. From Monday till Friday the crazy steamer was driven about at the mercy of wind and weather, and then, although Kitkatla was sighted and the Bishop could even distinguish the mountain close to the village where Sheuksh and his Christian friends were so eagerly awaiting his arrival, it was not possible to land. The disappointment was a very keen one, but in the blessing which attended the Bishop's visit to Kincolith and Fort Simpson, at both of which places he was permitted to land on the following Sunday, he could trace the guiding hand of God making "all things work together for good."

But we must return to Sheuksh. Great though his disappointment was when he found that the Bishop's visit was indefinitely postponed, he requested Mr. Stephenson, the resident missionary at Kitkatla, to baptize

him without delay, so that he might keep Christmas Day as a member of the visible Church. This was accordingly done, and Mr. Stephenson writes with great thankfulness about it. He says in the course of his letter: "Sheuksh's conduct is purely and simply Christian. . . . He is no longer Sheuksh the heathen chief and enemy of Christ, but a humble, peaceable example of Christ among us."—*Awake.*

## SIXTY MILLIONS IN DARKNESS.

THE late Wilmot Brooke of the Soudan Mission shortly before his death penned this graphic description of that vast region of interior Africa:

"As we pass in a steamboat along the West Coast of Africa, past the steep wooded mountains of Sierra Leone, past the low, rolling hills of Liberia, and the surf-beaten promontories of red rock along the Gold Coast, we gradually see less and less of the land, which seems to sink down into the sea, only a distant line of cocoanut palms being visible, till we pass Lagos, and enter abruptly on a new type of scenery. The white foam dashes up by the great rollers where the surf beats perpetually on a long sandy beach, with a row of dark green trees as background—all this ends, and is replaced by one long line of dense, gloomy mangrove forest, broken every few miles by a gap, sometimes wide or sometimes narrow, where one of the eighteen or nineteen mouths of the Niger enter the sea. As the ship nears one of these the water runs yellow with mud, and when we turn inward we enter a scene which for monotony would rival the ice-floes of Baffin's Bay. On every side dense forests of interlaced mangroves, seeming at high tide to grow out of the water, though at low tide are uncovered the vast stretches of evil-smelling black mud in which they take root, and in and out in every direction an interminable labyrinth of tortuous creeks. This is the region of the mangrove swamps, the lower half of the Niger Delta, and this kind of scenery extends some fifty miles inland, along some 200 or 300 miles of coast line. The people are like their country—dirty, degraded, and far from prepossessing—ferocious cannibals, for the most part, bound by countless cruel superstitions, the dread of witchcraft, the horrors of human sacrifice, and last of all dragged lower still by their contact with the white man, who everywhere, except in the territories of the Royal Niger Company, pours the poisonous trade gin into the country with a free hand. Yet in this dismal region, in these squalid little villages of dirty mud and straw huts crowded on any piece of dry ground, Christ has many true servants sealed with the Holy Spirit of promise, earnest evangelists to their own people.

"If we ascend the river in one of the numerous steamers of the Royal Niger Company, we very soon, in a few hours, leave the interlacing creeks and poisonous swamps of the Delta behind, and enter on a new region. The Niger, now no longer split into some score of channels, flows along a

the debate he withdrew from the meeting and performed incantations over water to secure the confusion of the arguments of the Christians. Dr. Clark affirms that, while the presentation of the Christian side was not all that could have been asked for, it still was calm, clear, and effective. And it was admitted on all sides that, both as to the argument and the spirit shown, the victory was on the side of the Christians. Ahmed, to be sure, though apparently admitting at the time his discomfiture, a few hours afterward declared that he had had a special revelation from heaven to assure him that the victory was on his side.

In view of the matter, after some months had passed, Dr. Clark affirms that by the discussion they have gained much and lost nothing, Verbatim reports of the discussion were issued daily and the papers were eagerly bought. The first edition went like wildfire and the second has now been exhausted. The street in which the press is situated was a mass of heads, waiting for the daily issue. The debate has stimulated inquiry as nothing else could have done. What seems to have made the most impression was the spirit with which the Christians conducted the controversy. One of the Moslems said: "Had this been a discussion between Mohammedans, long ere now we should have been tearing each other's throats." A singular illustration of the contrast between the temper of the two parties was seen in an incident which happened during the two weeks of the discussion. While putting Ahmed forward as their champion against Christians, many of the Moslems debated privately with him in regard to his heretical views, though these views did not appear in the discussion. But so vigorous was the dispute between Ahmed's followers and the orthodox Moslems that they resolved to resort to a *mubahilla*, or a trial between the two parties in which they mutually imprecate divine vengeance on the other. This ceremony is said to be a copy of what we may call "a trial by cursing," such as once occurred between Mohammed himself and some unbelievers in his prophetic claims. On this occasion at Amritsar, Ahmed and those who were opposed to him proceeded, amid a vast and excited throng, to a huge enclosure outside of the city. Every sort, shape, size, and type of Mohammedan was there. The people were gayly dressed, but looked very solemn and thoughtful. Some efforts were made to pacify the parties, but without avail. After a prayer and a sermon the two factions sat glaring at each other. Then began a series of imprecations and curses which, Dr. Clark says, are too horrible to transcribe. Ahmed's friends, forty strong men who stood by him, burst out in a heartrending wail, covering their faces and sobbing aloud, and the other party, after giving themselves to prayer with great intensity, commenced their cursings. "Lord, may this man not go hence. Change him into a bear or a monkey. Blacken his face, destroy him, destroy him! May that happen to him which in thy most terrible wrath has never yet happened to the vilest of sinners!" And so on. This cursing

to ascend the river Niger, but were prevented by the Royal Niger Company. After being detained several weeks one of them, Mr. E. White, died of fever. His companion, Mr. T. Holt, returned to England, and hopes to go out again with five others in October. Mr. S. W. Gentle-Cacket, a Harley student, now studying medicine, will form one of their party.—*African News.*

## A CONTROVERSY WITH MOHAMMEDANS.

*The Church Missionary Intelligencer* for February contains an article of much interest from H. Martyn Clark, M.D., a well known medical missionary in India among the Mohammedans, giving an account of a discussion held in May of last year at Amritsar, to which the Mohammedans were challenged by the native Christians. This challenge was issued inasmuch as certain Moslems had shown a great desire to dispute with Christians and had interfered much with their work. There was much doubt in regard to the expediency of this challenge, but after it was done it was found that the Mohammedans were in great fear lest they should be unable to find an able champion. They finally selected one who, though counted by them a heretic, is bitterly opposed to Christianity. This man, Ghulam Ahmed, has affirmed that he himself is the prophet Ahmed who was to come, denying certain prominent Moslem teachings, and setting up for a prophet and reformer. For this he had been excommunicated, but inasmuch as he vigorously assaulted Christianity and was deemed superior in ability, he was chosen and consented to represent Islam against the Christians. Elaborate arrangements were made for the discussion, which was to last for two weeks. The Christians chose as their leader one who was among the earliest living converts from Mohammedanism, and who had made the subject a life study. The discussion was held in Amritsar, on the veranda of Dr. Clark's house; admission was by ticket and hundreds who could not obtain them had to be turned away. A surging mob filled the road but was quiet and orderly, though the Mohammedans seemed to attach immense importance to the controversy. Each champion was allowed three helpers, and the disputants sat facing each other. The Mohammedans came from Lahore, Peshawar, and other parts of India. On the Christian side there was a goodly array of converts from Mohammedanism. Among the interesting features was the fact that the attack on Islam was made by those who had come out from that faith. During the two weeks through which the discussion lasted, influential and able men sat listening hour after hour to expositions of the Scriptures and to such statements of Christian truth as could be presented. The Moslem champion made the usual attacks upon the Christian faith, particularly assaulting the truths of the incarnation, the atonement, the divinity and miracles of our Lord. But his friends, as well as those opposed to him, saw that he was shallow throughout. On the final day of

the debate he withdrew from the meeting and performed incantations over water to secure the confusion of the arguments of the Christians. Dr. Clark affirms that, while the presentation of the Christian side was not all that could have been asked for, it still was calm, clear, and effective. And it was admitted on all sides that, both as to the argument and the spirit shown, the victory was on the side of the Christians. Ahmed, to be sure, though apparently admitting at the time his discomfiture, a few hours afterward declared that he had had a special revelation from heaven to assure him that the victory was on his side.

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lasted about an hour. There was no apparent result of all this ceremony except the wearying out of both parties with their intense excitement. Ahmed wanted to have a *mubahilla* with the Christians, but they replied: "While the children of darkness may curse each other, we follow the Prince of Peace, and are commanded to bless and curse not." Dr. Clark sums up the whole matter by saying that their anticipations of good have been realized far beyond their expectations. It certainly must have been a wonderful sight to have beheld these strong men meeting every day for a fortnight, between 6 and 11 A.M., to consider the claims of Christ. It was a sign of the times in India.—*Missionary Herald.*

## THE FRENCH CONGO.

RECENTLY letters from M. Allégret, of the new mission to the French Congo country, give interesting accounts of the tribes among whom this mission has been established by the *Société des Missions Evangéliques de Paris.* The base of the mission is at the seacoast, at the mouth of the Ogowe River; farther up the river is its first station at Lambaréné, among the Galoas, and still higher is Talagouga, the second station, among the Pahouins, a tribe which until now has never had any contact with our civilization. "They are still themselves, with their own good and bad instincts," says M. Allégret. They remind him of the ancient Gauls; active, impulsive, intense. They listen to the good news of the gospel with the same eagerness with which they follow the hunt or the fight. They fix their brilliant eyes upon the missionary when he tells them of heaven, "God's country, where he receives his children and where there is no more death: for this is a burning question with them. They fear death; they think of it constantly; it is their great quarrel with God. They are always saying to me, 'We wish to love God, but we have one thing against him: why does he make men die?' The other day I went to a village and was immediately saluted by two or three men who said: 'Tell us the news.' 'What news do you want to hear?' I said; 'I know only one kind, the best of all, the good news.' 'That is just what we want; tell us about God.' It is the thing that impresses me more every day, the pleasure they take in hearing about God. I don't think their consciences has anything to do with it; it is rather a desire to be clear on this subject. I may be mistaken, but apparently the sense of sin, of guilt before God, is utterly wanting; so that I dare not yet hope for real conversions. They think of God merely as a powerful chief with whom it would be well to make a treaty of friendship. . . . I see the Pahouins too near to have many illusions; but I know one thing, whatever be the motive of their attention, they do hear the Word of God and their villages are open to us, and the Holy Spirit can change this curiosity into a sincere desire for pardon and a new life.

"They say to me in the villages: 'Do the schoolchildren learn all this? Then take my boy. Keep him. You shall be his father.' We have thus twenty-six boys and six girls who are a daily encouragement to us by their conduct in school and by their trust in us. Thanks to them, we are brought into close relation with their families.

"Lately the father of one of them wished to make a banana garden near us, and I went with him to choose the spot. I pointed out a good place, but he said: 'It is too small; my wives could make a garden wider than the river if I wished it.' 'Ah! how many wives have you, then?' 'I have eight.' 'Eight! Then you have seven too many!' We sat down in the shade of some great trees and talked. 'Eight wives! but you know that the day when you wish to serve God it will be necessary to have only one.' After a moment's thought he answered: 'You have said well; it is true that I love God and wish to obey him, and then I believe that we Pahouins ought to become like the whites; you have only one wife?' 'It is not a matter of black or white,' I said, 'but of what God commands, and whether you will obey him.' 'I wish to obey him, but it is hard; all the other men of the village would mock me.'" To M. Allégret's explanations he replied: "You are right. You tell me the truth; it is necessary that I obey God, and then—many wives, many troubles! They have a bad character, they quarrel, their parents are always coming to say: 'You have our daughter, give us this, give us that;' the wives too are always wanting something; there is never any end in giving them goods. If one refuses there are quarrels, fights; perhaps one is killed, and God does not want one to have such a bad life, to go on thus. It is necessary that I should obey God. Tell me still the word of God; all we Pahouins love to hear one speak of God, and you, the men of God, you tell us his word." "I have been impressed," adds M. Allégret, "since my arrival in Africa by the inward sadness of things, and of men; It is some years since then, and I find this impression as vivid as on the first day. 'What is the good? everything passes away;' this is the deep instinctive undertone of all the native life. 'You are without hope and without life; I bring you on the part of God the assurance of the life eternal;' this is what I repeat to them under every form."

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## BORNEO.

We will visit an island in our thoughts that few of us would care to see in person. Borneo is noted for the robbers and pirates who gain their own living by stealing from other people. Look on the map of Asia in your geography, south of the China Sea. What a large island it is! 800 miles long and 700 broad. People do not know much about the central part of it, as large districts are still unexplored. The natives are called Dyaks, though they have been partially conquered by the Malays. Sev-

eral thousand Chinese are also found here and very industrious they are in the vast diamond fields. The trees, flowers, birds, and animals are various and we would find the study of them very interesting if we had time. But as we journey around among these heathen lands, we find the people are of more interest to us.

The heathen Malays are both cunning and cruel. Many of them keep large boats to go out on the sea and capture smaller ones. Then they bind the sailors with heavy chains and make them their slaves. The great rocks around Borneo have caused many a noble ship to be wrecked, but these sea-pirates are still more dangerous. They worship Mohammed, and make their boys at school learn whole chapters of the Koran, their sacred book, and though very few of them can understand a word that they learn, they are told that repeating aloud these sacred pages will keep away evil spirits from them.

Bruni, the capital city, is built on a river, or rather in it, for many of the streets are only water. The people paddle up and down in little boats, selling fruit and vegetables from door to door. A man stands near the temple or mosque of Mohammed, beating a big drum, to call the people to worship. We may also see the chief ruler, called the Sultan, sitting on his throne, dressed in a purple robe and wearing many golden jewels. as we travel farther inland we meet savage warriors of the Dyaks with human heads dangling from their belts. These are also strung upon the roofs of their houses. and they count the man the bravest, richest, and greatest who owns the most heads. They do not worship idols, but believe in good and evil spirits. When they go out on the sea as pirates they bring home no slaves, but only their heads. Their brains are taken out and each head is dried and smoked, when it is ready for an ornament. Their war-dances are fearful to behold, the shouting, hideous singing, and fondling, caressing, and rejoicing over the new, bleeding heads.

The houses of these people are built on high posts, and have to be reached by ladders. A great many families live in one house, so they are made very large. The people are afraid to live alone for fear of the heads being stolen.

The swallows build curious white nests on trees which the Chinese consider the choicest eatable, and willingly pay the highest price for them.

But we must now glance at the mission work done in Borneo. In 1825 (about the time the British Army released the missionary Judson from his prison in Burmah) a young soldier in this army, named James Brooke, was dangerously wounded. After he recovered he left the army and sailed for China. When passing Borneo he was impressed with its great beauty, but also with the wretched condition of the natives. He wished that he might do something to help them, and it did not end in wishing, but became the chief ambition of his life, and in 1838, as Sir James Brooke, with a devoted band of followers, at his own expense he sailed

back to Borneo, and settled in the northern part of that island. He was able to made peace between the Malays and Dyaks, and afterward was offered the rajahship, or rule of the Province of Sarawak. In 1846 he appealed to England for help, and in 1847 Dr. McDougall and his devoted wife were sent as missionaries.

The story of their life and labors there as pioneers in this work, told by Mrs McDougall, is a most thrilling one. We have only time to glance at it. This mission house came to be known among the natives as the "Noah's Ark," because so many helpless people found rescue and shelter in it. The sad condition of the Dyak women is pictured most vividly. Many of these have been helped and comforted. A hospital containing twenty beds was established near the mission-house. Twenty sick Chinamen occupied it at once, but one of them died, when the other nineteen got up and ran away! Medical work has been a prominent and successful feature with the missionaries at Borneo. Healing the bodies gave opportunity to point to Jesus, the Great Physician for sin-sick souls. In 1839 the American Board of Missions sent three men to the western coast of this island, and other societies began to work in the south. But we must remember that Borneo is still largely a heathen island, and pray that more missionaries may be sent to teach her people about the one who died for them, that they might live in heaven with him. So many heathen nations who do not know anything of their Redeemer.—*Canadian Missionary Link.*

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## STRATEGIC IMPORT OF MISSIONS IN THE LEVANT.

THERE is a strategic import in missions as related to the languages of the Levant. Where there are so many nationalities there is a corresponding variety of language. Missionaries have mastered and appropriated these many vehicles of thought, and have made them messengers of divine instruction to many peoples. The miracle of the Day of Pentecost was simply typical of missionary activities in the nineteenth century throughout the almost identical region whence came those many-tongued speakers of "the wonderful works of God." Evangelistic preaching and mission literature are disseminating to-day in many tongues throughout the Levant the same teachings of revelation which the apostles gave to the world. Listen, for example, to the languages in which the Bible speaks to-day in the Orient. Almost all these translations are the work of modern missionaries. There is the noble Arabic, the ancient and modern Armenian, the Osmanli-Turkish, the Persian, the Syriac, the Kurdish, the Armenian-Kurdish, the Bulgarian, the Modern Greek, and the Albanian—eleven distinct languages. In addition to these primary languages, there are many editions of the Bible in which these same translations are printed in different characters, so that they may be read by various classes of that polyglot empire. The Turkish Bible is printed in the Azerbijani,

the Armenian, and the Greek characters. The Persian, which is printed ordinarily in Arabic, is also printed in the Hebrew characters. The Arabic is issued also in Hebrew and Syriac. The Syriac is printed in Nestorian or Chaldaic, the Kurdish in Armenian, the Coptic in Arabic, the Albanian in both a northern and southern dialect, and the Greek in Roman characters; making in all twelve varieties of printed Scriptures. There are also raised editions for the blind in Armenian, Jewish, and Arabic, making in all twenty-six distinct translations and printed variations of the sacred Scriptures for use in the Levant. What is done for the Bible is also done to a large extent in the dissemination of religious and educational literature, and in the circulation of newspapers and journals. Missions are thus laying siege through every avenue of approach to the intellectual and religious thought of the East.

The strategic import of all this will appear when we reflect that these languages which I have named represent the vernacular of an estimated population of not less than 80,000,000. If we take the Arabic alone, it may be considered by a very conservative estimate the medium for reaching at least 40,000,000 souls. It is the spoken tongue of Northern Africa, the eastern Soudan, Arabia, Palestine, Syria, and Mesopotamia. It is the sacred language, although not necessarily the vernacular, of Mohammedans everywhere throughout the world. Consider now what Christian missions have put into this one language within a half century. There are 500 distinct volumes of religious, educational, scientific, historical, and popular literature issued from the Beirut Press of the American Presbyterian Mission. An average of 25,000,000 pages is printed at that Press annually, and the total of pages printed since its establishment is slightly over 508,000,000. The Beirut Mission Press has become a distributing center for Arabic literature throughout the world. As we contemplate this marvelous achievement can we not read the signs of a strategic purpose in the divine Mind to subsidize through Levantine missions a magnificent language for his own purposes?—*D. James S. Dennis, in Missionary Herald.*

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## THEY LEFT A THRONE FOR CHRIST.

It was about thirty years ago now, that the Rev. J. S. Woodside, of the American Presbyterian Mission in India, established a small work in Kapurthala, one of the native States of the Punjab. A school was opened, to which two young princes, sons of the Rajah of Kapurthala, came. After several years of indifferent success, Mr. Woodside was compelled to give up this field and go elsewhere. Many wise heads began to shake knowingly, and the inevitable "I told you so!" was heard from not a few lips. But unpromising as the field was, and unfruitful as it proved to be, one trophy was carried away which was well worth all the labor and money expended.

The younger of the two princes, Kunwar Harnam Singh, had become so attached to his teacher that he would not be left behind. He continued his studies under this faithful missionary's direction until at last, when he was about eighteen years old, he was determined to become a Christian. He declared his purpose and asked for baptism. Of course he met with nothing but opposition from all his people, and what was worse, there were some Englishmen who would have hindered him if they had had the power.

One of these pale-faced enemies of the prince's proposed step in the Christian faith was Sir Lepel Griffin, the Commissioner of the province in which Kapurthala was located. Sir Lepel was an English infidel of the most dissolute type. This man tried his utmost to dissuade the Kunwar from being baptized. He said to him: "You will regret it to your dying day." The prince was determined, however, to confess Christ; so his beloved teacher baptized him and received him into the Presbyterian Church.

Not long after this the father of the prince, the Rajah, died. The elder brother ascended the throne by the law of inheritance. He too died shortly after his reign was inaugurated, and left no children to succeed him. The next of kin in the family line was the young Kunwar, but he was a Christian, and on that account his people did not want him to rule over them. Accordingly they found a baby somewhere about the palace, which was duly proclaimed as a son of the deceased Rajah. In the interest of justice the matter was carried into the English courts for final settlement; and, strange to say, the legal authority of a Christian government decided in favor of the heathen baby impostor, and put aside the genuine claims of the noble scion whose profession of Christ was the only barrier between him and his father's throne. It can only be said in justice to British power that it is the policy of the government to placate the natives wherever possible; hence this inconsistent decision. And further, the chief actor in securing such a verdict from the courts was the infidel Sir Lepel Griffin.

The prince accepted the situation in the same spirit which first prompted him to break away from his idolatrous life. He recognized the fact that Christ cost him his father's throne, but no one ever heard him express any regret, or saw in his life a single action which indicated sorrow over the choice he had made. Like Moses he esteemed the suffering and reproach of God's people greater riches than Egypt's kingdom, so this man would rather be Christ's than reign over the two hundred and fifty thousand subjects of Kapurthala. Among the princes of India Kunwar Harnam Singh, is the only Christian. His wife, the Kunrani, is a lady of great character and ability. Unlike her husband, she was born of Christian parents. She is a writer of considerable gift and a devoted Christian worker. The prince is a man of private fortune, and the

charities and influence of both himself and wife are felt throughout all missions.

In the Jubilee of Queen Victoria, which was celebrated four years ago in London with the most magnificent pageant this world ever saw, India was at the head of the procession, and the second place of honor in the Indian delegation was given to the Prince and Princess of Kapurthala.

More than one thousand of the countrymen of this noble pair are coming to Christ every month—and in that greater, grand jubilee when the utmost parts of the earth shall send up their millions with the royal diadem to crown him Lord of all, India will again be there, and who can tell? She may lead the grand review. Pray for India.—*James M. Thoburn, Jr., in Woman's Missionary Magazine.*

## PUNDITA RAMABAI'S HOME IN POONA.

THE Bombay *Guardian*, in its issue of March 24, gives an account of the dedication on Monday, March 12, of the new school building, the "Abode of Wisdom," Pundita Ramabai's Home, at Poona, India. Rev. J. Small presided, and several missionaries spoke, and Rev. J. E. Robinson, of the Methodist Episcopal Mission, dedicated the house to the service of God.

Mrs. Andrews, the President of the Ramabai Association in America, made an excellent address, telling how Ramabai came to America filled with the desire to help her helpless widow-sisters in India, the difficulties she met and overcame, until the association was organized, with headquarters in Boston, and with seventy branch associations scattered over the land from Boston to San Francisco.

Several native gentlemen spoke, acknowledging their sympathy with the work and expressed the hope that it would continue to prosper. Some of those who had been its friends have lately turned against it, because it was becoming more Christian in tone and effort.

A missionary in India writes to the *Congregationalist*, of Boston: "Some of the native gentlemen who were associated with her as counselors and officially lent the influence of their names to the institution, have now publicly withdrawn their countenance, accusing her of religious proselytism, and are doing their utmost to injure the institution by establishing a rival one. The occasion of all this is the conversion to Christianity of a few of the child widows placed in the home.

"Pundita Ramabai's position is different from what it was when the institution was established. Then her Christian life and convictions were neither positive nor settled. Subsequently she has learned much and accepted more from evangelical Christianity, and finds it impossible to assume any longer the neutral or indifferent attitude which was consonant with her earlier beliefs. The consequence is that the institution, though

formally neutral, is, through Ramabai's own Christian faith, becoming more and more pervasively Christian in its spirit. This is not surprising to those who know this heroic little woman of India, and who also know the Christian love and prayer and offerings which have flowed in one stream from America to establish and support the home. And at this time of trial it is to be hoped that prayers for Ramabai and her work will multiply."

We rejoice in the work which Ramabai has been able to do, and Christians will more than ever sympathize with her, since she has found that Christianity has in it both inspiration and power.—*Gospel in all Lands.*

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## A REMARKABLE OPENING.

Rev. Dr. Ross, of the Scotch United Presbyterian Church, sent in January last a thrilling story of the opening of the gospel at the town of Yiloo, about seventy miles northeast of Moukden. It is a large and busy town, but is described as having been for years hard as flint in the matter of receiving religious teachers. Colporters could not sell a religious book there, and no one seemed the least interested in the gospel truth. At last a native Christian, named Jan Fungshan, who had not been entirely satisfactory and was given another trial, went to Yiloo. While on the street one cold day offering his books for sale, a man living in the house opposite caught some of his tones and fancied that they were like what he had heard in his native town in Chihli. He called Jan in, and they soon became fast friends. One after another came and the truth took hold of their consciences and hearts. When Jan returned to Moukden he reported that there were thirty persons who desired baptism. The people secured a place for a chapel, paid for it and fitted it up, and sent a committee to ask for a visit from the missionary. When Dr. Ross arrived at Yiloo he found the chapel crowded with people; and for more than an hour he preached to them on the name of Jesus and the salvation implied in it. His voice began to fail, but no one seemed willing to go. Later on he reminded them of the hour of the night and invited them to come the next day. But the people cried: "Go on! go on!" At Christmas time there was great eagerness shown by the people, and the men were up long before daybreak to attend to their duties so that they might come to the chapel every evening to remain till midnight. Dr. Ross says they were then "living in such a condition of spiritual excitement that they did not seem to require sleep; there was, however, no trace of extravagance, such as sometimes disfigures revivals at home. The movement was indeed far more like the beginnings of the Church as recorded in the Acts than any movement where Christ has been long known."

A remark made by a sturdy young man at one of the meetings, when it was hinted that persecution might be at hand, will show the temper of the

young Christians. He said: "My Saviour died for me; if ever that year comes round when there is beheading for his sake, I am ready."—*Missionary Herald.*

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## THE LONDON MISSIONARY SOCIETY.

THIS noble organization held its anniversary in Exeter Hall, London, May 10. The report given of the work abroad was most cheering. Three years since the society planned what is known as "The Forward Movement," purposing to send out as soon as possible 100 additional missionaries. Sixty-seven of these missionaries have already been commissioned, and others are ready for appointment; but their going is delayed because of lack of supplies. It is a matter of deep regret and anxiety that the Society was obliged to report a deficit of $165,000, of which over $25,000 was from the deficiency of the previous year. A movement for the payment of this indebtedness has already received a promising start, several gifts of $5,000 each having already been received. Notwithstanding the heavy burden of this debt, the Society faces the future courageously, commending anew the Forward Movement as timely and wise, and asking for an annual increase in its receipts of $100,000. We make the following extract from the report: "A study of the statistics, incomplete as they unfortunately are, is very encouraging. Ten years ago the Society had, in connection with its missions, 383 native ordained ministers, and 4,493 other Christian preachers and teachers. There were 89,359 members in the mission churches, and 113,616 children in the mission schools. Since then it has practically withdrawn from the West Indies, and it has been compelled to relinquish the missions in the Society Islands, the Austral Group, and on Maré; yet to-day the numbers have greatly increased in every way; it has 1,476 native ministers, 6,758 other male native workers, 94,182 Church members, and 125,084 pupils in its schools. These figures are full of significance as indicative of a growing work, but they do not and cannot convey any impression of the far-reaching influence exerted by the proclamation of Christianity."—*Missionary Herald.*

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THE Zambesi Industrial Mission, established by a number of English people, was recently reinforced by twelve gentlemen and a number of ladies. The purpose of the mission is to settle among the natives, teaching them the arts, working with them side by side in daily life, and so seeking to form a Christian community which shall be entirely self-supporting. The *Illustrated Missionary News* says that 100,000 acres of land on the Shiré have been acquired, several stations have been established, and coffee plantations have been started. One of the men and one of the children have died at a point above Blantyre, on the upper Shiré River. The progress of this mission will be watched with great interest.—*Missionary Herald,*

# EDITORIAL.

## *THE EASTERN SITUATION.*

Hostilities have been declared between China and Japan, plunging both nations into what may prove a long and ferocious struggle. War is terrible at any time. In a hand-to-hand conflict, however, between two Asiatic powers, we fear the thin lacquer of Western civilization will soon rub off, and all the hideous features of barbaric warfare stand out grim visaged.

An insurrection in Southern Korea led the king to appeal to the Chinese Commissioner, Mr. Yuan, for assistance. He claims to have apprised the Japanese Minister, Mr. Ottori, of the application and his determination to call in a few hundred Chinese troops. The Japanese claim that China violated her compact with Japan in reassuming suzerainty over Korea and interfering with her autonomy. China defends her position as being in accord with previous agreement, and necessitated by conditions in Korea.

Japan then sends troops, ostensibly to protect her subjects in Seoul and at the three treaty ports, but in such numbers and with such equipment that it is evident preparation had been made for an extensive campaign. These were closely followed by detachments of Chinese by sea and land; naval engagements and battles on the west coast have ensued, until now the war is on.

The whole East is in a state of fermentation. The area of disturbance is so extended that it is difficult to locate and define the forces which have caused the present upheaval. Korea is but the exciting cause. The fact that the rebellion in the hermit kingdom has been lost sight of during the past few days, in the greater interest centered in a conflict between China and Japan, demonstrates the existence of larger questions at issue.

China and Japan should be the best of friends. Politically and commercially there are cogent reasons for a close alliance between these Asiatic neighbors and for mutual forbearance in regard to Korean affairs. The treaty of Tientsin was an acknowledgment of the wisdom of such a policy. By its terms the attitude of both nations was to be one of non-intervention.

For years, however, there have been portentous signs of a growing storm. Some of these have been international and beyond the limits of either country. The lateral or rather circumferential pressure upon China's borders during the past decade, of Russia upon the north and west, England upon the southwest, France in Tong King upon the south, and the combined world upon her coast, has oppressed her breathing. She is restless and uneasy, and occupies an expectant, suspicious attitude. Japan has been equally harassed by the extra-territorality question and the refusal of foreign powers to revise their treaties. It may be true that she is not ready for the abolishment of the extra-territoriality clause, but

she is greatly handicapped by treaty regulations which date back to the days of Commodore Perry and which keep her in swaddling bands.

Other international causes of disturbance lie between China and Japan alone, such as mutual claim for sixteen centuries of suzerainty over Korea; the Loo Choo Island affair, in which Gen. Grant attempted arbitration; the political disturbances in Seoul, the capital of Korea, in 1884, and the recent assassination of Kim-ok-Kiun in Shanghai—a political refugee from Korea, who found shelter in Japan, was decoyed to Shanghai, and was there murdered by a Korean, who has since been glorified as a hero. In addition to these are the growing political and commercial aspirations of both nations, which have led to large standing armies, powerful navies, and the establishment of huge arsenals working night and day.

A statement of the causation of these troubles would be incomplete without mention of such international symptoms of a diseased body politic as the fomentation of disturbances in China by the Triad, White Lily, and other secret societies bent on overthrowing the dynasty, and the anti-foreign feeling, which gathers strength under the Geary law.

In Japan the national spirit or Yamato da Mashi has grown intense, almost fierce. The cry is: "Japan for the Japanese." The opposition party in the Imperial Diet has been almost a menace to the government. The last Diet had to be prorogued by the Emperor. The cabinet of really very able men find that cohesiveness can be secured more swiftly by foreign aggression—hence the war dogs are unloosed.

The meanwhile all Europeans in China and Japan must quietly remain neutrals. Commerce will be seriously crippled, and missionary operations surrounded by difficulties. No personal violence to missionaries need be feared in Japan, as the central government is rigid in its protective regulations, and as the Japanese easily distinguish between a Chinaman and a European.

In China the case is different. Already smarting under the Geary law and classing all nationalities as foreigners, serious outbreaks may arise. This would the more certainly follow a Japanese invasion. The outlook is not reassuring, as both contestants will fight to a finish, but the ultimate outcome will be a readjustment of the Eastern question eminently favorable to the spread of the kingdom of Him who "shall have dominion from sea to sea and from the river to the end of the earth."

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## *"THE DO-WITHOUT WEEK."*

We note with gladness the broad and general interest manifest in our Church on the subject of Foreign Missions. The all-inclusive command, "Go ye into all the world and preach the gospel to every creature," is taking deep hold upon the heart and conscience of our people. They are inquiring, thinking, writing, laboring, and, we trust, praying for missions as never before.

In common with the general movement the Board of Missions has set apart a week for self-denial and prayer for this great work. We desire this timely action of the Board to come upon the thought and heart of the Church, and hope our people will give it a careful reading.

H. C. MORRISON, *Sec.*

## THE ACTION OF THE BOARD.

Recognizing the fact that the occasional observance of a season of self-denial and prayer is promotive of the spiritual life and power of the Church, we, the officers and members of the Board of Missions, prompted by Episcopal suggestion, do hereby call upon and request the members of our Church throughout its bcunds to set apart and observe the week in February, 1895 (embracing the fourth and tenth days of the month inclusive), as a "Do-without Week." And that religious services be held daily through the week by the pastors in their respective churches, according to a program to be hereafter prepared by a committee appointed by this Board, through its Chairman or otherwise.

We call upon our people to refrain from all needless expenditure during that time, and reserve and use the money which would otherwise be expended in this way as a daily offering at the services named. And also that a special contribution be made by the congregations and Sunday schools on the Sabbath and closing day of the services, to the cause of Missions.

All funds thus secured by the observance of the "Do-without Week" to be forwarded to the Treasurer of this Board and placed in the treasury. Furthermore, that it be made the duty of the Committee on Program to place this matter properly before the Church through the Church papers.

E. W. COLE, *Pres.*
H. C. MORRISON, *Sec.*

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## *COMMUNICATION TO SECRETARY GRESHAM.*

HOSTILITIES having broken out between China and Japan, the following communication, as a prudential measure, has been addressed to Hon. Mr. Gresham, Secretary of State, and his reply received:

*Hon. Walter Q. Gresham, Secretary of State, Washington, D. C.*—DEAR SIR: In behalf of the Board of Missions of the Methodist Episcopal Church, South, we the Secretaries, have the honor of sending you a complete list of the missionary employees of this Board resident in China and Japan, but American citizens. We learn that war between the Chinese and Japanese Governments has been declared. Contingencies incident to a general state of hostilities, and growing out of local excitement, may arise at any moment, imperiling the lives of our missionaries and endangering the property of our missions.

In view of these conditions, and with full reliance upon the ability and integrity of our executive officers at home and our representatives abroad, the Board of Missions would respectfully submit this communication and request such protection as may become necessary.

We take the precaution to advise all our missionaries who have not done so to re-

port their names, addresses, location and value of mission property owned or occupied by them, to the American Consul General resident in Shanghai, China, or Yokohama, Japan. We also urge the greatest circumspection in approaching crowds, visiting temples and market places, and that they desist from long tours into the interior.

Believing that an attitude of benevolent neutrality upon the part of the United States Government is one calculated to promote good will among the natives and to insure the safety of our nationals, we rest the matter in the hands of a Higher Power, even the God of Nations.

We have the honor to be your humble servants,

H. C. MORRISON,
W. R. LAMBUTH,
Secretaries Board of Missions, M. E. Church, South.

Nashville, Tenn., August 4, 1894.

SECRETARY GRESHAM'S REPLY.

DEPARTMENT OF STATE, WASHINGTON, August 8, 1894.

H. C. Morrison, Esq., Secretary of the Board of Missions of the M. E. Church, South, Nashville, Tennessee.

SIR: I have received you letter of the 4th instant, inclosing a list of the names and locations of the missionaries of the Methodist Episcopal Church, South, in China and Japan, for whose safety you feel concerned in view of the present hostilities in those countries.

In reply I have to inform you that the standing instructions to United States diplomatic officers abroad contemplate due protection to all of our citizens, and it cannot be doubted that our representatives in China and Japan will give all possible protection to our citizens residing in those countries.

I am, sir, your obedient servant,

W. Q. GRESHAM.

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## *YOUNG PEOPLE AND MISSIONS.*

THE statistics of the Society of Christian Endeavor, at its thirteenth Annual Convention, held recently at Cleveland, Ohio, revealed the wonderful momentum this organization has achieved. They reported 3,300 Societies, and over 2,000,000 members. It is a matter of profound concern with every thoughtful Christian that this organized force, made up of intelligent and enthusiastic young Christians, should be guided into channels that shall move parallel with the purpose the Master unfolded in the great commission he committed to his Church.

The efforts of this Society to kindle the missionary spirit among its members is a strong assurance that the service of Christ is the basis on which this movement was designed to rest, and on which its future success must depend. Its general society has been cordial in urging all its auxiliary societies to coöperate with the Missionary Board in the different branches of the Church to which they belong. In the August number of the *Missionary Herald*, the organ of the American Board of Missions, it says: "Within six months, since January last, not less than 700 Endeavor Societies have sent contributions to our treasury, amounting to $11,000." This indicates the missionary spirit that has been awakened among the Christian Endeavorers within the limits of that missionary organization. It demonstrates what this great movement among the young people may

accomplish if it moves steadily in line with the great work of winning the world for Christ. Again, the same authority says: "The offer of the United Society, at Cleveland, to place upon a 'Roll of Honor' all Societies contributing the sum of $10 each for the missionary work, of any of the denominational Boards, foreign or home, has led to a request from 5,552 Societies for such enrollment. Already there have been reported as contributing within the last twelve months to the various denominational Boards in the United States, the sum of $135,490.99, while gifts through other channels would greatly swell this amount." This is equivalent to over one hundred missionaries sustained by the Christian Endeavor in the field where Christ is carrying on his work. This is a noble record. This Society of young people has already became a source of strength to the different Missionary Boards to which its members belong.

We also learn that in each Endeavor Society a "Missionary Committee" supervises this department of its work. It not only raises money to support the missionaries abroad, but has been the means of advancing the young people in their knowledge of missionary operations and awaking them to their supreme obligation to the kingdom of God. It is training the young people of the Church to swell the army Christ is calling to the growing field.

Is there any reason why the Epworth Leagues of the Methodist Episcopal Church, South, may not become an arm of power to the Board of Missions, burdened as it is under the calls for reenforcements in each field "white unto the harvest" as never in its history before? "The object of the League," so reads the Constitution, "shall be the promotion of piety and loyalty to our Church among the young people." Loyalty to the Church means loyalty to Christ. All other calls must be held subordinate to his supreme command.

May we not have a "Committee on Missions" in every League, which will coöperate with the pastor in raising the collections for foreign missions under the assessment? Here is work precisely on the line of loyalty to the Church and the Master.

May we not have a "Roll of Honor" for each League in Southern Methodism which will give not less than $10 to aid our Board of Missions in its work of evangelizing the dying multitudes in its great mission fields? This will, of course, be a part of the collections for missions under the assessment. Shall not every League be a help to the pastor, and become a coworker with Christ in the work of the world's redemption?

May not every League in the department of "Education in the Bible and Christian Literature" make the study of missions a special field of investigation. It unfolds the mighty mission of Christ among the nations. Its early pages open in the "Acts of the Apostles;" they enlarge with every generation; they now embrace the history of the growing empire of our Lord. A catalogue of the latest missionary publications will be sent

from the Mission Rooms, Nashville, to every League that desires to be in touch with the wonderful story of the work of Christ among the nations. We have also missionary leaflets prepared for the use of Epworth Leagues in kindling the missionary spirit among the young people of our Church.

The Church is a missionary society. Its leader is Christ. Its constitution is found in Matt. xxviii. 18–20. Its design is, "Go teach all nations." The Epworth League is one of its latest auxiliaries. Will every league fall into line?

## "*DRUM AROUND AND ROUSE UP SOCIETY.*"

THE Epworth League is the efficient and practical helper of the pastor. He should not be left to work alone. His duties are so manifold that he could greatly increase his usefulness if some division of labor would array as his aids other and all helpers. He has scarcely a burden that the League cannot lighten. With an efficient League at his command, he is put in control of a trusty company of fellow-workers, greatly increasing his power for usefulness.—*Epworth Era.*

A writer in the *Church at Home and Abroad*, while urging young Christians to work for the Master, told of the name given to a Christian Endeavor Society which was recently organized in a native Christian Church in China. When the object of the society was explained the natives entered heartily into the movement, but found some difficulty in selecting a name which would clearly define its design and plan of operation. At length the question was settled to the satisfaction of all. Translated into literal English it reads: "Drum Around and Rouse up Society." No one need say the Chinese are a dull people, and do not know a good thing when they see it. They found out the right name for this new society of workers among the young people of the Church in that land, and have started them to work on the right track.

"Drum Around and Rouse up Society" is precisely the name that is needed for certain departments of the Epworth League. Its constitution tells us it is organized "for the promotion of piety and loyalty to our Church among our young people," and "their encouragement in works of grace and charity." One writer defines its work, "anything the pastor and Church want done." That may be good as far as it goes, but sometimes it may be very slow in its going. Sometimes a pastor is dignified, and sometimes the Church is drowsy or dead, and if the League waits for them to come along and tell them what to do it may also become dignified or dead, then the members will begin to drop out of the harness. Young people want leaders who will trot along at a lively gait, keep the traces tight, and then they will be ready to move along and do something. Dr. Steel, in the *Epworth Era* of August 2d, tells us that the pastor ought to attend the League meetings. He says:

Now and then he may even lead it, and he ought always to take a part in it, and set the young people an example of brevity, brightness, and helpfulness. A successful League worker said to us some time ago, "I have not been able to decide

whether our pastor is in favor of the League or not." "Does he attend your meetings?" we asked. "Yes; but he always makes some remark that leaves it doubtful where he stands. He nearly always says that if the League will do so and so, it can be of great service." Now if a pastor is going to talk that way at the League meeting he had better stay away. Young people can tell very quickly whether he is in sympathy with them or not; and the condition of his helping them is to throw himself into hearty sympathy with their work. Let the pastor be on hand every time he can to encourage, aid, and enjoy the young people in their work.

That's the idea. The Secretary did not call the League a "Drum Around and Rouse up Society," but that is exactly what he meant. When the pastor walks into the harness himself and says to the young people of his charge, "Come along," every chain will be tightened and the wheels of Zion will move gladly along the King's highway.

Another writer defines the League "a Pastor's Aid Society." That is nearer the mark. The faithful pastor must be a many-sided man if he meets the demands that are made on hands and heart. He can do his own work, and he needs his young people to fall into line and help him carry on the blessed mission of our Lord.

Many Leagues are doing noble service to the Master in aiding their pastors in raising the collections for foreign missions. In the United States, with a population of nearly 70,000,000 of people, we have about 75,000 ordained pastors leading sinners to the cross. In heathen lands we have nearly 1,000,000,000 of immortal souls who need the knowledge of Christ. Among those millions there are only about 6,000 ordained missionaries who are telling them of the Saviour's love. The field is white unto the harvest. The natives are waiting. Men and women are willing to go. Each pastor is called upon to raise money to send out reënforcements to the field. Will every League help the pastor to carry on the Master's work?

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### *A CALL TO PRAYER.*

While missionaries in Japan and Central China are in no immediate danger, the lives of those in Korea and Northern China may be in jeopardy at this very hour. Our Church should not only join with others in prayer for a speedy and just settlement of the questions at issue, but we should daily and in special manner plead for those missionaries, their wives and children, who in the remote interior may be exposed to imminent peril. Let us hold to the promise: "The angel of the Lord encampeth round about them that fear him, and delivereth them."

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Miss Nannie B. Gaines, after an absence of a year, returned to Japan *via* Tacoma, having sailed on the 21st of August. A faithful, hopeful, hard-working missionary, she goes again deliberately and joyfully to fulfill her Master's command. Thank God for the stimulus of such a life to the home Church.

## *THE EPWORTH ERA.*

THE second issue of the *Epworth Era* comes tripping into our office this morning with a blithesome air, like some cheery-faced girl just from League meeting. Dr. Palmore takes us for "A Walk to Epworth;" Dr. Payne answers the question, "Why Go to College?" and Dr. Steel, with the facile pen which he always wields, makes the most prosaic subjects fairly glisten and sparkle as he turns on the light. We welcome the *Epworth Era*, and predict a bright future for this "organ of youth," which aims "to lead, not to follow; to mold public sentiment, not simply to reflect it; to be a force, not a religious weather-vane." Only $1 a year. Send Dr. Steel your subscription.

## *DEATH OF SISTER DICKSON.*

BROTHER DICKSON has had the great misfortune to lose his wife. She died in Capivary, Brazil, in June, after a brief sickness. A little boy of two years is left with the bereaved father. Thank God there is grace promised and sufficient for such afflictions. The Lord be with you, brother.

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THE President of the Nashville Free Kindergarten offers free tuition to any young lady who desires to go into the foreign field. Last year the school gave free tuition to one young lady, who we hope will do efficient service. Address President of Free Kindergarten.

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*The Quarterly Review of the Methodist Episcopal Church, South.* Jno. Jas. Tigert, D.D., LL.D., Editor. Nashville, Tenn.: Barbee & Smith, Agents. Price $2 per annum.

Great capacity for a high order of work characterizes the editor. He has not been idle since General Conference, as the revised Discipline and the thirty-eight pages of Book Notices, Current Reviews, and Magazines and Notes in the *Review* will show. These pages, in lucid, forceful Anglo-Saxon, type the work which is to follow. They are replete with kindly notice, but honest criticisms. We admire a just but generous spirit. It is under a clear, white light that we want reviews, and not by the glare of a scorching, burning flame.

Dr. Tigert tells us he would give a distinctive character to every number, change to a bi-monthly, and enlarge the department of Book Reviews. The suggested changes are good ones.

We have only had time to read, Christ the Revealer of God, by E. L. T. Blake; Augustine, the Greatest of the Fathers, by Thomas H. Haden; and Christ in Theology, by W. P. Lovejoy. Judging by these samples a rich feast is to be found in the remaining articles. Most heartily do we join Dr. Tigert in best wishes for the health and prosperity of the retiring editor, Dr. Harrison, who has served his Church long and successfully. Every preacher and official layman should take the *Review*.

# OUR MISSION FIELDS.

## *CHINA.*

### Rejoice in the Prosperity of Zion.

A BETTER day is dawning in China. Every mail brings encouraging reports, and none more so than is contained in a letter just received from Rev. J. L. Hendry, who is stationed at Nanzing, China:

"The work here is full of promise. So far we have not received as many persons into the Church this year as the last, but we have a number of new probationers—some here, and some at other points on the circuit. We have baptized and received two persons into the Church, and have also baptized four children.

"At Song-Ling, where we had so much trouble last year about renting a little house for preaching, there is one probationer, who is an old lady seventy-four years of age. It is interesting, indeed, to hear her relate her experience. She says that she was for many long years a devout worshiper of the idols. Some years ago her husband died, leaving her with her children, who, she says, were not kind to her; so she went to the temple and lived there for eight years. But finally her children persuaded her to move back home. During all those years she says that although she was faithful in her worship of the idols, still her heart was full of sorrow and fear. Sometimes she could not sleep at night for fear of the soul of her dead husband. Again she feared the ghosts of other dead persons, and besides, she was tormented by the fear of devils innumerable. 'But now,' she says, her face lighting up, 'since I have been praying to the heavenly Father my fears are all gone. At night I sleep well, for I know that the Lord will take care of me.' She comes regularly to the chapel, three times a day, for prayer. It is not convenient, she says, for her to pray at home, because her children or grandchildren disturb her. They say that she is crazy, and if they see her kneeling in prayer they call out to know what she is doing. On one occasion she was in her room, with the door shut fast, engaged in prayer, when her little granddaughter came, and, knocking at the door, begged to be admitted. When the old lady had finished her prayer she arose and opened the door. But the child's curiosity was excited, and she wanted to know what grandmother was doing. At first she evaded a direct reply, but finally said, 'I was dressing.' She says that formerly she was a great wine drinker; her neighbors all say the same thing. Now she has, in her old age, given it up entirely. She did this through earnest prayer. So in this case we have a wonderful illustration of the work of the Holy Spirit in enlightening the mind and heart of a lost, dead soul.

"At Wutsen we have a promising work. Several persons have become probationers; and while they have not yet received baptism, still they show their sincerity by helping to support the native preacher who is stationed there. It is our policy, always and in all places, to insist on self-support, and the friends show a willing mind to help. It will not be long before we have a church at Wutsen on the basis of self-support.

"More good news from Nanzing. Encouraged by our District Conference that convened here on the 11th of last April, the members here have determined to build a church. We have raised to date, here in Nanzing, $220; and the friends at the other stations, learning of the efforts of the members here, have most generously come to our aid, so that so far we have assets to the amount of $465, with several more stations to hear from; so the building of the church this summer is assured. It is our purpose to have it finished by the 1st of next October, so that we may have the Bishop to dedicate it before the Annual Conference.

"Rejoice with us in the prosperity of Zion. We shall not ask the Church at

home for one dollar for the building of this church. 'Self-support' is our motto."

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### A Bright Outlook for Next Year.

REV. C. F. REID, of Shanghai, China, strong in faith, and seeing the hand of God in his work, says: "We have received over sixty into the Church here this year, and have more than one hundred and fifty probationers. The Church membership is working well, and I believe there will be a still larger work done next year."

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## *JAPAN.*

### Advancing Slowly, but Surely.

REV. J. T. MEYERS writes concerning the work at Tadotsu, Japan, and we cull the following notes from his letter:

"While no great improvement is to be seen, as there was only one addition to the Church during the last quarter, yet we have some excellent Christians among that little body of believers. There are five probationers, three of whom should be in the Church.

"I have urged the necessity of contributions on the part of the members toward the support of the native helper, and at a recent meeting they decided to begin. This is desirable on account of the reflex influence on their hearts.

"The Sunday school at Tadotsu is in good condition, having an average attendance of twenty, and most faithful, earnest work is being done by the two teachers and the superintendent, Brother Manabe.

"Mrs. Meyers has had a sewing school at our home, well attended by young girls, and I think this a most promising work.

"In the sense of getting many to listen and accept tracts, our chapel work in Tadotsu has been a success, and the same may be said of the work at M——.

"We have gone to two islands, containing 600 and 1,000 inhabitants respectively, where preaching has in all probability never been held before, and shall continue our work there in the fall.

At Kotohira, where every one in the town is in some way supported by the large temple and the thousands of pilgrims who visit it, we could get no place to preach without paying exorbitant rent. No one would rent without extra charge for the protection which he thought we would surely need. At Kwanonji, a town of 15,000 people, we have preached once a month, and now I have sent a native helper to preach there and in the surrounding villages, where very little preaching has ever been done.

"In addition to the things mentioned, my work has been largely to study the Japanese, and, following the good example of Brother Tague, I have been trying to preach in Japanese, if preaching it can be called. With the assistance of my teacher I write a sermon in the Romaji and read it to the people. Some are impatient, and some read it through. I have preached this way four times, and think it better than using an interpreter; in fact, in our chapel work an interpreter cannot be used to any advantage at all. I hope to be able next year to do work in the villages, which I think must bear good results."

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### Joy in Sacrifice.

MANY who think the life of a missionary one full of hardships do not realize that whatever the sacrifices they are compensated a hundred-fold by the fulfillment of the Master's words: "There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting."

Rev. Samuel E. Hager, writing from Osaka, Japan, says concerning the reduction in salary: "I am glad it has been made. We should willingly make any sacrifice in the name of Christ. I am often ashamed to think that I make so little for Him. How much of deep joy and delight we miss if our way is too easy!"

# MEDICAL MISSIONS.

## Medical Missionary Work in Japan.

TWENTY-FIVE years ago the American Board began work in Japan, and, with a breadth of view and liberality of action characteristic of the Society, planned for it on lines that should meet the needs of the entire man, physical, intellectual, and moral. To-day that work has grown to embrace more than a fourth of all the Protestant Christian activities operating in the nation. Medical work was honored with a prominent place in those early arrangements, and to the present time has had the confidence of the Board, of the mission, and of the Japanese people.

At the mouth of the great Yedo Plain, and at the head of the beautiful bay bearing its name, lies the city of Osaka. It has been called the Venice of Japan, and is the great commercial and manufacturing center for the central and southern provinces of the empire. Here Dr. Arthur H. Adams began his work in 1874, and, uniting as he did in a rare degree a spirit of Christian kindness and courtesy to a mind of scientific accuracy, early won the love and confidence of the people and the respect of Japanese physcians. By the latter he was elected a member of their medical society, and during his brief life did much to lay the foundations of that great work—religious, humanitarian, and educational — which to-day we are permitted to witness in that city of half a million souls. His dispensary was a gem of neatness and order; his work for the Master earnest and untiring. In both we witness the character of the man.

At his death, in 1879, Dr. Wallace Taylor took up his work, and in co-operation with Japanese friends, developed it and carried it forward on larger lines. For fifteen years, save during the time of one brief vacation, he has labored assiduously for the relief of the thousands of sufferers who sought his aid. To this work he has brought great capacity for sustained labor and a love for scientific accuracy in investigation, and to-day enjoys a wide reputation as an able physician and surgeon.

Far to the north, on the west coast of the empire, lies Niigata, one of the largest, most populous, and wealthy provinces of Japan. Its conservatism is noted, and its loyalty to Buddhism and hatred of Christianity pronounced. Here Dr. Doremus Scudder, possessing in a rare degree the necessary qualifications of a medical missionary, took up in 1885 the religious and medical work of Dr. Palm. His labors were cut short by the failing health of his sister, but during the few years of his work he won for himself, his mission, and his Lord the love and loyalty of many.

In the spring of 1872 it was the writer's privilege to begin the medical work of the American Board in Japan; and so highly was European medical science appreciated by the people that within a few years he was the physician, surgeon, and medical instructor at the Prefectural Hospital, and co-operating with the Japanese physicians had opened dispensaries in six outlying stations. Monthly visits were made to these latter, and to examine from 500 to 900 patients was the usual work of a dispensary tour, not to mention the work at the central station. Six years later, when the growing work of the mission required a new station at Okayama, he was sent thither, and this relation with the Prefectural Hospital and outlying villages and their physicians was there repeated, and it was one of the satisfactory features of that work that so intimately was it linked with religious effort that Christian companies and churches grew out of the dispensaries, six of the early deacons in the churches of these fields being these same hospital and dispensary physicians.

Seven years later medical science had so advanced in Japan, and the value of skilled nursing and of hygiene had be-

come so appreciated, that it was deemed advisable to establish a Nurses' Training School and Hospital at Kyoto. Heretofore no such institution had existed in the country, and two years later, when it was completely and formally opened (November 15, 1887), over three thousand people, including prominent government officials, physicians, and others, visited the buildings, following which as many as could have accommodation in the large Doshisha University Chapel took part in the dedicatory service. At this meeting the governor presented and read a congratulatory letter expressive of his satisfaction at the completion of such an enterprise and his confident belief that its noble work would confer great blessings upon his people.

The institution, however, was not established as a nurses' school alone. It was clearly seen by its promoters that such a work, where the pupils would be daily taught God's Word, developed in Christian character, and, in hospital wards, district nursing and private work, trained to give practical illustrations of Christian love, could be made a potent agency for good on the mission field.

After eight years of trial missionary workers recognize in it an auxiliary of exceptional value, and place the well-trained Christian nurse among the especially efficient agencies in Christian work. The hospital has its in-patient and out-patient departments, a sanatorium for the care and treatment of sick missionaries; sustains, in co-operation with the mission, a dispensary in the city, and as far as practicable carries on medical missionary service in needy out-stations. The following is a letter from an evangelist in one of these out-stations:

"For six years Christian work has been conducted here, but without satisfactory results. This led me to think that *Shinsatsu Dendo* (Clinical Preaching) would be helpful, and so I sent to you for help. The methods pursued have been kindness and thoroughness in the treatment of the sick; gratuitous distribution of medicines to the very poor; careful consideration of the interests of physicians; preaching and individual Christian work. Tangible results have been realized. Some who have long resisted our preaching have now accepted the truth and identified themselves with us; a physician has expressed his desire to learn the truth and has opened his house for Bible study; and one of the larger drugstores, impressed by the charity work of the hospital, and desiring a share in this work for our poor, sent medicines for distribution. It is now easier to do Christian work than formerly. We think the advantages gained will remain. We are all encouraged."—*Mis. Herald.*

## Afghan Medical Mission.

THE Church Missionary Society still keeps at the doors of Afghanistan. For forty years the agents of this society have maintained their stand there and are in the same mind still. Dr. T. L. Pennell, of this society, who conducts a medical mission at Bunnu, North India, is sanguine that the time is near for the opening of the long fast-closed door. Meanwhile, the frontier stations are of great value, especially the medical mission at Bunnu, which, being regularly visited by merchants and hill men of the border tribes, is practically a work among the Afghans. The importance of the place is further enhanced by the fact that under the new treaty, just concluded with the Ameer, the Warjris are placed under British protectorate. Altogether Bunnu seems likely to prove the gospel door to Afghanistan; and there is hope of reaching the hill tribes, who, indeed, are wishing for Dr. Pennell to dwell in their midst.—*Review.*

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A MILITARY graduate suffering with cataract was successfully treated in the Hankow Hospltal. Returning to his home with restored sight, 48 persons with diseased eyes soon gathered about him, begging him to take them to the foreign doctor. So he led them, a procession of blind men holding on to a rope, 250 miles to Hankow. Nearly all were cured.

# WOMAN'S WORK.

## The Journey to Gazaland.

LEAVING Inhambane last April, I have not had a moment of quiet since until a few weeks ago, when our party arrived at this place to begin work in our new field. We were three months on the way, walking most of the route.

We came up the Busi River, about one hundred miles, in a little boat built for our use by the boys in Amanzimtote Seminary, in Natal. Our goods were in native-made canoes, which were poled along. The scenery along the bank was very grand. It was in the winter, and the forests resembled somewhat our autumn woods.

There were cliffs seven hundred feet high, of limestone and sandstone rocks. Wild ducks were plentiful; there were many islands covered with reeds, and our boats went in and out among them many times a day. We had nice tents, and every night we stopped along the bank and camped, sometimes in a kraal (or village), sometimes in a field or wood. Often the wild animals howled around us.

The first time I heard a lion roar I was frightened, because I had heard that our tents were no protection against them, and I was in my own tent alone with two Zulu girls, who were going with us. At five o'clock each morning we were awakened by a bugle blown by Mr. Bates, and we dressed quickly, had a cup of cocoa and a hard tack, took our tents down, and were in our boats at six. It was pleasant to start early, for the sun was very hot in the middle of the day. To see the wet poles sparkling in the morning sun was a lovely sight, as the men turned them over in perfect time. There were twenty-two canoes besides our own boat, and I am sorry to say that if we started first the canoes soon got ahead. We would travel until noon, then stop and eat breakfast. Often we would not overake the canoes until dark. Sometimes we would not have our supper until nine o'clock in the evening. After leaving the river we camped two weeks, waiting for carriers. Then began our tramp for the highlands. We walked sixteen miles the first day, increasing it to thirty-two miles a day. The night after I had walked thirty miles I was nearly worn out. Our path led through woods, barren fields, over hills and through valleys, and across rivers. Sometimes the fields would be black with burned grass, and we would be as smutty as possible. This, with the heat, made us very thirsty, and sometimes we would walk for hours before coming to water, and often this would be a stagnant pool.

We took off our shoes and waded across the rivers, which sometimes were quite high and with a rapid current. I fell in once or twice, but I did not mind that, for my clothes dried on me. Perhaps if you had met us you would have taken us for tramps instead of American missionaries. At one time ants crawled over us in such numbers in our beds that we could not sleep. There were millions in our tents, all over us and our things. We had to find another place in which to camp. At another time a snake fell out of a tree onto the table at which I was standing washing squash for dinner, its tail striking me on the back of my hand. I was not much frightened. At another time we camped in a dry river bed. We made a bright fire upon the dry sand, and the light shone brilliantly upon the dark-green foliage of the trees meeting overhead. There were many hyenas and crocodiles along the way, as well as elephants and tigers. We saw many kinds of deer, and the gentlemen shot a number to supply us with meat. Sometimes we would be passing deserted kraals all day. The country had been densely populated, but the great and cruel king Gungunyane had forced the people away to his southern capital of Beleni. It seems that many kraals were built high up on the mountains, to hide from Gungunyane's soldiers

There are many people quite near us,

and they are kind. They are glad that we have come to teach them, but they are afraid to send their children to school on account of Gungunyane. The chief has sent an *induna* down to ask his permission. I am teaching, but my school is small. I have a little log hut built round, with two doors and a window. It is quite pleasant, and I wish you could enjoy a night on my cool dirt floor.

Do you know of any friend who would like to help in any way a worthy young Zulu girl from Inanda Seminary, who is here as a Bible woman, an interpreter, and a helper in the school. She speaks English well, and is a very valuable helper. She has been a great comfort to us all in helping us in many ways to get settled, has a lovely, happy disposition, and enjoys working in the Master's vineyard.—*Miss Nancy Jones, in Life and Light.*

## A Morning Visit.

I WENT to a favorite house this morning, where there is a mother, who is a Christian at heart, and two married daughters. The elder of these was alone with me this morning, and when I began the Bible lesson she said, "I know Jesus Christ is very good." After a little further talk I said: "Do you believe he is the Son of God, and died to save you from your sins?" She said: "Yes, and I do not believe in Hindooism; two years ago I did, but now I have understanding and believe in Christ, and so does my sister." At that moment we were interrupted and could say no more, but it is good to know that this is but one of many cases which will only be known in the last day when Christ shall come and number his jewels.

In the next house the mother came with her hands wet; evidently she was busy, and said her daughter was ill and could not read to-day. When I rose to go, she exclaimed: "Are you not going to read the Bible?" I said: "With pleasure if you have time to listen." She sat down, saying, "I always like to hear that; it makes all my troubles go away."—*Woman's Work in India.*

## Waiting in Vain.

AN overworked lady missionary, with a large number of villages depending upon her for Christian teaching, once visited a place some miles from her station and spoke for an hour to the people about Christ and his great salvation. Three months passed before she was able to visit the same village again, and then how heartbreaking was her greeting by the inhabitants: "We put away our idols after your last visit, and we have waited three months for some one to come and teach us the right way, but no one came. We therefore returned to our old gods again." What more touching picture could we have of India's need? Who will come "to the help of the Lord against the mighty?"—*Awake.*

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DR. PAULINE ROOT writes in *Life and Light* concerning the calling of young women as medical missionaries: "They cheerfully enter the crowded zenanas; they sit down beside the young wife in her too early motherhood, showing her, not by any strained effort, but by the love of Christ which constrains them, that they love them and sympathise with them, and that they are strong to help. They go to dying women, and gather them, poor, forlorn, dirty, forsaken, into their arms, and as they comfort them they point them to the only Physician who can help them. Beside the leper they tell of a land in which there will be no more sickness and no outcasts; tenderly dressing the sore, aching body of the little child dying with small-pox, they win the love of the patient, sad-eyed mother. They carry healing to the outcast, despised widow, and they hesitate not to lay soothing hands on those so diseased that they are thrust out of their homes; for to whom else can these sin-burdened souls turn? The young woman doctor is the confidant and adviser, the friend and comforter of all classes—European, Eurasian, Hindu, Mohammedan, Chinese, and whomsoever she works for; and in them she finds some heart, some trace of 'the angel in the marble.'"

# THE SUNDAY SCHOOL.

## Eskimo Children.

THESE people, you remember, live on the western and eastern shores of Hudson's Bay, and also along the coast line of the vast regions far away in the north. And what a strange country they live in! How cold! How lonely! If I could take you to my northern home this winter, and ask you to look out of the window of my log house, you would see nothing but one vast, frozen waste. For miles, yes, even fifty miles, we might travel out on the frozen sea, and the ice beneath our feet would be fully four feet thick. What a strange sight, dear children, that frozen sea, so still, with scarcely a sign of life to be seen!

But where are people who live in that cold region? How can we find them? We must take a sledge of dogs and travel over the ice to find the Eskimos. But, look! What are those ball-shaped heaps of snow we see behind those vast piles of ice? O, those are the snow-houses of the Eskimos. But would you tell us, please, how these strange houses are made? They are made of blocks of snow, which are cut out of the snow-drifts. These frozen bricks are placed one by the side of the other, and when the lower pieces are laid, others are placed on top. As the walls are built they are made to incline inwards, and a snow house when made is just the shape of a large straw bee-hive. A large piece is cut out of the frozen sea, and is made very thin, and is then placed in the upper part of the snow house. This is the window of an Eskimo house. A small hole is made at the bottom of the snow house for a door, and I have often seen the little Eskimo boys and girls crawling in and out of these strange doors on their hands and knees. You know, children, that God is very good to all his creatures, and he has given to the poor Eskimos food and clothing just suited to their needs. The little children dress in nice, warm clothing, and boys and girls dress much alike. They wear coats and trousers made either of sealskin or the fur of the reindeer. How nice and snug they look in their warm dresses, and often they play about in the snow, and enjoy themselves just as much as the children do in their bright and happy homes. And the little babies. What plump, happy little creatures they look! The Eskimo women, I should tell you, are very fond of their little babies, and they put them in the fur hoods which are sewn on their dresses. Should these little creatures cry —and you know all babies can cry—then their mothers cut off a piece of seal's fat; this they hand to the little babies in their hoods, and they, poor little creatures, take it and suck it, and seem to relish it very very much. The Eskimo children eat either fish, seal's meat, or the flesh of the reindeer. They never taste such nice things as apples, pears, plums, and such-like. A few cranberries do sometimes do grow in those northern regions, and how eagerly the boys and girls look for them in the autumn before the land is covered with snow, and how they enjoy a dish of these wholesome berries!

And now let me tell you how those Eskimo boys and girls try to learn of Jesus. Many of them, I am glad to say, are very pleased to hear of Jesus, and some can now read their little books. I wish you could see those poor children gathered around their minister in those cold snow houses. They listen to the story of a Saviour's love. They answer fairly well the various questions which I ask them, and many of them know now why Jesus left his beautiful home on high, and why he became so poor, and why he suffered such a cruel death.

When I went out to teach the Eskimos I had, of course, to learn their language. I lived for some time of the year in a small log house, and as I was quite alone a little Eskimo boy was invited to come and share my home. This little fellow

was very bright and kind, and he told me the names of many things in the Eskimo language, and seemed quite pleased when I could speak to him in his own tongue, and tell him of the Lord Jesus. It was, indeed, glad news for him to hear that Jesus died for his sins, and he became so attached to Jesus that as he grew up he began to tell others of the Saviour's love. His love to Jesus has grown stronger and stronger, and now he is a preacher and teacher for his own people.—*E. J. Peck, in Children's World.*

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## How Syrian Boys Helped the Missionaries.

We have no better helpers than the barefooted black-eyed boys. When they see the missionary riding into a village, some will rush to tell the news to the native helper, if there is one; others will swarm about him, partly to see what is going on; and partly in hopes of receiving a picture-card or tract. They will run errands, and are eager to ride the horse to water, or walk him up and down the street.

They cheer the missionaries' hearts by their marvelous capacity for committing to memory Scripture, hymns, and catechisms. Here we can see progress in the transformation of a cuffed and dirty crowd of blank, stolid faces, into an orderly school of wide-awake, comparatively cleanly, eager children. And when they sing, how they shout and yell! Is it music? Yes, to my ear the sweetest that I know of, for they sing of Jesus' love.

They advertise the missionary meetings. When school is out they rush home to tell in every home that "there will be a meeting to-night," and that their parents are invited.

They are Bible Society Agents. Every boy out of the primer has to buy a New Testament and then a Bible. These books they take home, and the parents who cannot read take pride in hearing their boys read the stories so new to them.

They are the best fruits of gospel work. In a large village the enemies of the Bible held a town meeting to plan to shut up the school and drive away the teacher who preached on the Sabbath. One who was our friend, even though a Maronite, snatched up his ten-year-old boy under his arm, and went into the midst of the conclave and put the boy down and said: "Now hear this boy read and recite, and if we have any priest or man in our village who can do as well, then I will help you; but if we have not, then the school will stay." It staid.

In H—— I found a very bright boy, so ready to answer religious questions that I felt his heart was touched. His name was Mohammed. The next visit I missed him, and found that his father had been put into prison till he had to take his son out. Again I saw the boy. His father had died, and now the boy braved all opposition and attended regularly.

One boy recited to me the Westminster Shorter Catechism in his bed, where he lay from the effect of a beating received because he would attend a Protestant school. He is to-day a native helper. Another, by his happy death, led his father to confess Christ and unite with the Church. He said to his parents: 'Why do you cry? I belong to Jesus, and you should not care whether I am with Jesus on earth or in heaven. Please hold me up that I may pray." His soul followed the close of the prayer upward into God's presence. His father said to me: "God sent us that boy that we might teach and lead him, but he has taught and led us." The boy was not over eleven years of age. —*Children's Work for Children.*

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An American Indian boy, like many other boys, was afraid of being alone in the dark, but his sister, who is a bright little Christian, told him that all his fear would be taken away if he remembered that Jesus was everywhere, in the dark as well as in the light. There is a verse in the Psalms which says, "The darkness and the light are both alike to thee." Repeat it softly, and ask Jesus to help you to feel quite safe in his loving keeping.

# EPWORTH LEAGUE.

## Shall This Power Be Longer Wasted?

At the close of the last fiscal year of the Mission Board of the M. E. Church (North), it reported a large decline in its collections, followed by a heavy debt. This rendered retrenchment inevitable in all its missions unless the Church should rally to its support. In this extremity a letter reached the Missionary Secretaries at New York from the Department of "Spiritual Work" of the Epworth League, proposing a plan embracing the "Long Roll Call" of the League, from which it expected at least 50 cents per member. To this suggestion Dr. McCabe, in behalf of the Board gladly responded in a letter which we find in the *Epworth Herald* of July 14, from which we condense the following stirring appeal:

"It is said of Mr. Edison that once when pacing the deck of an Atlantic steamer and looking out over the mighty waves of a stormy sea, he was heard to exclaim, 'What a waste of power is taking place here!' If Niagara's torrent can drive enough dynamos to supply the wants of fifty cities, what would be the measure of the ocean's power when all its stormy waves are rolling forward with a momentum equal to that of a million Niagara's? But not one of all those mighty waves has ever been brought into subjection by man, and their untold power seems to be going to utter waste.

"When we look out over the great sea of humanity which surrounds us, we are often startled by the discovery of sources of unused power which are going almost to utter waste. The children of light are not as wise in their generation as the children of this world. They have access to the storehouse of power divine, a power far beyond anything which Mr. Edison ever harnessed to his scientific appliances, but they seem oblivious to the fact. They see Niagaras, but are not moved; they look out over rolling seas, but do not even dream of the divine possibilities which the scene suggests. Let us as Methodists look, for instance, at the great host of young people who have suddenly been brought into view by the Epworth League movements. Measured by any possible standard, this movement means an increase of at least fifty per cent. to the working power of the Church. What has been done with this newly stored power? What are we doing? What do we propose to do? Never in the history of all the Christian centuries has such a reinforcement of workers been needed. The growing enthusiasm, the unchilled ardor, the buoyant hope, the unquestioning faith of youth are needed in the closing years of earth's greatest century as never before, but only here and there do we find anyone who seems to realize that such a host can serve any purpose beyond attending dress parades and filling up vacant columns in statistical tables.

"This neglect ought not, *must not*, continue. God has called forth this great multitude of young people, and has called them for a purpose. Not one among all the host can be neglected. God has something for each one to do, and those who bear responsibility must see to it that every youth gets a chance to do something for the Master. Once when five thousand men were starving and fainting for want of food a little boy furnished the barley loaves which made a feast for them all. Beyond a doubt there are young people in our Epworth host to-day who carry barley loaves ready for use whenever called for.

"We are to-day passing through a sore crisis in our missionary camp. During the lifetime of the present generation God has opened to us doors of access to 700,000,000 of the human race. Our missionaries have gone forth to the ends of the earth, and tokens of blessings have

followed them. The heathen, by many thousands every year, are throwing away their idols and turning to the living God. Every year our pioneers advance further into the dark realms of paganism, and every year the demand for increased resources becomes more urgent. But in the midst of this splendid advance the financial panic suddenly fell upon the country, resources began to disappear, troubles arose on every horizon, and retrenchment seemed unavoidable. Here we stand to-day. On every shore a Macedonian stands beckoning to us, while at the same time we look in vain for the increased resources which will enable us to move forward.

"What is to be done? Whither shall we turn for help? The unused power is in the Epworth League of the Church. Let the young people have a chance, let all restrictions be removed, and the young people be permitted to take up this work, and within three months the Missionary Society will come out of the financial wilderness, with new energy and new hope, and enter at once on a new career of progress and victory. Our young people need a great object set before them. They must have something to do, and something worthy of such a host of young Christian disciples. The Missionary Society must have $1,250,000 before the first day of next November, or else be constrained to enter upon another year burdened with debt. If the Epworth League were to come to the rescue, and if they were to give or collect only 50 cents for each member the task would be accomplished. Let no one object that the League must not take up special interests. The conversion of the world is not a 'special interest.' The very life of the Church is bound up in this enterprise, and if the Epworth League cannot be turned in full force into the support of this greatest of all movements, then they have been organized in vain. The Church herself only exists for the purpose of saving the nations, and her youth need to understand this, and act accordingly. Let the work begin at once, and let it be pushed forward to an early and glorious consummation. Yours faithfully,

"C. C. McCabe."

To this appeal the General Cabinet of the Epworth League cordially responded and submitted to the members the following plan: "The minimum uniform amount asked from each member is 50 cents. This amount may be given by any one of three methods:

"1. A systematic giving of 3 cents per week from now until Thanksgiving day.

"2. By a self-denial week which shall precede Thanksgiving day, or

"3. As a thank offering to be made at the Long Roll-call upon the evening of Thanksgiving day."

This action shows what the Epworth League can accomplish if it moves into line in the great work of the world's redemption. The Board of Missions of the Methodist Episcopal Church, South, is sharing the financial pressure resting on all the missionary organizations in the land. At its last annual meeting it was constrained to reduce its appropriations in every mission. If the "Long Roll Call" were heard in every League in our land, and were every member to respond to the calls from the dying nations, the burden resting on our Board would be lifted, and reënforcements would soon run out into our open fields. Shall the silent power of the League be longer wasted!

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It means for the future of the gospel, both in Christian and pagan lands, far more than the boldest faith can imagine, that almost within a decade more than three million children and youth have been banded together under a solemn pledge to loving and devoted service. Among them are the two million Endeavorers and the eight hundred thousand Leaguers. If all these are wisely drilled for worship and work, if they are carefully trained to earn, and save, and give for the kingdom of heaven, what shining victories will soon be won!—*Missionary Review.*

# OUR FELLOW-LABORERS.

## Protestantism vs. Catholicism.

IN the weighty case of Protestantism *versus* Catholicism, what is the situation and prospect after nearly four hundred years of stubborn conflict of truth against pernicious error? The figures which follow will furnish the substance for a reply to that question by no means wholly unsatisfactory or without encouragement. The Protestants number about 150,000,000 and Roman Catholics about 225,000,000. Of these 375,000,000 Europe holds the large majority, or some 88,000,000 of the former and 162,000,000 of the latter. This table will show at a glance what European countries are strongholds for the ideas and convictions which were quickened by the Reformation, and also where the papacy is still supreme.

| | Protestants. | R. Catholics. |
|---|---|---|
| Great Britain | 32,726,000 | 5,412,000 |
| Germany | 31,027,000 | 17,675,000 |
| England and Wales | 27,903,000 | 1,500,000 |
| Russia | 6,000,000 | 8,500,000 |
| Sweden | 4,807,000 | 1,000 |
| Austria | 3,864,000 | 32,254,000 |
| Scotland | 3,698,000 | 365,000 |
| Netherlands | 2,630,000 | 1,600,000 |
| Denmark | 2,181,000 | 3,700 |
| Norway | 2,000,000 | 1,000 |
| Switzerland | 1,775,000 | 1,225,000 |
| Ireland | 1,125,000 | 3,547,000 |
| France | 750,000 | 37,593,000 |
| Italy | 62,000 | 30,400,000 |
| Spain | 10,000 | 17,600,000 |
| Belgium | 10,000 | 6,185,000 |
| Portugal | 1,000 | 4,800,000 |

In the Old World, Rome is spiritual ruler over some 170,000,000, and over about 55,000,000 in the New; while of the adherents of the Reformed Church, 90,000,000 inhabit the eastern hemisphere and 60,000,000 the western. The Spanish American States are practically unanimous in looking to the Tiber for law and gospel, since, with a population of over 45,000,000, less than 1,000,000 are Protestants. The Dominion of Canada has about 2,000,000 Catholics in a total population of 5,000,000. But in the United States, with 63,000,000 inhabitants, not more than 7,000,000 adherents of the papacy can be mustered.

Protestantism is, then, numerically strongest in the United States, 56,000,000; Great Britain, 33,000,000; Germany, 31,000,000; and the three Scandinavian countries, 9,000,000. And Rome sways most minds and consciences in France, with 37,000,000; Austria, with 32,000,000; Italy, with 30,000,000: and Spain, 17,000,000.

About two-thirds of all the Protestants of the world belong to the great Anglo-Saxon race—that is, 100,000,000 of the total 150,000,000—and are found massed, more than one-half in the United States and the rest in Great Britain and her colonies.

How changed is the situation since the dreadful days of Charles V. and Philip II., when under God all hope for the Reformation rested upon little England and little Holland; or the times of Louis XIV. and his dragonades! Let the Spanish Armada, the massacre of St. Bartholomew, the revocation of the Edict of Nantes, the desolations of the Thirty Years' War, the bloody Inquisition, the power and activity of the Jesuits stand for what Protestants were compelled to endure for three full centuries. And how rapidly and seriously Rome is losing her grip upon the nations is seen in the fact that within this century, and for the most part within the limits of this generation, religious freedom under the law has taken the place of rigid intolerance in almost every Catholic State! As illustrations, take the tremendous change that came to Mexico when Maximilian and the Catholic reaction were utterly overthrown in 1867, and to Italy in 1870, when His Holiness found an irresistible civil master!

The outlook for the future of the two rival forms of Christianity may be gained by taking France as a representative of the one, and Great Britain of the other. The date is not so very distant when the former was manifestly superior nearly everywhere; but almost in an hour all her vast possessions fell into the hands of her rival across the Straits of Dover, whose

supremacy has ever since been maintained both on land and sea. France is larger and is better situated geographically; her soil is more fertile. In 1789 her income was nearly twice as large as that of England, and her population was 26,000,000 against only 9,000,000; but to-day, while Frenchmen number less than 40,000,000, of Englishmen there are more than 100,000,000. Anglo-Saxon intelligence and energy and enterprise are clearly destined to carry all the world over Anglo-Saxon speech and ideas and institutions, and religious faith as well.

When we are inclined to fear for the future of our own land, it is well to recall the fact that though the papacy is strong, haughty, determined, skillful, and unscrupulous, and can count a following of about 7,000,000, her losses through lapse into indiffereuce and open apostasy are great, and go far to neutralize all her gains, which are mainly from immigration. Free institutions, public schools, and the whole atmosphere of the New World are overwhelmingly against her superstitions and her despotism. With a non-Catholic population of 56,000,000, surely no fatal harm can be done to our Christianity by 7,000,000 who in outward profession and according to the census tables are non-Protestant.—*Miss'y Review.*

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## Presbyterian Missions to the Chinese and Japanese in America.

### Missions to the Chinese, 1893.

In California: Ordained missionary, 1; lady missionaries, 2; ordained native preacher, 1; other native helpers, 3; organized churches, 3; preaching stations, 11; total communicants, 226; added during the year, 20; inmates of Chinese Home for Women, 45; women rescued in 1893, 41; children, 6; converts, 10; rescued since commencement of work in 1873, 432; day school, 1, with 65 pupils; evening schools, 12, with 785 pupils; number of Christians among them, 85; Sabbath schools, 11, with 521 pupils; total of native contributions, $2,823.

In Portland, Ore.: ordained missionary, 1: lady missionaries, 2; native helper, 1; church, 1; total of communicants, 30; added during the year, 3; inmates in Chinese Home for Women, 5; rescued during the year, 6; day school for boys, 1, with 67 pupils; pupils in Sabbath schools, 98; total of native contributions, $218.75.

In New York: native missionary, 1; church service, 1; average attendance, 30; average attendance upon Sabbath school, 40; attendance upon Bible class, 20; attendance upon day school for boys, 20; added to the Church during the year, 1; total of native contributions, $885.29.

### Mission to the Japanese, 1893.

In California: Medical missionary, 1; lady missionary, 1; native helpers, 3; church, 1; total of communicants, 90; added during the year, 14; students for the ministry in San Francisco Theological Seminary, 2; pupils in school, 37; pupils uniting with the Church last year, 11; Sabbath school, 1, with 23 pupils; total of native contributions, $500.

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The total statistics of the work of our Foreign Board among the Chinese and Japanese in America yield the following results: Ordained missionaries, 3; lady missionaries, 6; native agents, 9; organized churches, 4; total of communicants, 347; added on confession during the year, 38; total of pupils, 954; total of native contributions, $4,426.

The contributions to religious, benevolent, and missionary causes are worthy of note, and especially the financial support given by Chinese in this country to missions of their own in their native province in China. Missionary societies have been formed in some of the churches with this special object in view, and they are supporting a missionary of their own in China, and have contributed to this cause during the past year nearly $2,000.—*The Church at Home and Abroad.*

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The Society of Friends is an enthusiastic missionary society, giving an average of $5 a year per member to its missions in China, India, Syria, and Madagascar.

# FROM ALL FIELDS.

A Bible agent in Chinkiang sums up a narrative of conversion in these words: "When a Chinese convert comes three days' journey simply to inquire about the gospel, maintains himself while he is being taught, and gives presents to his teachers, burns his idols and tablets, foregoes his legal rights and yields to oppression for Christ's sake rather than go to law, and, knowing the persecution that will probably follow, offers his house for a preaching-hall, and himself takes a lead in Christian work—we may have the assurance that his religion is not vain, and that there must be something remarkable about a 'Four Gospels and Acts.'"

Mr. Ament, of Peking, reports an incident illustrative of the power of Christian song among the country people. Upon his arrival at one village the leading Christian in it called together a good audience. Among them were groups of children who, greatly to the missionary's surprise, stood up before the company and sang prettily several Christian hymns. Other children came forward and offered to do the same in order to obtain some pictures held up as a prize. They had been taught by a young man, not himself a Christian, he having learned the hymns while on a visit to Peking.

Some idea of the extent of the British possessions in South Africa may be gathered from the fact that the distance between Cape Town and Fort Salisbury, in Mashonaland, is 1,690 miles. A railroad extends north from the Cape to Vryburg, 774 miles, leaving 916 miles to be traversed by post cart or ox wagon. Arrangements have lately been made for building another great extension of the track.

Basutoland is a country strictly kept by the government for the occupation of its own native inhabitants, settlement by colonies being prohibited. It therefore offers a field for its missionaries almost unique in South Africa.

The Universities' Mission to Central Africa (Zanzibar and Lake Nyassa) is able to make an encouraging report for last year. The number of European missionaries, men and women, is 85; of Africans, 109; total, 194; of communicants, 1,116; of adherents, 3,551; of boys and girls in school, 2,106. But a grievous loss has befallen the mission in the death of Bishop Smythies, of fever, on board a steamer bound for Aden. He had started on a trip for the benefit of his health. He was appointed Bishop of Zanzibar in 1883, and was a man of much zeal and executive ability.

Rev. J. Hudson Taylor has lately made the statement that, of the whole Thibetan race, only one-third live in that interior Thibet which is as yet shut up, while one-third dwell in Ladak, and other territories subject to British control, on the northern frontier of India, and the remaining one-third are to be found on the Chinese side of the Thibetan border. The significance of this statement lies in the fact that while Thibet may be closed as yet to the gospel, two-thirds of the Thibetan race are even now accessible to the Christian missionaries.

Speaking of the determination of the government to maintain possession of Uganda, Bishop Tucker has lately said that "he only wished he could feel as certain that the Church of England would do its duty equally in respect to evangelization. The Eastern Soudan had been closed since Khartoum fell and Gordon perished; and if even the Soudan was to be reopened to Christian enterprise and the resources of civilization, it would not be by way of Suakim or Egypt on the north, but by the Soudan from the South.

The appearance in Madras of a newspaper in the Tamil language, called the *Pariah*, the first newspaper ever published by the Pariah community, is regarded as a sign of the times.

Mrs. Alice A. Gulick has been for ten years at the head of a boarding school for the higher education of girls in San Sebastian, Spain. She is now assisted by an able corps of four teachers, graduates of Wellesley and Mt. Holyoke. In all 113 boarding pupils have been in attendance, while several hundred have been connected with the various departments; 30 Spanish girls have graduated, most of whom have taught in the evangelical schools of Spain and France, and 7 have married preachers or teachers.

It is sometimes affirmed that the English go to Inda simply to make money and carry it back to England. But, *per contra*, Mr. Robert Laidlaw has just given $75,000 to build a school-house in Calcutta, and Mr. Walter Thompson has by will left $50,000 to promote public education in the province of Behar; and a native paper suggests that their Maharajahs and Rajahs can take a lesson from this public spirit.

The Earl of Northbrook speaks of having been impressed by a conversation held with "one of the very ablest and most distinguished of the Hindus in the whole of India.," and who told him that his favorite book was "Thomas à Kempis." Well might the earl conclude that though he called himself a Hindu, he might yet be not far from the kingdom.

The mission of the English Church Society in Ceylon has 2,797 Singhalese and Tamil communicants, and 8,005 adherents. The number of baptisms was 158 last year.

Dr. Philips, the General Secretary of the Sunday school Union, recently visited the German missionaries in Malabar, in order to arrange with them for the organization of Sunday schools for heathen children, and reports: "The services I attended at these stations were the best attended I ever saw in India, and the congregations the best I ever heard; no other native Christian assembly can come up to them."

It is said to be quite common in China for men to write out and post by the side of the street a prayer which they wish to address to their God. The notion seems to be that those who read the prayer will in some sense join in it, and that the god will be pleased at having so many people address him, and so be more likely to give a favorable answer.

The Hindu money-lender is the great curse of village life in this country. To borrow seems to be the great temptation for the Hindu Christian, and in cases not a few, debt is the hindrance to evangelizing activity. The missionary will be met by demands to pay the obligations of the native helpers; and what to do is a perplexing question.

Bishop Thoburn is authority for the statement that for the last three years the Methodist missions in India have been receiving converts at the average rate of 50 every day.

The strong government established in the Gilbert Islands since British annexation has suppressed foreign ruffianism and other hindrances to missionary work.

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# TREASURER'S DEPARTMENT.

## Report of T. B. Holt, Treasurer of the Board of Missions.

(*Parties sending money to the Treasurer will please in every case give the name of the* CONFERENCE *from which it comes.*)

### RECEIPTS FOR JULY, 1894.

*Alabama Conference.*

Auburn Sta., C. S. Chilton.....$ 60 00

*Arkansas Conference.*

Altus and Coal Hill, J. W. House.....$ 5 00

*Florida Conference.*

F. Pasco, Tr.....$ 112 50

*Indian Mission Conference.*

G. B. Hester, Tr.....$ 250 00

*Little Rock Conference.*

A. D. Jenkins, Tr.....$ 61 06

*Los Angeles Conference.*

| | |
|---|---|
| Lompoc Ct., Q. A. Oats | $ 13 50 |

*Louisiana Conference.*

| | |
|---|---|
| G. T. and Falls River Ct., Wm. Schuhle | $ 5 00 |
| Monticello Ct., James L. Murrell | 15 00 |
| Settle Chappel, J. Otis Parish | 144 44 |
| Middleton Ct., J. L. Edrington | 10 00 |
| | $174 44 |

*Memphis Conference.*

| | |
|---|---|
| W. C. Sellars, Tr | $ 100 00 |
| Wilsonville Ct., S. B. Love | 17 00 |
| | $117 00 |

*Mississippi Conference.*

| | |
|---|---|
| Wesson, T. L. Mellen | $ 10 00 |
| T. S. West, Tr | 60 00 |
| Jefferson St., W. B. Lewis | 125 00 |
| Wesley Chapel, J. D. Crymes | 10 35 |
| T. S. West, Tr | 15 00 |
| Wesson Sta., T. L. Mellen | 20 00 |
| | $240 35 |

*Missouri Conference.*

| | |
|---|---|
| Geo. J. Warren, Tr | $ 921 95 |

*North Carolina Conference.*

| | |
|---|---|
| Millard Mial, Tr | $ 218 15 |

*North Mississippi Conference.*

| | |
|---|---|
| Corinth Ct., C. H. Pittman | $ 10 00 |
| Starkeville, J. W. Dorman | 25 00 |
| | $35 00 |

*North Texas Conference.*

| | |
|---|---|
| F. H. Welch, Tr | $ 222 40 |
| Trinity, W. Threadgill | 65 00 |
| | $287 40 |

*South Georgia Conference.*

| | |
|---|---|
| A. M. Williams, Tr | $ 180 60 |

*Southwest Missouri Conference.*

| | |
|---|---|
| Commerce Sta., I. W. Hickman | $ 15 00 |
| Commerce Sta., I. W. Hickman | 15 00 |
| | $30 00 |

*Virginia Conference.*

| | |
|---|---|
| Windsor, C. H. Green | $ 20 00 |

*Western North Carolina Conference.*

| | |
|---|---|
| John G. Staples, Tr | $ 325 04 |

*Specials.*

| | |
|---|---|
| Miss Callie D. Rose, Thorn Grove, Tenn | $ 1 00 |
| Mrs. A. M. Hughlett, Tr. R. M. A. Missionary Society | 1 80 |
| H. S. Bradley, Jr., Agent Stewart property | 272 53 |
| W. C. Sellars, Tr., on R. W. Newsom's note | 100 00 |
| | $375 33 |

*Bills Payable.*

| | |
|---|---|
| Miss Kate Harlan, note at 6 per cent. | $ 315 00 |
| Fourth National Bank, note at 4 months, discounted | 10,000 00 |
| Fourth National Bank, note at 4 months, discounted | 20,000 00 |
| Fourth National Bank, note at 4 months, discounted | 10,000 00 |
| Vanderbilt University, note at 2 years. | 5,000 00 |
| | $45,315 00 |

*Debt Payment.*

| | |
|---|---|
| T. L. Mellen, from Penny Helpers | $ 2 00 |
| O. E. Vaughter, from Penny Helpers | 20 00 |
| Mrs. W. R. Lambuth, from Penny Helpers | $ 5 00 |
| John G. Staples, Tr. Western North Carolina Conference | 14 90 |
| B. J. Hammet, from Penny Helpers | 11 57 |
| Miss Kate Harlan, from Penny Helpers | 90 |
| Geo. P. Kendrick, from Penny Helpers | 3 00 |
| J. S. Brooke, from White River Conf. | 35 00 |
| Mrs. E. Young, from German Mission. | 1 00 |
| | $93 37 |

*Donations Directed.*

| | |
|---|---|
| Frank L. Kerus, of "Rosebuds," Va. | $ 875 00 |
| Miss M. C. Squires, of Portith, North Carolina | 10 00 |
| | $885 00 |

## Recapitulation of Receipts.

| | |
|---|---|
| Alabama Conference | $ 60 00 |
| Arkansas Conference | 5 00 |
| Florida Conference | 112 50 |
| Indian Mission Conference | 250 00 |
| Little Rock Conference | 61 06 |
| Los Angeles Conference | 13 50 |
| Louisiana Conference | 174 44 |
| Memphis Conference | 117 00 |
| Mississippi Conference | 240 35 |
| Missouri Conference | 921 95 |
| North Carolina Conference | 218 15 |
| North Mississippi Conference | 35 00 |
| North Texas Conference | 287 40 |
| South Georgia Conference | 180 60 |
| Southwest Missouri Conference | 30 00 |
| Virginia Conference | 20 00 |
| Western North Carolina Conference | 325 04 |
| Specials | 375 33 |
| | $3,427 32 |
| Bills Payable | 45,315 00 |
| Debt Payment | 93 37 |
| Donations Directed | 885 00 |
| | $49,720 69 |

## Disbursements for July.

| | |
|---|---|
| Brazil Mission Conference | $ 2,092 10 |
| Bishop's Travel | 1,200 00 |
| Central Mexico Mission Conference | 3,542 93 |
| China Mission Conference | 390 00 |
| Indian Mission Conference | 3,658 80 |
| Japan Mission Conference | 3,841 88 |
| Los Angeles Conference | 1,200 00 |
| Mexican Border Mission Conference | 1,565 66 |
| Montana Conference | 287 50 |
| Northwest Mexico Conference | 1,642 49 |
| Pacific Conference | 900 00 |
| Western Virginia Conference | 232 00 |
| Expense | 2,434 04 |
| | $22,987 40 |
| Interest | 2,501 48 |
| Bills Payable | 24,260 00 |
| Donations Directed | 875 00 |
| | $50,623 88 |

# MISSIONARY DIRECTORY.

NOTE.—We shall consider it a favor in case of changes of address, or corrections to be made, to be promptly notified.—ED.

*China.*

Rev. Y. J. Allen, D.D., LL.D., Shanghai, China.
Rev. A. P. Parker, D.D., Suchow, China.
Post-office, Shanghai.
Rev. C. F. Reid, D.D., Shanghai, China.
Rev. D. L. Anderson, Suchow, China.
Post-office, Shanghai.
W. H. Park, M.D., at home on leave.
Rev. W. B. Bonnell, Shanghai, China.
Rev. W. B. Burke, Sung Kong, China.
Post-office, Shanghai.
Rev. Moses B. Hill, Nantziang, China.
Post-office, Shanghai.
Rev. J. L. Hendry, Nanzing, China.
Post-office, Shanghai.
Rev. H. L. Gray, Suchow, China.
Post-office, Shanghai.
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Rev. T. A. Hearn, at home on leave.
Rev. B. D. Lucas, Shanghai, China.
E. H. Hart, M.D., Suchow, China.
Post-office, Shanghai.
Rev. R. A. Parker, Sung Kong, China.
Post-office, Shanghai.

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Rev. W. R. Lambuth, M.D., D.D., Nashville, Tenn.
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S. H. Wainright, M.D., at home on leave.
Rev. J. C. C. Newton, Kwansei Gakuin, Kobe, Japan.
Rev. N. W. Utley, Osaka, Japan.
Rev. T. W. B. Demaree, Kwansei Gakuin, Kobe, Japan.
Rev. B. W. Waters, Hiroshima, Japan.
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Rev. C. A. Tague, Iwakuni; post office, Hiroshima, Japan.
Rev. S. E. Hager, Osaka, Japan.
W. P. Turner Kobe, Japan.
C. M. Bradbury, Ph.D., Kobe, Japan.

*Brazil.*

Rev. J. L. Kennedy, Taubate, Brazil.
Rev. H. C. Tucker, Caixa 454 (Correio Genrol), Rio de Janeiro, Brazil.
Rev. J. W. Wolling, Caixa 290, Sao Paulo, Brazil.
Rev. J. W. Tarboux, Juiz de Fora, Brazil.
Rev. E. A. Tilly, Caixa 384, Rio de Janeiro, Brazil.
Rev. Michael Dickie, Piracicaba, Estado de S. Paulo, Brazil.
Rev. John M. Lander, at home on leave.
Rev. R. C. Dickson, Capivary, Estado de S. Paulo, Brazil.
Rev. J. L. Bruce, Sao Paulo, Brazil.
Rev. E. E. Joiner, Rio de Janeiro, Brazil.

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Rev. D. F. Watkins, D.D., Avenida Balderas No. 11, City of Mexico, Mexico.
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Rev. J. R. Mood, San Luis Potosi, Mexico.
Rev. K. J. Yearwood, Monterey, Mexico.

*Mexican Border.*

Rev. D. W. Carter, San Antonio, Texas.
Rev. J. W. Grimes, Monterey, Mexico.

*North-west Mexico.*

Rev. Samuel G. Kilgore, El Paso, Tex.
Rev. John F. Corbin, Nogales, Ariz.
Rev. Robert C. Elliott, Durango, Mexico.
Rev. John C. Cavener, La Paz, Mexico.

*New Mexico Conference.*

Rev. W. D. Robinson, El Paso, Texas.

*Indian Mission.*

Rev. A. C. Pickens, Ardmore, Ind. Ter.
Rev. C. F. Roberts, Norman, Ok. Ter.
Rev. J. M. Gross, Oklahoma City, Ok. Ter.
Rev. N. F. Law, Atoka, Ind. Ter.
Rev. J. L. Keener, Antlers, Ind. Ter.
Rev. A. N. Averyt, Minco, Ind. Ter.
Rev. J. Y. Bryce, Checotah, Ind. Ter.
Rev. W. B. Austin, Muskogee, Ind. Ter.
Rev. C. M. Coppedge, Muskogee, Ind. Ter.

*German Mission.*

Rev. Jacob Kern, San Antonio, Texas.

*Florida Conference.*

Rev. C. A. Fulwood, Bartow, Fla.

*Western Conference.*

Rev. J. W. Faubion, Council Grove, Kansas.
Rev. T. C. Downs, Hillsdale, Kansas.

*Western Virginia Conference.*

Rev. S. T. Mallory, Ravenswood, W. Va.
Rev. T. S. Wade, Clarksburg, W. Va.
Rev. C. H. Dowell, Austed, W. Va.
Rev. E. S. McClung, Prestonburg, Ky.

*Denver Conference.*

Rev. W. H. Howard, Farmington, N. M.
Rev. J. A. Duncan, Denver, Col.
Rev. M. H. Neely, Trinidad, Col.

*Montana Conference.*

Rev. R. H. Shaeffer, Helena, Mont.
Rev. W. O. Waggoner, Stevensville, Mont.

*Columbia Conference.*

Rev. H. S. Shangle, Oakland, Oregon.
Rev. D. C. McFarland, Albany, Oregon.

*East Columbia Conference.*

Rev. R. B. Swift, Spokane Falls, Wash.
Rev. M. V. Howard, Walla Walla, Wash.
Rev. E. G. Michael, Baker City, Ore.

*Pacific Conference.*

Rev. Samuel Brown, San Jose, Cal.
Rev. W. P. Andrews, Chico, Cal.
Rev. C. O. Steele, Santa Rosa, Cal.
Rev. H. C. Christian, Fresno, Cal.
Rev. W. F. Coffin, Modesto, Cal.

*Los Angeles Conference.*

Rev. W. E. Vaughan, Phœnix, Arizona.
Rev. Q. A. Oats, Lompoc, Cal.
Rev. T. J. Duncan, Los Angeles, Cal.

*North-west Texas Conference.*

Rev. M. K. Little, Vernon, Texas.

*West Texas Conference.*

Rev. A. E. Rector, San Antonio, Texas.

REV. J. HUDSON TAYLOR,

The Founder of the China Inland Mission.

THE

# METHODIST REVIEW OF MISSIONS.

NEW SERIES. OCTOBER, 1894. VOL. XV. NO. 4.

## REV. J. HUDSON TAYLOR,*

### THE FOUNDER OF THE CHINA INLAND MISSION.

ABOUT the year 1830, Mr. James Taylor, a Christian business man, who was also a successful lay evangelist, living in Yorkshire, England, was deeply stirred as he read of the travels of Captain Basil Hall and others, on the borders of the Chinese Empire, by the thought of the spiritual darkness which enveloped the hundreds of millions of souls in that land. His thought moved in the line of consecration and prayer, and as circumstances prevented his going to China in person, he prayed that if God should give him a son that son might become a missionary to China. God heard his prayer, and a son was given, but for many years the child's health was so feeble that all thought of his becoming a missionary was abandoned by his parents. God had not, however, fulfilled a portion of the prayer and ignored the other portion. And so, as the boy became a youth, his health gradually improved.

Though brought up very carefully in a bright and happy Christian home, it was not until James Hudson Taylor was fifteen years old that he was definitely converted to God. Like many other eager and loving hearts, he was for a time led into skepticism, through the inconsistencies of those who, professing to believe that the Bible is the Word of God and given for their guidance through life, yet lived in utter disregard of some of its plainest teachings.

He was blessed with a mother of great piety and power in prayer, and his conversion was a marked answer to prayer. On a certain holiday young Taylor was seeking in his father's library for a book with which to occupy the afternoon. Whilst carelessly turning over a little basket of pamphlets, he noticed a gospel tract that appeared interesting, and he took it up, saying to himself: "There will be a story at the commence-

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* "The Story of the China Inland Mission." By Geraldine Guinness Taylor. 2 volumes, cloth, extra, with colored maps and illustrations. Price $1.25 each, post free, from the office of the China Inland Mission, 632 Church Street, Toronto, Ont.

ment, and a sermon or moral at the close; I will take the former and leave the latter for those who like it." On this very afternoon his mother, who was visiting friends seventy or eighty miles distant from home, was filled with an intense yearning for his conversion. Being free from home duties for a time, she felt that a rare opportunity was thus afforded her for pleading with God on behalf of her son. In his "Retrospect," Mr. Taylor says: "She went to her room and turned the key in the door, resolved not to leave that spot until her prayers were answered. Hour after hour did that dear mother plead for me, until at length she could plead no longer, but was constrained to praise God for that which his Spirit taught her had already been accomplished, the conversion of her only son." In the meantime, the loved one who was the object of her prayers had been arrested, in the midst of his careless reading, by the sentence, "The finished work of Christ," and in the old warehouse to which he had gone to read his tract light broke into his soul, Christ's perfected atonement was accepted, and he fell upon his knees to praise God for salvation, whilst his mother was praising God in her distant chamber.

A few months after his conversion there came a season of blessed communion with God, and of unreserved dedication of life and powers to his service, and he was filled with a deep consciousness that his offering was accepted by God, and that henceforth he was not his own. This assured conviction that God had accepted him for some special service—what it was he did not know—had a very practical effect in leading him to keep himself free from all engagements, however advantageous, which would prevent his being ready at any time for God's call to service.

Not long after this time of consecration, he became assured that the Lord wanted him in China, and this conviction led him to earnest preparation for service in that land. Having learned from Medhurst's "China" the great value of medical missions, he entered upon a course of study with a view to becoming a missionary physician.

Thus early in his life course he had come to see that, in service for God, he must be prepared to depend alone upon God. Mr. Taylor says: "It was to me a very grave matter, however, to contemplate going out to China, far away from all human aid, there to depend upon the living God alone for protection, supplies, and help of every kind. I felt that one's spiritual muscles required strengthening for such an undertaking. There was no doubt that, if faith did not fail, God would not fail; but then, what if one's faith should prove insufficient! I had not at that time learned that, even if we believe not, 'He abideth faithful; He cannot deny himself,' and it was, consequently, a very serious question to my mind, not whether he was faithful, but whether I had strong enough faith to warrant my embarking in the enterprise set before me. I thought to myself: 'When I get out to China I shall have no claim on any one for anything;

my only claim will be on God. How important, therefore, to learn before leaving England to move man through God by prayer alone.'"

About this time he entered upon life in Hull as an assistant to a doctor in that city. His employer, who was always busily occupied, desired Mr. Taylor to remind him whenever his salary became due; but, in faithfulness to the principle which he believed God would have him practice in China, he determined never to remind the doctor directly, but to ask God to bring the fact to his recollection, and thus to encourage him by answering prayer. The trying circumstances into which this determination led him, on more than one occasion, were also occasions for the triumph of faith, as God's gracious answers to prayer were made manifest. Thus did the would-be missionary come to know the joy of living in real dependence upon God, and receiving the supply of his needs in answer to prayer.

It was about this time, also, that a Christian friend drew his attention to the subject of the personal and premillennial coming of our Lord Jesus Christ, and gave him a list of passages upon it, advising him to ponder the subject. For a while he gave much time to studying the Scriptures about it, with the result that he was led to see that this same Jesus, who left our earth in his resurrection body, was to come again in like manner.

The story of his experiences during his student days, both in Hull and in London, is full of fascinating interest, and its illustrations of the power of prayer are likely to be made a spiritual blessing to those who read it; but for this we must refer our readers to the "Retrospect."*

After being accepted for service in China by the "Committee of the Chinese Evangelization Society," and after having been set apart with many prayers for the ministry of God's Word among the heathen, he sailed for China on the 19th of September, 1853, in the "Dumfries." During the voyage, which lasted nearly six months, they were saved from shipwreck among the cannibals, on the coast of New Guinea, in direct answer to prayer. After telling this incident in detail, Mr. Taylor says: "Thus God encouraged me, ere landing on China's shores, to bring every variety of need to him in prayer, and to expect that he would honor the name of the Lord Jesus, and gave the help which each emergency required."

On landing in Shanghai, on March 1, 1854, Mr. Taylor found that a band of rebels, known as the "Red Turbans," was in possession of the native city, against which was encamped an Imperial army of over forty thousand men, who were a much greater source of discomfort and danger to the Europeans than were the rebels. It was, of course, impossible to live outside of the Foreign Concession, where apartments were scarcely

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* "A Retrospect." By J. Hudson Taylor. Cloth, gilt, with maps of China, 50 cents; plain, 30 cents. Post free from the office of the Mission, 632 Church Street, Toronto, Canada.

obtainable at any price. The Mexican silver dollar, which is used on the coast of China, had then risen to the value of $2.10 gold, whilst its present value is only a little over fifty cents, gold.

Dr. Taylor bore an introduction to the late Dr. Medhurst, of the London Mission, who, with Dr. Edkins, and the late Mr. Wylie, gave him considerable help in the study of the language. For six months he resided in the house of Dr. Lockhart, after which he obtained a native house outside the settlement, and commenced a little missionary work among his Chinese neighbors. Constant fighting was going on between the Imperialists and the rebels. On one occasion he and Mr. Wylie entered into conversation with two coolies on the road. Whilst speaking with them an attack upon the city from the batteries on the opposite side of the river commenced, which caused them to hurry away to a place of less danger. The coolies stayed too long, and their four ankles were terribly shattered by a cannon ball. They were taken to the London Mission Hospital, but declined amputation, and both of them died. Not a few such narrow escapes from death occurred to Mr. Taylor and the other missionaries during this time of war.

Before the end of 1854, Mr. Taylor was able to take a short journey of perhaps a week's duration, along with Dr. Edkins, who of course did the preaching, whilst his young companion helped in the distribution of books and tracts.

In the early spring of 1855 another journey was taken, in company with the Rev. J. S Burdon, of the Church Missionary Society, now the Bishop of Victoria, Hong-kong. During this journey they had many opportunities of preaching the gospel, but they were very roughly handled and beaten by the soldiers in the city of T'ung-chau.

Soon after his return to Shanghai Mr. Taylor was led, at the suggestion of the Rev. Dr. Medhurst, to adopt the native costume, in preference to foreign dress, in order to facilitate travel and residence in the interior. One of the grounds for this suggestion was that the Chinese, in permitting a foreign firm to build a silk factory some distance inland, had made the proviso that the style of building must be purely Chinese, and that there should be nothing external to suggest that it was foreign. Much benefit was found to result from this change of costume, and from that time Mr. Taylor and most of those who have become associated with him in the China Inland Misssion have continued to use the native dress.

The Tai-ping Rebellion, commenced in 1851, was at its height in the spring of 1855. The great city of Nan-king had been captured, and the headquarters of the rebels was established there. Among other missionaries, Mr. Taylor had sought to gain access to the movement in order to preach Christ to them, but none of these efforts met with success. Disappointed in this project, Mr. Taylor was able while on the same journey to rent a little house on the island of Ts'ung-ming, and to settle down among

the people. Before long, however, complaints were made by the officials to the British Consul, and he was compelled to return to Shanghai. God's purpose in this trial was not far to seek, for by this means the young missionary was led into renewed association with the Rev. William Burns, an association that was full of blessing for Mr. Taylor. The two friends now journeyed together, preaching the gospel and scattering Christian literature throughout the cities and towns of Southern Kiang-su and Northern Cheh-kiang. Mr. Taylor writes: "At this time Mr. Burns was wearing the English dress, but he saw that, while I was younger and in every way less experienced than himself, I had the quiet hearers, while he was followed by the rude boys, and by the curious and careless; that I was invited to the homes of the people, while he received an apology that the crowd which would follow precluded his being invited. After some weeks of observation he also adopted the native dress, and enjoyed the increased facilities which it gave. Those happy months were an unspeakable joy and privilege to me. His love for the Word was delightful, and his holy, reverential life and constant communings with God made fellowship with him satisfying to the deep cravings of my heart. His accounts of revival work and of persecution in Canada and Dublin, and in Southern China, were most instructive as well as interesting; for with true spiritual insight he often pointed out God's purposes in trial in a way that made all life assume quite a new aspect and value. His views, especially about evangelism as the great work of the Church, and the order of lay evangelists as a lost order that Scripture required to be restored, were seed-thoughts which were to prove fruitful in the subsequent organization of the China Inland Mission."

The friends were in the habit of leaving their boats, after prayer for blessing, at about nine o'clock in the morning, taking with them a light bamboo stool. Selecting a suitable situation one would mount the stool and speak for twenty minutes, while the other was pleading for blessing, and then changing places the voice of the first speaker had a rest. After an hour or two thus occupied, they would move on to another point at some distance away and speak again. Usually about midday they returned to their boats for dinner, fellowship, and prayer, and then resumed outdoor work until dusk. After tea and further rest, they would go out with their native helpers to some tea shop, where several hours might be spent in free conversation with the people.

The mercy of God was often experienced by the friends on this journey in their deliverance from the hands of violent men. They were obliged, by persecution, hastily to leave the town of Wu-chen and return to Shanghai. Whilst there making preparations for their return inland, a Christian ship's captain, who had been trading at Swatow, put before Taylor the need of that region, and the fact that whilst there were British merchants living on Double Island, selling opium and engaged in the coolie

trade (a slave traffic), there was no British missionary to preach the gospel. The Spirit of God impressed him with the feeling that this was his call, but for days he felt unable to obey it. Mr. Burns was a real spiritual father to him, and he could not bear the thought of separation. Whilst in great unrest of soul about the matter he went one evening with Mr. Burns to take tea at the house of a fellow missionary. After tea this missionary's wife played over to them the "Missionary Call." Mr. Taylor's heart was almost broken before it was finished, and he said to the Lord in the words that had been sung:

And I will go!
I may no longer doubt to give up friends, and idol hopes,
And every tie that binds my heart. . . .
Henceforth, then, it matters not if storm or sunshine be my earthly lot, bitter or sweet my cup;
I only pray, God make me holy,
And my spirit nerve for the stern hours of strife.

The same evening he told Mr. Burns how he had felt the call, and how rebellious and unwilling he had been to leave him for this new sphere of labor. The older missionary "listened with a strange look of surprise, and of pleasure rather than of pain, and answered that he had determined that very night to tell me that he had heard the Lord's call to Swatow, and that his one regret had been the prospect of the severance of our happy fellowship."

The friends went together and recommenced labor in that part of China which in later years has been largely blessed. After four months' residence and happy labor with William Burns in Swatow, Mr. Taylor left for Shanghai, with the intention of bringing back with him his medical apparatus for further work with his revered companion. Such was not God's purpose, however, for whilst Mr. Taylor was away Mr. Burns took a journey into the interior, was imprisoned by the Chinese authorities and sent down to Canton, and he had only returned to Swatow for a short time ere he was called to another sphere in North China. On Mr. Taylor's arrival at Shanghai he found that the premises in which his medicines and intruments had been stored were burned down, and that all his drugs and many of the instruments were entirely destroyed. He says: "To me this seemed a great calamity, and I fear I was more disposed, with faithless Jacob, to say, 'all these things are against me,' than to recognize that 'all things work together for good.' I had not then learned to think of God as the one great Circumstance, in whom we 'live and move and have our being,' and all lesser, external circumstances as necessarily the kindest, wisest, best, because either ordered or permitted by him. Hence my disappointment and trial were very great."

This loss led him to go to Ningpo to obtain further supplies from Dr. Parker, a member of the same Mission. Here he remained for some time after his arrival. Dr. Parker had to leave for England, and he handed

the hospital over to Mr. Taylor's care. Whilst engaged in this work many wonderful answers to prayer were experienced in the supply of money and food for the workers and the patients in the hospital. Moreover, during the nine months that Mr. Taylor was in charge 16 hospital patients were baptized, and over 30 more became candidates for membership in one or other of the mission churches in the city.

At this time Mr. Taylor felt obliged to resign his connection with the Society which had sent him to China, because this Society was frequently in debt, and the bills for their salary which the missionaries were instructed to draw were liable to be met with borrowed money. Mr. Taylor felt that the teaching of God's Word was unmistakably clear, "owe no man any thing," and to borrow money implied to his mind a contradiction of Scripture, and a confession that God had withheld some good thing, and a determination to get for ourselves what he had not given. Thus whilst continuing his friendly relations with the Society, and sending home to them his journals so long as the Society continued to exist, he severed his official connection with the Committee.

Writing home to relatives in England, under date of January 16, 1860, Mr. Taylor thus expressed the deep longing of his heart: "Do you know any earnest, devoted young men, desirous of serving God in China, who, not wishing for more than their actual support, would be willing to come out and labor here? O for four or five such helpers. They would probably begin to preach in Chinese in six months' time, and in answer to prayer the necessary means for their support would be found." God's time had not come, however, and during this year Mr. Taylor was obliged to return to England on account of a serious failure of health. The day before leaving China He wrote to his friend, W. T. Berger, Esq., as follows: "We are bringing with us a young Chinese brother to assist in literary work, and I hope also in teaching the dialect to those whom the Lord may induce to return with us." Throughout the voyage his earnest cry to God was that he would overrule their stay at home for good to China, and make it instrumental in raising up at least five helpers to labor in the province of Cheh-kiang.

It was a great disappointment to the ardent worker to find, on arriving in England, that medical testimony forbade his return to China for at least seven years. This strange providence, as we might term it, is now seen to have been a part of God's plan for the establishment of the China Inland Mission.

Whilst engaged, along with the Rev. F. F. Gough, of the Church Missionary Society, in the revision of the colloquial Ning-po New Testament for the British and Foreign Bible Society, the close study of God's Word which this work necessitated led him to recognize that what was needed in order to obtain successful laborers was not the making of appeals for help, but first, earnest prayer to God to thrust forth laborers; and second,

the deepening of the spiritual life of the Church, so that men should be unable to stay at home. He saw that the apostolic plan was not to raise ways and means, but to go and do the work, trusting in His sure word who has said, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

God began to answer prayer for workers for Cheh kiang, and between the beginning of 1862 and the close of 1865 five workers arrived at Ning-po, and this answer to prayer encouraged Mr. and Mrs. Taylor and their fellow-workers to look to God for still greater things.

Months of earnest prayer, and not a few abortive efforts, led Mr. Taylor to a deep conviction that a special agency was necessary for the evangelization of inland China. The grave difficulty of possibly interfering with existing missionary operations at home was foreseen, but it was concluded that by simple trust in God a suitable agency might be raised up and sustained without interfering injuriously with any existing work. The teaching of God's Word and his previous experience of answers to prayer led Mr. Taylor to believe that if he prayed for workers in the name of the Lord Jesus Christ they would be given him. For a long time he shrank from the responsibility, not realizing that the same Hand which would give the workers would also sustain them and him under all circumstances in the work. For a long time he struggled against the conviction of duty, but at last, out on the seashore at Brighton, he surrendered himself to God for this service, rolling the responsibility of it all back upon God. There and then he prayed for twenty-four fellow-workers, two for each of the eleven inland provinces which were yet without a missionary, and two for Mongolia; and writing the petition on the margin of his Bible, he went home with a heart enjoying such rest as it had been a stranger to for months, and with an assurance that the Lord would bless his own work, and that he should share in the blessing.

The little book, "China's Spiritual Need and Claims," was published about this time. Every paragraph was steeped in prayer. With the help of Mr. Berger, who gave valuable aid in the revision of the manuscript, and bore the expense of printing an edition of three thousand copies, these were soon put into circulation. Mr. Taylor also spoke publicly of the proposed work at various places, especially at the Perth and Mildmay Conferences of 1865, and he and many others continued in prayer for fellow-workers. Offers of service soon began to come in, and after due correspondence the candidates were invited to his house in the east of London. The adjoining house was afterward secured, and further accommodation was also provided near by. There were soon a number of men and women under preparatory training for work in China. Thus, in 1865, the China Inland Mission was organized, and the workers already in the field were incorporated with it.

A party of sixteen or seventeen was now in course of preparation, and

nearly ten thousand dollars was required to cover outfits and passage and initial expenses. It had been decided never to use personal solicitations, or to make collections, or to issue collecting books. Between the beginning of the year and the end of April, God answered prayer in very striking ways, which are detailed in the "Retrospect," and it was made possible for the party to set forth on their long journey. The whole of the passenger accommodation of the sailing ship "Lammermuir" was secured, and a missionary party of sixteen, with four children, a nurse, and a friend, sailed for China on the 26th of May.

For the further history of the China Inland Mission, we would refer our readers to "The Story of the China Inland Mission."

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## MEDICAL MISSIONARY WORK IN MEXICO.

BY LEVI B. SALMANS, M.D., SILAO, MEXICO.

THREE years since I was sent to Guanajuato to await an appointment and meanwhile aid in the work there as best I could. It gradually got out that I was a physician, without any announcement on my part, and two hundred different patients sought my services during the six months until Conference. I was then placed in charge of our work in the States of Guanajuato and Querétaro, and advised by the Bishop to see what could be done with medicine as an evangelizing agency. I put up a simple physician's sign, and during the year 1,350 new patients consulted me. During the following year I determined on trying the establishment of a dispensary, in which all the poor should be admitted on the payment of twelve cents, receiving all the medicines necessary in their respective cases. There I begin the work in the waiting room by reading and explaining a chapter of the Holy Scriptures to all who have secured their tickets for that day, and follow with an exhortation and prayer. This worked so very well that I put all my work upon that basis, as I had now spread out into three towns with medicines, visiting two of them twice a week and the other once. We have three schools in two of these places, and they had been very poorly attended from the beginning of our mission work here many years since. Much effort had been expended in vain in trying to fill them up with pupils. Since the medical practice began, the attendance has been steadily increasing, and gives promise of the schools soon becoming as nearly overrun with students as they were formerly nearly starved out for want of them.

The congregations are also constantly bettering, and we are receiving more probationers than for a long time past, and much the larger number of them are coming from among those who have first heard the gospel in the dispensaries and from among the older ones of the children whom they have sent to our schools.

The numbers treated during 1893 reach up into the thousands, among whom 2,564 were persons whom I had not before treated, giving us thus a rapid extension of the circle of our acquaintance and influence. As high as 70 different patients were treated in a single day.

Before the establishment of the work in dispensary form, some 5,000 medicines were given away to persons who said they had nothing with which to pay, but this was found not to be entirely satisfactory, and next to none are now given away. Some visits were made at first without charge, but the work has become so heavy that it has led to the adoption of the rule of making no visit for less than a dollar. During other than dispensary hours a private practice is carried on, which produces much the larger part of the income.

The expenses during the first three years for supplies and salaries of Bible readers and pharmaceutical assistant have been $5,805.24. The earnings during the last half of 1891 were $98; during 1892, $667.42; during 1893, $1,712.85; and during the first six months of this year, $1,908.36. I have been personally responsible for the finances from the beginning, and have always been behind, though I now have twice the amount of my debt on hand in the way of supplies, and it really looks as if I were going to have a jubilee over getting out of debt by the end of this year. Besides the above earnings, our Missionary Society aided me to the extent of $200 in gold a year and a half ago, when I established my first dispensary, and this year they are giving $545, Mexican silver, toward the salaries of my Bible readers and pharmaceutical helper. Of course you will understand that the Society has paid my salary all the time, as well as the salaries of the preachers and teachers who aid me in the medical work. They thus come in contact with the people, who are for the most part so fanatical that hitherto all efforts have failed to establish friendly relations.

At our Annual Conference, last January, Bishop Fitz Gerald appointed Brother and Sister Cartwright to take charge of the work in Guanajuato (I had already been living in Silao since a year before that time), and as the latter is an excellent physician, our work is doubly reinforced.

It is now a part of our plan to establish a hospital in Guanajuato as soon as we can for certain kinds of practice which are now impossible for us, especially in the lines of surgery, gynecology, and obstetrics. In this country women are left to suffer ever increasing complications of disease, with scarcely any attentions save that furnished by ignorant midwives. The results are sad indeed. Our hospital work will be almost wholly devoted to the treatment of women and children. The women are more fanatical than the men, and it is much harder to secure access to them. They form, however, an overwhelming majority of those who receive medical services at our hands, even now, without hospital facilities. In reaching them we rapidly get their children into our schools, and in the course

of time the whole family into the Church. We are getting together private subscriptions, and hope to have our project on foot by the end of this year.

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## MISSIONARY TRAINING SCHOOLS.

BY MARIA LAYNG GIBSON, KANSAS CITY, MO.

THE January number of the REVIEW contained a paper on Missionary Training Schools, in which were set forth the origin, establishment, and practical working of the Scarritt Bible and Training School at Kansas City, Mo., which is owned and controlled by the Woman's Board of Missions of the Methodist Episcopal Church, South. Mention was made therein of other schools for missionaries and Christian workers, and the purpose of this paper is to give the history and development of some of these institutions. The Church of Christ and the Christian world are slowly waking to a realization of their need and of the unused and undeveloped resources hidden in the untrained talents of its members. The leading denominations have established schools for training their missionaries, and the Methodist Church, true to its spirit "Christianity in earnest," has five such schools in the United States alone. These will form the subject of this paper.

First in point of time, and perhaps in interest as well because of the charm investing pioneer institutions, is the Chicago Training School for City, Home, and Foreign Missions. The providential leadings in its inception were marked, and its origin was in one respect similar to that of the Scarritt Bible and Training School in that it too was "born in the heart of a woman." In 1884–85, Lucy J. Rider, who was then widely known as a Sunday school worker, was engaged by the Illinois Sunday School Association to travel in Illinois and other States. In her travels in the interest of that work, she became greatly impressed with the astonishing and, to her, the alarming ignorance of the Bible on the part of the Church members, Sunday school teachers, and Christian workers. Feeling the need of more thorough and comprehensive Bible study for persons who aimed to be religious teachers, she wrote a series of articles for prominent Church papers urging the organization of a training school for missionaries.

Much interest having been excited by those articles, the enthusiastic writer—now Mrs. Lucy Rider Meyer—was invited to read a paper on the subject before the Chicago Preachers' Meeting, June 16, 1885. The effect of the paper then presented was the appointment of a committee to consider the advisability of establishing such a school. This committee having reported favorably, a permanent organization was formed, and later a house rented on Park Avenue for one year's experiment. Dr. Wm. Butler, the veteran missionary, by his kindly interest helped Mrs. Meyer greatly in bringing about the wished-for result.

In the paper read before the Chicago Preachers' Meeting occurred this paragraph: "Can a twenty-five thousand dollar Home be built out of nickels? There are one million women in the Methodist Episcopal Church of the United States alone. Some one pleads for a penny a day from each of these women for the cause of Missions. I would not ask that—365 cents every year—but five cents from each, not once a day, or once a year, but once in a life time—five cents—the despised nickel that we hand out so readily for street-car fare or for the daily paper—and $50,000, twice the amount asked for, would be in our hands for this building." Mrs. E. E. Marcy, of Evanston, an active member of the committee, pasted this in the front of a little blank book, intending it for her own use in collecting nickels for the new building. Mr. Meyer, ever ready to catch at suggestions, had a thousand copies struck off and pasted in cheap little books, to be sent all over the country to gather nickels. Thus began the "Nickel Fund collection," which aided so materially in securing the purchase of the property where the school now stands, $3,000 having been thus collected for the new building within a year.

In January, 1886, was begun the publication of the *Message*, the organ of the school since that date. This paper enlarged, bearing the title *The Message and Deaconess World*, now represents not only the Training School but is the national organ of the Deaconess movement. That first year was lived in the most beautiful childlike dependence upon God, before whom the needs of the school were spread daily. Before spring the crowded condition of the house and the strong interest manifest in all parts of the country made it evident that much larger quarters must be secured for another year. Failing to find a suitable house, the Board of Managers felt that God intended them to buy and build. The first large gift ever received came at this time from Mrs. Adeline Smith, of Oak Park, Ill., who contributed $3,000; and the second, a gift of $2,000, came from her daughter, Mrs. Wm. Blackstone. Contributions from the Woman's Foreign and Home Missionary Societies and the blessed nickel collection made the nucleus of the Building Fund, which continued to grow until their present site, 114 Dearborn Avenue, was secured and the present school building erected. Their faith is honored of God, and recently a gift from a generous friend has made it possible for them to begin a new building on the South Side, leaving the present residence to the Deaconess Home, which needs it. One peculiarity of this school is that not one dollar of endowment has ever been received for its treasury, and no salaries have been paid to its founder or her able corps of assistants, although her increasing duties constrained Mr. J. S. Meyer to relieve his wife of the business management in the early history of the school. This "no-salary" peculiarity was not of their planning, but rather a necessity laid upon them—not borne as a cross, however, but worn as a crown.

For nine years the school has been in successful operation. During the

first eight years 642 students were enrolled; 185 completed the course and received diplomas. Of these students 63 have become foreign missionaries, 52 are working in home and city missions, and 113 have entered deaconess work. These graduates represent ten different denominations. The amount of city missionary work done in Chicago by the students of the Chicago Training School while in training is as follows: Number of religious calls made at homes, 52,000; number of Bible readings and prayers at homes, 35,000; literature distributed, 31,000 books, papers, and tracts; number taught in Sunday school, 82,500; number taught in Industrial School, 29,500; number of meetings conducted, 785. The students have worked in 27 churches and missions. If there be added to this the hospital work by the students in the Nurse Training Department, and the good accomplished by the inmates of the Chicago Deaconess Home, a direct outgrowth of the Chicago Training School, who can estimate the worth of this institution to that city, to the Churches of God, to the world! Well may they say, "The Lord hath done great things for us, whereof we are glad!"

The New England Deaconess Training School, 45 East Chester Park, Boston, also prepares for city, home, and foreign missionary work. Its beginning is another illustration of the power of little things, when used for the Master—a truth often verified in woman's work. In the fall of 1888 a surplus of $150, in the hands of an entertainment committee, was the nucleus of the fund which purchased this school a year later. These earnest women kindled the enthusiasm of their pastors, and at the session of the New England Conference, held in Worcester, Mass., April, 1889, the establishment of a Deaconess Home and Training School in Boston or vicinity was agreed upon, and a committee of seven was appointed to take proper measures and report their action at the next session of the Conference. At the second meeting of the committee Mrs. Cushing, Treasurer, reported a gift of $500 from Mrs. Chas. Pierce, to be appropriated to the rental of a suitable house. Other friends showed interest by their contributions, and ere long a corporation was formed, the present Home was purchased, and on November 20, 1889, the New England Deaconess Home and Training School was dedicated. December 9, 1889, Miss Mary E. Lunn, from the Chicago Training School, was elected its superintendent.

In January, 1891, the publication of the *Deaconess Home Journal*, the organ of the school, was begun and is published monthly except August and September. In June, 1891, two years from the time of the incorporation, the entire indebtedness was canceled, and the Home is now free from debt. Since the beginning of their work 34 students have been enrolled, and 20 young women have been graduated from the Training School. Of these, nine have become deaconesses; and of the remaining eleven, three are engaged in missionary work in Japan, Korea, and Brazil,

while the other eight are doing efficient work on evangelistic or missionary lines in our own country. This school has no endowment, and depends for its support on the income from the school and voluntary gifts from its friends. The missionary work done in the city of Boston by the students and deaconesses last year is as follows: Number of religious calls made at homes, 10,444; number of Bible readings and prayers at homes, 1,700; literature distributed, 5,876 books, papers, and tracts.

The New York Deaconess Home and Training School was established in 1889 at 241 W. Fourteenth Street, New York City, under the auspices and direction of the New York City Church Extension and Missionary Society of the M. E. Church. The growing influence of the Home and the manifest willingness of the people to give to it sufficient financial support, led the Board of Direction to procure articles of incorporation, and now its doors are open to those who desire practical instruction in the use of God's Word, in the dispensing of charity, in the knowledge of medicine and surgery, in the saving of souls. The Training School and Home, though in the same building and under the same management, are nevertheless separate. Some statistics have been kept, but they are as lifeless as the dry bones of the valley of Ezekiel's vision.

During the year 15,500 calls have been made by the deaconesses and students, of whom there are 22 in the Home; 200 Bibles and Testaments have been placed in homes where the Word of the Lord was not known. Five thousand garments, donated by many friends, have been given to the poor. Visits have been made to the prisons and to the hospitals; cottage meetings have been held and mothers' meetings; classes in industrial and Sunday schools have been taught; 300 children were sent into the country on health trips, and for a number of children permanent homes out of the city have been secured. Employment has been found for many, young and old. Over $550, the greater part of which has come from outside the city, though one circle of King's Daughters in New York contributed five dollars per month, has been used for medicines and food for the sick poor. The Secretary's report for the year just ended, from which these facts have been gained, says: "In many other ways, of which it is impossible to speak, Christ's work in the world has been done by these who count it highest honor to do what they do 'for Jesus' sake.'"

The Lucy Webb Hayes Bible and Training School was opened in October, 1891, for the training of students for deaconesses, for missionaries in the home and foreign field, as well as for all forms of Church work. The school is under the auspices of the Woman's Home Missionary Society of the M. E. Church, but is non-sectarian, and is open to both sexes. As this institution is intended as a memorial to her whose name it bears, it is very appropriately located in Washington, D. C., where, as the wife of the President of the United States, Lucy Webb Hayes won the respect of the whole nation. The generous gift of Mr. Ephraim Nash, of

Washington, of a valuable property, including a house of 20 rooms, finely located in the central part of the city, added to the offerings presented at a memorial service in honor of Mrs. Hayes held in connection with the annual meeting of the Board of Managers in Indianapolis, enabled the Society to begin its work in the capital city with $20,000 available resources.

Rev. I. N. Dalby, D.D., of the Genesee Conference, was until recently president of this school. The course of study embraces a period of two years, and it is the plan of the Woman's Home Missionary Society to have its missionaries and deaconesses for different fields trained here. The instruction is given by a competent corps of prominent resident and non-resident lecturers and teachers in the various departments, aided by an efficient and faithful local Board. The success so far achieved is marked, and broad and deep foundations have been laid for the future. The organ of this school is a monthly paper entitled *The Deaconess at Work*. In the midsummer number the editor says: "*The Deaconess at Work* is an illustrated, undenominational, national magazine devoted to the interests of general deaconess and kindred work.

The same issue of that paper contains the following: "It is not too much to say that the labors of the deaconesses and the students in the Bible School have done much to revolutionize the homes of the humble poor who are forced to live in the byways of Washington. Arrests are less frequently made, mother love is purer. Thousands of visits have been made to the sick and dying. How many souls have been led to Jesus Christ only eternity will tell. There is very great need of Christian service among the eighty thousand colored people of the district. The capital city offers peculiar advantages for the preparation of Christian workers for labor among all classes and people."

In November, 1892, the Folts Mission Institute, at Herkimer, N. Y., was incorporated, and September 13, 1893, saw its doors opened for students. It is the princely contribution to the cause of special Christian education of Mr. George P. Folts, of Herkimer, N. Y., by whom adequate provision was made for the erection and equipment of the necessary buildings and the endowment of the school. The purpose of its founders has been the establishment of an institution of high grade for the thorough preparation of persons of both sexes for the various mission fields of the world, and for other departments of Christian service. It has thus a sphere distinctively its own, not occupied at present by other institutions of the Church, either academic, collegiate, or theological. The school is open to Christian workers of any denomination.

The first commencement of the Folts Mission Institute took place June 1, 1894. There have been forty-eight students in all its departments, representing eight denominations, five States, and one college.

In an able paper on this excellent institution, Bishop Thoburn writes

for the New York *Christian Advocate*: "It is one of the hopeful signs of the times that Christians in England, America, and Germany, are moved more and more to provide special education for candidates for missionary service at home and abroad. . . . Our existing colleges and theological seminaries cannot fully supply this want. Our experience in the foreign field has fully convinced me of this. . . . It is as yet a day of small things with Folts Mission Institute, but the time has fully come when our Church should equip at least one school with every needed appliance for giving a special education to such of our foreign missionaries as need it. . . . The sooner this consummation is reached the better it will be for every foreign mission of our Church."

Every thoughtful student of missions will indorse this utterance. Ten years ago there was not a training school for missionaries in the Methodist Episcopal Church; the work is as yet immature, but the records of these Methodist missionary training schools, including our own in Kansas City, show 300 students graduated, of whom 220 are opening blind eyes and cheering weary hearts in this enlightened land, while 80 are taking the light of the gospel into countries black with heathen darkness. More than 200,000 visits were made by them in Christ's dear name during their training, and eternity alone can reveal how much joy and comfort have been brought into poverty-stricken, cheerless homes, how many straying and sin-sick souls have been enfolded by their loving care and led to the Saviour. Of the gain to the cause and kingdom of Christ from the future work of these trained missionaries of the cross, who is able to conceive? When faith is lost in sight, then only shall we know!

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## CONGO MISSIONS.

BY REV. ARTHUR ROWBOTHAM, DADE CITY, FLORIDA.

SEVENTEEN years ago, about the time of Stanley's first journey, two missionaries of the English Baptist Missionary Society went from their station on the west coast (Cameroons) to the Congo River. They penetrated the country by means of this giant waterway about eighty miles, and journeyed to the native town of San Salvador. Here they were received by the king of the Congo country and given permission to preach about Jesus. This was the beginning of the Congo Missions. The English Baptists have about ten stations, beginning from the coast and following the river banks about 1,000 miles inland, or one-third way across the continent.

A few years later Dr. Guinness founded a mission called the Livingstone Inland Mission. This was turned over to the American Baptist Missionary Union, and they too, beginning at the coast and following the line of march of their English brethren, have planted stations about 1,000

miles inland, establishing themselves, roughly speaking, midway between the sister stations named above. These two Societies are of about equal strength, and between them they form about fifty per cent. of the missionary enterprise in the Congo.

The East London Institute for Home and Foreign Missions (Dr. Guinness) again established a mission on the Congo. This mission is known as the Congo Balolo Mission; their field of labor is on the Lulongo River, a tributary of the Congo, and their work begins about 800 miles from the coast. This Society has four stations. It is interdenominational, but I believe baptism by immersion is generally practiced by them. These three strong Societies labor immediately on the Congo River proper.

Near the mouth of the Congo, roughly speaking, from Stanley Pool to the coast, and occupying the north bank of the river, are the Swedish Missionary Society and the American Evangelical Alliance (Dr. Simpson's, of New York). These missions are both growing rapidly.

Bishop Taylor made a journey into the Congo and established a chain of missions to Stanley Pool and further into the interior. These were intended to be self-supporting. But self-support in Equatorial Africa is a hard existence for a white man. This enterprise has, I believe, only three stations now: one at Stanley Pool, one at Vivi, about 100 miles from the coast, and one at the mouth of the river.

The Southern Presbyterian Church has one mission station about 100 miles inland, the nucleus of their future labors, situated on a branch of the Kassai, the great southern tributary of the Congo. It is hoped that this mission will be joined in the near future by the labors of the brethren of the M. E. Church, South, who have for some time been contemplating this step.

Those mentioned are at present the recognized Protestant missions on the Congo and her tributaries. The Romanists have missions on the Congo from the mouth of the river and as far inland as any of the other Societies or Churches. Summing up we find three European and three American missions, besides Roman Catholics. Of these, counting the Congo Balolo Mission, more than half of the force is composed of our Baptist brethren, who have done nearly all the pioneer work.

From this net-work of missions we must not think that Africa is evangelized, not by any means. Taking an illustration from a Baptist brother, it now is as if there were two ministers in New York, one in Boston, one in Nashville, one in Florida, one in Oregon, and one in California, and we were to say, "The United States is evangelized!" Just as absurd is it to think that we have already possessed the land when we have not gone once around the walls of Jericho. There are millions upon millions who as yet have never come in contact with a missionary.

Generally the natives are not hostile; I cannot say they are friendly, for they are too superstitious for that, and then again positive force has

been used more than once to repel the missionaries. I cannot recall the killing of any missionary, but this has not been the natives' fault in some instances. But now the State (the Belgian Government) has asserted its authority, and while there is always some danger of uprising, as in China, Mexico, or Brazil, there should be no anxiety on this score. When the natives learn the use of the medicine-chest and that the missionary is trying to benefit them, or, to be more properly non-committal, is not trying to do them any positive injury, confidence is established.

The spiritual condition of the people is evil. They honor a lie and know nothing of truth. Human life is counted as little or nothing. When a big chief dies, sometimes hundreds of slaves are killed to go with him. The most horrible sacrificial tortures are practiced with skillful glee. The home tie is practically unknown. Slavery, as the result of inter-tribal warfare, is everywhere rife. In a journey from Stanley Pool to the American Presbyterian Mission station are no less than three cannibal tribes met with, and how many more such I do not know. Their worship is a combination of witchcraft and superstition. The medicine man is a power for evil. The African has a charm for everything. To bring or to cure sickness, rain, storms, etc., to cause love or hatred, joy or sorrow, are brought about by appealing to charms, sometimes grotesque images of wood, or more simply bits of sticks, shells, or feathers, to which the power of magic has been imputed by the medicine men.

Can these people be Christianized? The answer of faith and the Word is "Yes." The experience of the missionary has borne it out. Many of these people have been truly born again. Some of them are sincere, earnest Christians; many of them preachers of the Word. Others are, like so many of us, backsliding, lukewarm creatures. Unfortunately this condition in the Church of Christ is the same the world over as in apostolic times, and while it may be to some an argument for the divinity of our religion, it is not by any means a comforting one. Still we dare not, looking to God's Word, lose faith in the preaching of the Word; and thanks be to him who giveth us the victory, we cannot lose faith in the many exemplary lives lived by African savages who have been bought with a precious price.

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## HOME MISSIONS.

BY LUCINDA B. HELM, LOUISVILLE, KY.

To many the words "Home Missions" and "Foreign Missions" are vague terms for great movements to accomplish large results in a general way. To bring them down to practical, every-day life, and to feel our individual responsibility, we must look a little nearer at the thoughts these words represent.

"Home Missions" means literally taking my neighbor by the hand and

helping him up when he has fallen—nursing his sin-sick soul back to health as I relieve his body—bending all the spiritual force within me to save his perishing soul from eternal death, as a strong swimmer battles for a drowning friend. All must be brought down to personal, individual responsibility to God to mean anything in his sight. We must help that dying man at our door, otherwise we have not a spark of humanity in our hearts, and even the wicked world will rise up and condemn us, for they at least think of the death of the body. But we, Christians, understand that the death of the soul is far more terrible, the neglect of the soul a more heinous crime against immortal man, against *ourselves* on whom our own acts make impressions that are eternal. Neglect of suffering hardens the heart; love and sympathy shown beautify the soul within. In self defense we *must* love our neighbor as ourselves. All God's commands are revelations of the laws on which we are constructed. His Hand designed that through *love* all shall be perfected and blessed.

Our "neighbor" is linked to us with an indissoluble bond. God has thus made him a part of ourselves. If we do not help him up, he will pull us down. The sinful man you made no effort to save reared his son in wickedness, and that son has led astray your own boy, the darling of your heart, and you are bowed down in sorrow.

There was once a rich man who was asked for a contribution to aid in cleansing a part of the city remote from his own dwelling. Haste was necessary and all must help if this foul place be purified in time to prevent disease. "Let them clean their own houses. The lazy vagabonds should be made to clean away the filth of their own indolence," he replied. "But they will not," was the answer. "Then let them suffer for it," he added. "The disease will spread over the city," said his informant, urgently. "Not if people will keep their premises clean. I will see to my own; let every other man see to his."

His example affected others. The cholera found a place to take hold in this neglected part of the city. Men, women, and children died by the score. The rich man pursued the even tenor of his way, totally indifferent; he and his were safe. Breezeless hot weather set in, the contagion extended, the very air became foul. And now in his clean home the rich man's only son lay dying. Three daughters had died in rapid succession. He was a member of the Church, and the brave pastor sat by to comfort and to read God's Word. An unseen hand guided him to read the words: "Thou shalt love thy neighbor as thyself." The words penetrated the agonized heart of the father. He saw in the flash of sudden revelation how this *must* be. Had he loved his neighbor, his sweet girls would have been safe, his noble boy would not be dying. He fell upon his knees with a loud cry of anguish. He prayed for forgiveness, for the power to love. The father's voice aroused the boy; the prayer took a deep hold on his young heart. Reaction set in; the boy recovered, and from that moment

devoted himself to the service of his neighbor. With the aid of his now consecrated parents he wrought wonders for the sinful and degraded of his own and other cities, for God blessed the sincere efforts of a man alive with love for his fellow men. And people said of him, "He is a great home missionary." "Yet," added others, "he never fails to contribute largely to our foreign mission work." It was the love of souls that moved him, and the commands of his Saviour were the guide of his life.

The slums of our cities are reeking with the foulness of sin. Stealthily, but surely, the deadly disease engendered there is corrupting the spiritual atmosphere, and finds entrance into Christian homes. The strength of the sons of the home is failing; the daughters are victims of the sins of others. Home missions are the means of preserving the purity of your own home.

Sin is the most contagious and the deadliest of diseases. The purifying gospel of Christ is the only hope of your household; but it admits of no selfishness. You cannot reap its benefits and refuse it to others. That which we do to save our homes, our own country, is termed "Home Missions," though the work includes the saving of other nations, even the heathen idol-worshipers gathered within its borders.

The missionaries we send to China are doing foreign mission work, but their native assistants and Bible readers who labor with them are engaged in home missions, for they are trying to bring their own country to Christ. We mention this as a proof of the sincerity with which they have received the gospel. If they refused to give it to those around them, we would doubt if they had understood its precious teaching. The pathos of their efforts is touching, and should fill every Christian heart with the desire to aid them—that brave handful of patriots fighting a desperate battle to free their native land and save their homes from the dark and deadly toils of heathenism. With the heart of a father God pities them. And—shall I use the expression?—our efforts to send the gospel to them has given Him such *faith in our sincerity* that He has brought the Chinese in large numbers to us to make the work of saving them easier. Shall we disappoint Him?

What earnest Christian thinker has not studied the condition of America, which seems to be the great schoolhouse into which God is gathering his poor, ignorant children of "all nations," that they may learn of us the way of life. And woe will surely come upon us if we fail to give them the gospel. God has thus made the fulfilling of his command to preach the gospel to all nations a life and death matter to us. If we give not life to them, they will become a "savor of death unto death to us."

To follow His lead, and work for their salvation in our own country, becomes the office of home missions. The many nations gathered into the United States, through its peculiar political tenets have become a part of the nation, rendering home missions in our country the most impor-

tant factor for the salvation of the world; and the itinerant policy of the Methodist Church makes that Church one of the most powerful agencies for carrying on this work.

I believe God has chosen the Southern Methodist Church in a peculiar way to bring to Christ the heathen nations within our bounds. Glance at the Dark Continent, into which few rays of spiritual light have penetrated, and then at the millions of civilized Christian Africans in this country. We did our part by these people who, but for the Christian influence brought to bear upon them, would have been as their brethren in Africa, with whom they had ancestors in common. God brought them to us that they might be "compelled to come in." God brought them because he loved them. He brought them to us because we were best fitted by temperament to do the work. We made of slavery a great home mission field in which we labored faithfully, even little children aiding lovingly in the work. We were God's agents for making of savage heathen the beautiful type of Christian, by no means uncommon, described by Mrs. Stowe in "Uncle Tom;" and the "Evas" who loved and labored among them have grown into the earnest, tender women of to-day, who are peculiarly fitted to continue the work so suddenly interrupted. It is acutely distressing to those who understand and love the past history of the Southern Methodist Church to see our people allowing their hearts to be turned from this God-given work. It is far from complete, and God is looking to us to finish what we began so bravely and labored for against the world, the flesh, and the devil.

The Southern Methodist Church not only did its part for these naked, miserable, heathen creatures, full of all brutal passions, thrust into our midst, but it followed the half-civilized Indians, torn from their homes among us, into their Western reservations and established the largest and most successful mission among them. Against poverty of resources it has struggled bravely to carry on this mission, and the consecrated missionaries in that field have certainly endured hardness for Christ. In time God developed an agency in the Parsonage and Home Mission Society to relieve these faithful ones. With loving zeal our women have built homes and rendered assistance in every way needful to carry on this mission to the Indian nations. But there is more to be done; the magnitude of the work is great. It also is ours, given us by the Master Builder, and we must arouse ourselves to more energy and consecration if we would prove ourselves workmen of whom He need not be ashamed.

Undoubtedly God requires us to do our full part in the salvation of all the heathen nations in our land. Whether we, in our petty distinctions, term it home or foreign missions, He will hold us responsible for the souls of these people. We have heretofore put on an equal footing the buying of an organ, the paying for decorations not needed, and the saving of immortal souls, the binding up of broken hearts. The words "Home Mis-

sions," now used by our Parsonage and Home Mission Society in calling the attention of the women to the work to be done, present to them more forcibly the saving of souls, the uplifting of the fallen, the cleansing, the purifying of neglected places in our cities where sin takes advantage of poverty. The women of our Church, under the auspices of their Home Mission Society in the cities, are going to work in good earnest to gather in the little children and train them in the ways of righteousness, and also to take by the hand and lead to Christ the lowest, the most abandoned of their sex. God is blessing them wonderfully in this work, as he never fails to do when *direct* efforts are made to save the souls for which he died.

Under the name of "Home Missions" we endeavor to fix the attention of our Christian people upon the importance of this thought. Everything sinks into insignificance when compared to the salvation of an immortal soul; yet we allow a thousand things to divert our attention. Instead of our congregations regarding themselves as armies to fight for the freedom of souls enthralled in the bonds of wickedness, they endeavor to absorb attention to themselves as babes never growing to manhood in Christ.

"Home Missions!" sent to my *home* as a messenger for Christ. Am I doing all in my power to win my *home* to Christ? If I neglect my neighbor, is my house safe? How far does the influence of sin reach? Is the city where I reside guaranteed from it? Are the ports of my native land shut against its importation? If our homes are Christ's, they must be light-houses to guide the world to him.

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## TOURING FOR BIBLE WORK IN JAPAN.

BY REV. H. LOOMIS, AGENT AMERICAN BIBLE SOCIETY, YOKOHAMA, JAPAN.

I LEFT Yokohama by rail on the 24th of April, and spent the first night at Shizuoka. This is a city of some 30,000 inhabitants, and is the home of the Shogun who was deprived of his rank and power by the revolution of 1868. He now lives in seclusion and takes no part whatever in public affairs.

The workers in this field consist of the Canadian and the Protestant Methodist, and Reformed (or Presbyterian) Missions. There is reported to be a hopeful condition of things in all of the Churches. While there is no unusual interest there is growth and encouragement in all departments of Christian work.

I learned here that there is an effort being made to establish in that city and elsewhere in Japan a new religion. It is proposed to combine whatever is thought to be good in Buddhism, Shintoism, and all other religions into one eclectic system of faith and worship, and in this way secure a large following and influence.

As a basis to this form of doctrine there is to be the teaching of the old Japanese cult, which holds to the divine origin of the Mikado and the superiority of the Japanese people. On this account it has a considerable popularity and support among the officials and upper classes, who always wish to show their loyalty to the Emperor.

The whole scheme has not been fully elaborated, and is still in a somewhat undefined and chaotic state. The impression among many is that it is a mere project on the part of a few energetic and ambitious individuals to raise money and to get into popular favor, and that it will soon come to an end. But it illustrates how the Japanese are unsettled in their religious views and are ambitious to get something that will be superior to anything that the world has yet known.

In the same connection was the statement made to me by a prominent Christian pastor that the Christianity of Japan must be on new lines, with a theology and polity of her own, adapted to the peculiar conditions of the country and the characteristics of the Japanese people.

On the following day I reached Okazaki. The only Christian work being done in this town is in connection with the Southern Presbyterian Mission, Rev. Dr. Fulton being the resident missionary. He reports that there is a general and determined opposition on the part of the Buddhists to prevent the growth of Christianity. Parents have been induced to take their children from the Sunday school, and if a person is seen going to a Christian service he is stigmatized by the term "Yasu" (the word is employed as a contemptuous epithet for Christian) as an expression of derision and hatred. So universal and bitter is this spirit of opposition that the people are very generally deterred from holding any intercourse with Christian workers or missionaries.

The Bible seller reports that if the people buy the Scriptures they are urged not to read them, and the purchase of such books is strongly condemned. Many copies of the Bible have been sold to the priests, who read them to find something that they can use as an argument against Christianity. Christ's words on the cross, "My God, my God, why hast thou forsaken me?" and the declaration that he came not to pring peace, but a sword, are the two favorite passages which they use as a basis of their assaults upon Christianity.

At Nagoya there is also the same state of determined opposition. It is less violent now than some time ago, but is still quite general and decided. Rev. Mr. Morgan has been trying for some time to rent a place for religious services, but finds it almost impossible to do so.

One man said he was willing to rent his house, but must first get the consent of his neighbors. He subsequently reported that they were unanimous in their opposition, and were even willing to pay the rent themselves rather than have the place used for that purpose.

After much inquiry another house was found and the rent paid for two

months in advance; but when the friends and neighbors heard of it they tried by persuasion and threats to make the man give up the contract and return the money. But when they found that all such efforts were of no avail, a public meeting was called and the man denounced in the most bitter terms. One speaker said that he ought to be put into a kettle of oil and the oil set on fire. Another said he ought to be banished, or atleast driven out of the city. Then another objected that it would be wrong to infiict on some other community such a very bad man. No decision was reached, but a band of some thirty rude fellows (called "Soshi") went to the house and tried to find the owner, who had concealed himself where he could not be found, and thus escaped. He is still afraid to go out, and it is undecided how the matter will end. A short time before one of the lady missionaries was hit on her head with a stone, and quite seriously injured, as she came out of the service on Sunday evening.

Two of the missionaries recently went to a town at some distance in the interior on the invitation of some young men who wanted to hear about the Christian religion. But when they reached there the inhabitants refused to allow any house to be used for Christian service. Even the landlord of the hotel objected to the gathering of any considerable number of persons at his place for religious purposes; so the four young men who had invited them to come met at the room in the hotel and were instructed privately. But when the presence and character of the foreigner became more fully known, a large number expressed their desire to hear about this new doctrine. They were so urgent that after awhile a room was secured, and more than two hundred people came and listened gladly for more than two hours to the old but ever new story of God's great love to men in giving his own Son to save them from their sins.

One thing is peculiar, that while the priests and lower classes are so active and bitter in their opposition, the officials are usually kind and friendly, and seem disposed to help the missionaries. This is a matter of special importance and a source of great satisfaction.

A revival in Nagoya, at the close of the week of prayer, has been a great blessing to the laborers, and resulted in important accessions to all the Churches. What is especially to be noted is that while five denominations are now represented in that city the unity of spirit is perfect. In the face of such strong opposition it is a matter of special importance and and a source of the greatest satisfaction that while the forces of God's army may have different names and methods of administration they present a united front to the foe.

One thing that is encouraging and hopeful is that the native pastors and workers, as well as missionaries, are neither frightened nor disheartened by the opposition, but confident that the final issue is sure to be a success. They have supreme faith in God and the triumph of his truth.

# MISCELLANY.

## INDIA IN 1795 AND NOW.

THE contrast that is presented by the religious condition of India to-day with that of a century ago is as marked as it is possible to imagine. Then there were few Protestant missionaries at work; now it may be truly said that there are few districts where they have not been at least talked of, and their message to some extent heard. For centuries Catholic missionaries had been laboring in various parts; but for many years before the end of last century their converts were very few. In fact, one of their best known men, the Abbé Dubois, confessed that, in his judgment, the attempt to convert the Hindus to Christianity was a hopeless task. It seemed to him as if God had given them up to iniquity because of their hardness of heart and devotion to the impure and sensual deities whom their fathers had taught them to revere.

In 1795 the conditions for successful mission work were anything but favorable. The government, in its fear of exciting the people to rebellion, while scrupulously anxious not to interfere with the religious prejudices of the Hindus and Mohammedans, was unjust toward those professing Christianity. The few chaplains in its employ were told that they must confine their efforts to those already belonging to their own communion. Missionaries of our own and other societies on attempting to land were commanded to return home, or had to take shelter in territories belonging to other and more liberal-minded powers. In the Madras Presidency, Danish missionaries had been at work for years, and had gained a considerable number of converts; but in other parts of the country a zealous worker was obnoxious to the government, and was liable to be silenced. The greater part of the Europeans in India, though Christian in name, were far from Christian in character, and many were living in open immorality. Marriage between a Christian and a native of India was impossible; and some who had formed alliances with Hindu women joined them in heathen worship.

A century ago the policy of the government was openly against missions. Gradually this changed for the better until the mutiny of our troops at Vellore terrified the ruling power, and orders were given to the preachers to be silent. Again a little more freedom was granted, then in 1813 a final attempt was made to stop their work. But public opinion at home had meantime become too powerful for such a course. It seemed monstrous that under a nominally Christian government, the Christian religion should be tabooed. From that time on no attempt has been made to lay the missionary under any special disability.

Perhaps the most important work of the century has been the translation of the Scriptures into the vernaculars of India. Carey and Marsh-

man were the leaders and also the most diligent laborers in this. Others have improved the translations made by them, and in languages that these pioneers had not time to study, other missionaries have rendered similar service. Our own society has been second to none in providing qualified men, in regarding this as part of a missionary's work, and in securing them the requisite time to devote to it. In the many Sanskrit tongues in the North, in the Dravidian in the South, and in the rougher dialects spoken by the less cultured people on the hills, the Bible in whole or in part has been translated, and is intelligible to those who can read. In some cases there was no written language until the missionaries reduced the spoken tongue to writing; in others the Christian Scriptures were the first prose composition.

In addition to the translation of the Scriptures, many tracts have been written which, in some respects, are equally necessary. In putting the Bible into a new language we have to employ the words we find in use amongst the people. Unfortunately many of the religious words, such as the name of God, sin, faith, religion, salvation, etc., suggest to the minds of those who hear them heathen ideas, as different as can be from those we wish to teach. As there are no other terms to be had, we have to employ such as we can find. In order to convey our teaching more perfectly, tracts explanatory of the meaning Christians attach to these words are published, and are available for the missionary to use. And similar publications showing the evils of Hinduism and teaching Christian truth, have been circulated by millions year by year, and by this means an immense amount of Christian truth has been disseminated.

But, unless people can read, Bibles and tracts are of little service. At the beginning of the century education was not common, and the government was not anxious to improve it. Missionaries felt that the schoolmaster was wanted to set the people free from the gross prejudices by which they were bound. Schools were, therefore, opened by them, and the people thus educated became better able to understand and appreciate the gospel. The next step was the establishing of English schools and colleges. It was seen by the founders of this new movement that lads coming daily under the influence of the missionary might be won to Christ, and that the treasures of Christian literature in the English language would enrich their minds, make them strong in faith, and enable them to form higher ideals of life. About this time government employment being put within reach of the natives, and a knowledge of English being necessary to obtain the higher appointments, our schools were crowded; and many of our most intelligent Christians and most devoted workers are those who were led to accept Christ whilst under instructions in our schools. The government then followed suit, and increasing amounts were year by year devoted to education by those who only a short time before had frowned upon it. Later lower class schools, in the

languages of the people, were also opened by the government in large numbers, so that to day there are means of education within reach of nearly all the people. And what is most encouraging from a missionary point of view is the fact that in remote villages well educated men are found who have largely lost their heathenish superstitions, and whose example is being followed by their more ignorant neighbors. In places seldom or never visited by the missionary, our Bible and other Christian books are being read. Education, religious and secular, has done a great deal in revolutionizing the popular beliefs and practices.

Next in time, though not in importance, must be mentioned the progress in female education. In 1795 there was scarcely a woman able to read among Hindus or Mohammedans save those who had from their birth been devoted to a life of immorality; to-day there are lady graduates of the universities. The story of the growth of opinion on this subject is most interesting. First, girls had to be paid to attend school, and their parents paid to send them. But those induced to attend school being of the less influential classes, as soon as they were married, had no leisure to read, no money to purchase books. For years this good work was like an attempt to fill a sieve with water. At length the hour of opportunity came. The educated men wanted educated wives; and fathers found that where it was difficult to obtain a husband for an ignorant daughter an educated one was greatly sought after. In itself it is a thing to be thankful for that, by means of our girls' schools and zenana visitation, the minds of tens of thousands of women are trained, and their lives brightened by being able to read. But from a missionary standpoint it is vastly more interesting. The home is the stronghold of Hinduism; the wife and mother are the dominating force there. Hitherto this has been against us; gradually it is coming to our side. The wives and mothers have held back many who were within a step of the Kingdom of Christ; now, knowing what Christianity is, and themselves feeling the attraction of Jesus, they will aid rather than hinder us. If the century's work could indicate no other work than the gaining of India's women to hear the story of the cross, that work would not have been in vain.

Probably as a result of this entrance of light into the home is the change in the treatment of those who have been bold enough openly to confess their faith in Jesus Christ. In the early years of the century, and well on beyond the middle of it, the persecution of converts was most fierce. India has produced few martyrs in the ordinary sense of the word: those who lay down their lives for the truth. There have, however, been many martyrs in spirit: those who have borne what was more painful than the physical agony of the stake. Parents have turned their sons out of doors and never spoken to them again. Husbands have had to lose the companionship of wife and children, and, what was equally distressing, to know that their confession of faith in the Saviour had

doomed the wife left in the home to endure the cruel treatment that is thought fit for widows. This was the common experience of our converts. Even to-day they are generally driven from home; but in most cases they are able to visit their friends, and in a few instances to remain with their family, although they may have to eat their meals apart.

In 1795 the number of Protestant native Christians was small, how many it is impossible to say; but, excepting those who were the result of the few Danish missionaries, there were none. Now there are 560,000.

In 1795 there was one missionary in the North of India and perhaps two or three in the South. To-day there are 867 ordained missionaries connected with the various European and American societies.

In 1795 there were no ladies specially devoted to the work among the girls and women. To-day there are 711 European, American, and Eurasian ladies regularly engaged in the schools and homes.

In 1795 there were a few native teachers, possibly a dozen or so. To-day there are 707 ordained native ministers, and 3,491 native preachers.

In 1795 there were few, if any, pupils in Christian schools. There are now 53,564 boys in English schools, and 122,193 in vernacular schools, who are daily taught the Christian faith; and 62,414 girls attend our schools, and 32,650 women are under Christian instruction in their homes.

The London Missionary Society's share in this aggregate of workers is as follows: Missionaries, 61; lady missionaries, 31; native ordained missionaries, 41; native preachers, 482; Christians, 61,515; boys in our schools, 22,686; girls in our schools, 9,484, in addition to the thousands of women taught at home.

From these figures it will be seen that our Society has had no small share in the work of evangelizing India, and that the results of that work are by no means discouraging.

In addition to the numbers of Christians just given there ought also to be added the many small communities of people who, as a result of the study of the Bible and other Christian literature, have given up idolatry and openly confess that they love and serve the Saviour, but who have not the moral courage to come out from Hindu society. And also the many village communities who profess their willingness to become Christians, but who cannot be encouraged by our missionaries to take this step because they have no teachers to place among them. These, equally with those already admitted into the Christian Church, may be justly reckoned as the fruits of the century's work.—*Rev. W. J. Wilkins, in the London Missionary Chronicle.*

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## PESHAWAR AFGHAN MISSION.

Peshawar is a great Afghan city, and the largest British military center on the Indian Frontier. Shortly after it fell into our hands, a regiment was ordered thither in which one of the officers was a devoted

Christian, Captain Martin, who had already (1851) been the instrument of bringing the Church Missionary Society into the Punjab. Martin at once began to pray and to plan for the establishment of a mission at Peshawar. But the city was then under military rule, and none could enter without permission. So he went to the Commissioner and asked his leave to invite a missionary to come there and preach the gospel to the Afghans. "What!" said the Commissioner, "do you want us all to be murdered?" For the Afghans were, as a race, fierce and turbulent, and, being Mohammedans, fanatically opposed to Christianity. Leave was unhesitatingly refused; but within a few months that Commissioner was stabbed to death by an Afghan knife. In due course his successor, Major Edwardes, arrived; and Martin again applied to him. "Yes, certainly," was the reply of the brave servant of the Lord, afterward so well known as Sir Herbert Edwardes; and he himself presided at a public meeting of Christian officers and others to inaugurate the new mission. In his memorable speech that day (December 19, 1853), Edwardes boldly said: "The East has been given to our country for a mission, not to the minds or bodies, but to the souls of men. To the Hindus we have to preach 'One God,' and to the Mohammedans 'One Mediator.' . . . We may be quite sure that we are much safer if we do our duty than if we neglect it; and that He who has brought us here with His own right arm will shield and bless us if in simple reliance upon Him we try to do His will." The collection at that little gathering amounted to 14,000 rupees, and in a few weeks 30,000 rupees was subscribed (then equal to £3,000).

Three missionaries began the Afghan Mission. One was Captain Martin himself, who resigned his commission to become a missionary. The other two were Dr. Pfander, the ablest of preachers to Mohammedans, and Robert Clark, who had been the first Church Missionary Society man in the Punjab, and to this day remains the senior and leader among his brethren. Were they, and the rest of the Europeans, "all murdered?" There were some friends who feared the danger; and one officer put his name down on the subscription list thus: "One rupee, toward a revolver for the first missionary." That officer was afterward moved to a safe and pleasant station where no missionaries were allowed; and there, when the great mutiny of 1857 arose, he and his wife were brutally murdered. In Peshawar, in forty years, though there have been murders with Afghan knives, no missionary has ever fallen a victim to them. But a Presbyterian missionary, Mr. Lowenthal, was shot by his own servant, who was not an Afghan; and sickness has carried off five Church Missionary Society missionaries—Tuting, Roger Clark, Stephenson, Knott, Mrs. Wade—and also Miss Annie Norman, of the Church of England Zenana Missionary Society. It moved me deeply to visit the cemetery in which their remains lie waiting for the resurrection morning.

The Church Missionary Society mission houses are in the "canton-

ments," or English quarter, outside the city. They were not built or purchased by the Society, but originally provided by the Christian officers who founded the mission. One (if not more) is let, and the rent helps the mission expenses. Another mission house was provided within the city, indeed within the citadel (the Gurkhatri), a historic enclosure on a hill; but it was not used as a dwelling until the Zenana ladies came, and they have lived there ever since. They have a female hospital named (by permission) the Duchess of Connaught Hospital, which is a great blessing, and gives them access to the Afghan women as nothing else would; and they have school work and visiting besides. It is only within the last dozen years that ladies could possibly work in Peshawar; and even now they are liable to unspeakably gross insults if they venture to walk through the city unprotected. We in England can little conceive what it costs a refined Englishwoman to go among the people of Peshawar; and of course the ladies of the station—*i.e.*, the wives and daughters of the British officers in the cantonments—see and know nothing of it. They would not dream of going on foot into the city without husbands or fathers.

The city itself is very interesting. It struck me as quite unlike any other I had seen in India. It looked more what we at home understand by "Oriental," and reminded me of pictures of Syrian and Egyptian cities. Two months afterward I found Cairo—*i.e.*, the real Mohammedan quarters of it, not the boulevards and hotels where tourists congregate—very similar. The Peshawar streets were full of tall, bearded men, with large white turbans, and all fully clothed—some, indeed, from the mountains, in sheep-skins—as unlike Tinnevelly or Ceylon as possible. Few women to be seen, and the most of them dressed in the well-known long white Egyptian garment, covering head and face, and leaving only small apertures for the eyes. Very few horses, but plenty of asses, and a good many camels.

The mission began forty years ago, in the only way it could begin in such a place, by opening a school for boys. This has developed into an important institution, the Edwardes High School, named after the Commissioner before mentioned. It is very ably worked, and exercises great influence for good, in the same way as the Tinnevelly College and the Amritsar High School described in previous articles. Another interesting mission agency is the "Anjuman," a kind of institute and reading room, where preaching and conversation are frequently carried on. We saw a blind musician, an Afghan and a Christian, who "sings the gospel" there. Another is the "Hujrah," or guest-house, provided for Afghans from the villages and mountains to stay in for a night or two when visiting the city on business. Here they are easily got hold of for friendly talk, and Christian tracts and Scripures are distributed.

But most interesting of all was the Mission church, built by two former

missionaries, Mr. Hughes and Mr. Jukes, entirely in Oriental style. It is cruciform in shape, but otherwise not the least like a Western church. It was a great day for Christianity in Peshawar when that church was opened on December 27, 1883, and the sermon was preached by that once famous and learned Mohammedan, the Rev. Dr. Imak-ud-din. The pastor of the church is another convert from Islam, the Rev. Imam Shah, whom we had the great pleasure of meeting, and whose "parsonage," a small native house, adjoins the church.

But what of the results? There have been some remarkable Afghan converts, but they have been few, and the congregation does not much exceed fifty souls. Do we complain of this? Rather we should ask ourselves, Have we been instant in prayer for the hardest of Indian mission stations.—*Church Missionary Gleaner.*

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## WHAT I SAW IN CAIRO.

It is, perhaps, possible to get used to the curious scenes in Cairo, but it must take a far longer time than we had at our disposal. Every minute was full, and if only we could have eyes all around us, and an additional set of brains, we should have been happy. We saw an Arab funeral and an Arab wedding. The bride's procession through the streets was preceded by a band of music. Several carriages contained her friends, and the carriage in which she rode was covered with a piece of carpet. The progress to the house of the bridegroom is slow; when it is reached he receives her, and when he has taken her inside she raises her veil, and he sees her face for the first time. What a moment that must be for them both! But we were told that they usually have made up their minds not to be disappointed in each other, and there is plenty of time during their lives for them to fall in love, as they are often very young when they thus begin life together.

The bridegroom's procession was more striking in appearance, for we saw it at night, and the flaming torches added to the strangeness of the scene. There was a grand reception at the house of the bridegroom. Opposite, on a raised platform, was a band of musicians, who, as each carriage drove up, welcomed the guests with a pretty piece—a sort of wedding march. The instruments used seemed to be tambourines, flutes, violins, mandolins, and drums, besides trumpets. The house was brilliantly lighted, the guests were magnificently attired, and festivity and joy seemed to reign over all.

The funerals are almost as unlike those of our own land as the marriages. They take place on the day of death, or at the latest, the next day. The body is washed, and the relatives mourn over it, some hired mourners assisting. The schoolmaster reads some chapters of the Koran over it; it is then wrapped in a shroud, put on a bier, which is covered with

red cloth, and the procession is then formed. Men who are poor and blind walk first, and chant: "There is no God but God; Mohammed is the embassador of God; God be gracious to him, and preserve him." Then come the male relations, and after them boys reciting a poem; then the deceased, borne by his friends, is carried, and after come the female relatives. If the head of the family is dead, the widow and her friends cry: "O thou camel of my house!" the camel signifying the breadwinner.

When the late khedive was buried there was, of course, a great procession, and he lies in a beautiful marble tomb exquisitely carved. First came camels bearing bread, which was afterward distributed among the people; next, bullocks, which were slain, and pieces of the flesh given away; and coffee and cigarettes were provided for all who liked to have them. There were plenty of mourners to chant the usual words, which mean: "In the name of God, be merciful. God pardons the Moslem men and the Moslem women, the faithful men and the faithful women."

They believe that the soul of the deceased remains with the body for the first night, and that two angels, Munkar and Nekir, come to examine him, so a priest always tells the dead body how he is to answer the angels when they question him; and there is room in the vault for him to sit upright while this process goes on.

The Moslem Sabbath is Friday, and on that day we went to a mosque to see, and especially to hear the howling dervishes. Mats covered the floor, and in front of the keblah, or prayer niche, skins were laid in a circle. Outside the circle was a throng of onlookers, chiefly Europeans and Americans. The Moslem women looked down from little balconies near the roof. The leader of the dervishes sat under the keblar; on his right were four men, on his left three musicians. About twenty dervishes in various costumes took their places, forming the half-circle, all with their faces to the keblah. One was dressed in chocolate and orange, another in a striped robe, with green sleeveless jacket over it; another wore a yellow coat with black jacket, another a long, white robe with a girdle; no two alike. Each man as he entered spread out his hands and bowed, touching the floor with his jacket.

The leader gave what sounded like an exhortation, and then the prayers began. Most peculiar were the sounds, deep grunts, and awful sobs or sighs, groanings that seemed to proceed from the stomach, roarings, and low-toned howls. For some time they sat, at first bending the body, then rolling their heads violently from side to side, swaying the body to and fro. Halfway through the performance they rose, took off some of their clothing, and let down their long, black hair, of which they seemed very proud, but which, as they suddenly bent their heads backward and forward, must have gotten in their eyes, and surely interfered a little with the spirit of their devotions. Louder and louder became the sounds, and more violent the movements of the bodies, until presently a

young man, dressed from head to foot in a white robe, began to twirl round and round, another joined him in the circle of the ring, cymbals were clashed, flutes screamed, and the noise became positively deafening. When they could endure no more it all suddenly ceased, the last prayer was said, each came forward to kiss the leader's hand, and then hurried out to demand "backsheesh" of the stranger.—*Marianne Farningham, in Christian World.*

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## ITALY AND THE WALDENSES.

1. The Church of the Waldenses is the native evangelical Church of Italy, having been there for centuries before the Reformation.

2. It is a Church which has been tried and has stood the trial of 33 bloody persecutions and the freezing influence of rationalism. It is an experienced instrument.

3. The Waldenses of to-day may be expected to reap what their forefathers have sown. The sufferings, the groans, the tears, and the blood of God's people cannot come and go without some result. (The promise of Ex. xx. vi.)

4. The first fruits are seen already: (*a*) Emancipated only in 1848, they have advanced with great strides from a state of bondage to that of a full enjoyment of all the rights of Italian citizenship. (*b*) The king of Italy, visiting their valleys in September of last year (1893), said before leaving them: "I loved this people before, but I shall love them more still." (*c*) The prejudices which encumbered their first steps are fast falling off, and the educated Italians begin to reckon among the glories of Italy to have had the martyr Church between its boundaries.

5. They have in Florence a first-class theological seminary, whose professors can compare favorably with the distinguished professors of Europe and America, an item of no small importance, seeing that the educated class, which is the leading class in Italy, cannot be reached through teachers that are not thoroughly educated, as thirty years' experience prove.

6. They are by far the strongest body of evangelists in Italy. Out of 25,000 (round numbers) of Italian-speaking Protestants, 18,500 belong to the Waldensian Church; the others are divided into six denominations.

7. The fourth part of their number, nearly 5,000, have been gained outside of their valleys, and their progress has been steady and constant.

8. Their efforts in favor of the young have been especially blessed; their schools in the mission field have become too small to accommodate all the children that Roman Catholic parents are willing, nay anxious, to trust to their care and teaching.

Their 44 missionary congregations and 53 stations are spread from the north to the very south of the peninsula and the islands, and they employ for this work 42 ordained pastors with a complete theological training,

and 96 evangelists, teachers, colporters, and Bible men and Bible women. For the foregoing reasons the *Missionary Herald* of the Presbyterian Church in Ireland commends the Waldenses to the practical sympathy of other Churches, adding that they obviously cannot carry on the work of evangelizing Italy alone, as the area of the "Waldensian valleys is not larger than some of the ranches of the far West, and that on it and from it 20,000 people must get their daily bread."—*Herald of Mission News.*

## BUDDHISM IN CHINA.

As you enter a Buddhist temple you will see on either side gigantic figures in threatening attitudes; these are the gods guarding the entrance to the temple of a man; for Buddha was a man, and never pretended to be anything but a man, though he is practically deified and worshiped now in Buddhist countries—Ceylon and China, Siam and Japan. "Do you worship the gods?" asked Bishop Heber of a priest at Kandy, in Ceylon. "No," he replied; "the gods worship me." At any rate the gods keep the door of the temple of the man.

In the central hall of the temple you will find Buddha's image, wearing a placid face; and the figure is seated on a lotus plant. This forms a favorite Buddhist symbol and parable of human change. As the plant buds, expands, flowers, fades, dies, and lives again, so man goes on in constant circling change unless he can reach Nirvana, that is, "the blowing out of the candle flame"—"the great deathless state, which is tranquil and free from birth, decay, sickness, grief, and (observe this) 'joy.'" "The desire of life," say orthodox Buddhists, "is an ignorant blunder." But the Chinese and Thibetans do not understand this doctrine. They long for life after death; for a happy heaven; whilst they dread, as the reward of sin, a real hell. So modern Buddhists have invented eight divisions of hell, and a heaven in the far West with twenty-seven tiers or stages, only the lower ones of which can be reached by ordinary people. And even these lower heavens are beyond the hope of very many who, conscious of sin, expect to be born again into the spirit world, but only as a dog, or an insect, or a reptile; or if their hopes rise a little higher, then the good woman thinks she may become a man in the future life, and the bad man reappears as a woman.

No wonder that Buddhism has been so much altered and molded; since its original teaching may be summed up in the dying words of Buddha himself: "Look not to any one but yourself as a refuge. Everything that cometh into being passeth away. Work out your own perfection with diligence; and your perfection is cessation of conscious being."

In connection with this doctrine of the transmigration of souls, I may mention that the chief Lama, or the native ruler of Thibet, who lives at Lhassa, is supposed to be Buddha in human form; and when the Lama

grows old, or is dying, a child is selected and chosen as his successor, and Buddha is supposed to come and live in this child. Thibet is one of the now very few parts of the earth unreached and unenlightened by the gospel.

Buddhism was not born in China. It is to the Chinese a foreign creed. It was introduced about 1,800 years ago from India and Ceylon. Some say that the Emperor of China had a dream telling him to send westward for the true creed; some that bright clouds appearing evening after evening in the sunset sky were supposed to beckon China westward for light and truth. So an embassy was dispatched, and it returned, alas! not with the gospels of divine truth, but with Buddhist images and sacred writings and priests to teach the Chinese their "way."

The Chinese Buddhists are not at present an energetic body; but 1,300 years ago they were very enterprising, and some of the most courageous and daring explorers of that or of any age were Chinese Buddhist priests who traversed Central Asia and India in search of the sacred places and relics of their creed. The journey to Central Africa in this nineteenth century, or to the far northwest of America, is nothing in danger and privation compared with the journeys of Fah-hien in the fifth century, or of Hieuen-tang in the seventh.—*Archdeacon A. E. Moule, B.D., in Church Missionary Gleaner.*

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## ARABIA.

The Arabian Mission, which is now at work at Busrah and the Bahrein Islands, in the Persian Gulf, was organized in 1889 through the influence of friends connected with the Theological Seminary of New Brunswick, N. J. Its present force consists of three missionaries, Revs. J. Cantine, S. M. Zwemer, and P. J. Zwemer. Busrah is situated below the confluence of the Euphrates and Tigris, and is a city of 60,000 inhabitants, and is the only center for mission work in the great Peninsula of Arabia. This peninsula has an area one-third as large as that of the United States, including Alaska, with a population estimated at between ten and twelve millions. Since this mission was established at Busrah, the missionaries have visited every chief province and most of the chief cities of Arabia, and have found an unexpected welcome on the part of Moslems and Jews. The Bahrein Islands are half way down the Persian Gulf from Busrah, having a population of about 50,000, all of pure Arabian blood. For nearly one-half the year the people are engaged in pearl fisheries. The islands are independent, but under British protection, and it is believed that there is here a specially favorable opening for reaching those who are Moslems in faith but are not held down by government restrictions. This mission hopes to send out a medical missionary very soon. The needs and promises of this work are great.—*Missionary Herald.*

# EDITORIAL.

## *JAPAN MISSION CONERENCE.*

Bishop Galloway writes to the Secretaries from Kobé, Japan, under date of August 14, that he is impressed with the heroic spirit of the gospel. He considers Japan "a great field," and longs for "a dozen more men." It was largely for a vigorous occupation of Japan that the Church determined to go forward in 1890. There are signs of better times. Gird ye, O pastors, for the battle! It is of the Lord.

"The Japan Mission Conference has just adjourned after a very pleasant session of six days, All the brethren were present and in good health, except Dr. J. C. C. Newton, now in America. We met in the chapel of our college, the Kwansei Gakuin, and all the Conference was entertained in the residences and dormitories on the campus. I looked patiently into all details of the work, educational and evangelistic, and am glad to report many signs of progress. There are discouragements and stubborn difficulties, but the brethren are courageous and hopeful, and their reports indicate faithful and successful work. The Kwansei Gakuin has had a good term, with an increased number of students, while nearly all the other mission schools of the empire have suffered loss. The completed building is quite an imposing and handsome structure, and very well equipped. By some oversight in planning, however, there is no chapel in the main building. The library is already large enough for such a school, and well selected.

"I have thought it best to assign three, instead of four, foreigners to work in the school, in order to increase our evangelistic forces in the field. The anti-foreign spirit among the Japanese has resulted in replacing nearly all foreigners in the public schools by natives, and in awakening prejudice against mission schools. Hence the importance of our college being well conducted and maintaining a high reputation. The public schools of the country, under the new order of things, are declining, and will soon be appreciated at their real value by the people. Brother Yoshioka, the President, made an elaborate report, and is very hopeful of the future.

"I find it important to strengthen Kobé. The school is a little too far from the city to make itself felt upon the community, as is desirable. In addition to a native pastor in our leading church, we could well employ two or three other men there. If the corner lot adjoining our church could be bought, and will if at all possible, we could erect a building for day and night schools, which would be a fine feeder to the Church. I find that few persons from the outside come *directly* into the Churches; they are first touched in the schools or in their homes, and then led to the Church. Hence the value of these night schools. One missionary, of another Church, told me that he regarded their large night school in Yokohama as the most encouraging feature of their work. The Palmore In-

stitute, if a permanent building could be had, well located, would greatly increase our efficient equipment in Kobé. The Girls' Industrial School is doing admirably. I attended the closing exercises, and witnessed the graduation of six young ladies. The girls of that school, I notice, attend church, and several of them are very consistent members. The Eurasian School has not accomplished as much as was hoped. If suitable arrangements cannot be made, it may be necessary to suspend it for awhile. There are two other schools in the city doing something of the same kind of work.

"The Church in Kobé is doing fairly well. During the year there were many accessions and quite a revival; but on account of the migration of the people, there is no net gain of membership. This is a discouragement in the missions of all the charges. These people are very migratory. Brother Tanaka, the pastor at Kobé, has done well, and is an excellent preacher and man.

"The reports in detail will be furnished you with the minutes of the Conference. One noble and most efficient young man, Rev. E. Nakayama, died during the year, much lamented by all who knew him. There were 147 additions to the Church, including probationers; but on account of removals, the net gain is only 37. The number of infant baptisms was 35, as against 9 the year before; and adults 70, against 53 in 1893. There was an increase of 7 Sunday schools, and the number of Sunday school scholars advanced from 1,297 to 1,683. Two churches and two parsonages have been built. We have 15 schools, with 514 students; and for ministerial education, $323 has been contributed.

"The Conference appointed a committee to consider the subject of self-support, and adopted, after earnest discussion, in which the native brethren took prominent part and high ground, a strong report thereon. The following resolutions were enthusiastically adopted:

"'Your committee, to whom was referred the resolutions from the Kobé District, on the subject of self-support, beg leave to make the following suggestions:

"'1. In order to encourage self-support in our Church, ministers and officers should urge upon our members, both by precept and by example, the tithe law; and that wherever possible they should go beyond it.

"'2. That the pastors should carefully instruct all candidates for membership as to their duty of giving for self-support; and that, before they are received into Church membership, they shall be required to promise to observe that duty.

"'3. That in each organized church, paragraph 307 of our Discipline should be put in immediate operation; all money given in help by the Japan Mission be sent directly to the stewards, and that the stewards be required to make reports of all receipts and disbursements to the Quarterly and Church Conferences, as required by the Discipline.

"'4. That no church be organized until its members pay all the incidental expenses, and two yen per month for the support of the pastor, out of its own resources.

"'5. That pastors and church officers should endeavor to encourage self-support by preaching sermons and by holding prayer meetings on the subject, and by any other proper means.'"

"I am delighted with the spirit and loyalty of our native preachers and lay delegates. While some other missions have been more or less embarrassed, if not threatened with disintegration, by unorthodoxy amounting to gross heresy, our brethren, to a man, are sound in the faith and intelligently attached to the doctrines and polity of Methodism.

"Bishop Ninde, of the Methodist Episcopal Church, visited the Conference and spent a day or two with us. His cordial, fraternal words and Christian spirit made a strong impression upon all present. Rev. D. S. Spencer, of the Methodist Episcopal Church, and Rev. Mr. Morgan, of the Methodist Protestant Church, were present as fraternal delegates from their respective Conferences, and delivered effective and impressive addresses. Propositions have come to us looking to a renewal of Methodist coöperation in educational work in Japan. A committee has been appointed to confer with like committees from the other Methodist bodies on the subject. The joint committee will meet in Tokio on the 23rd inst., which I purpose attending.

"The building of a large, representative church in Osaka, for which the Board of Church Extension has made some appropriation, is very much desired. A strong center in that great commercial city must be established. In the villages the experiment of small chapels has been tried with most encouraging results. In Harada-mura, a village adjoining the Kwansei Gakuin, a neat little chapel has been erected and furnished in Japanese style, at a cost of about $75. Brother Yoshioka has been preaching there to congregations that quite fill the house. He says the simple villagers prefer that style—the preacher and congregation all sitting on mats—as more in accord with Japanese custom. Missionaries differ as to the policy of this conforming to native tastes, many arguing that Christianity, in the very furnishing of the churches as well as in modes of worship, must teach a better and higher way. I rather incline to the small village chapel furnished after Japanese style. It is a small concession to a people who make much of custom and etiquette. If thereby some may be drawn to the house of God and saved through Christ, much is gained and really nothing lost. But these chapels, even with orthodox furniture, can be built for very little money. Now that exchange is so much in favor of the American gold—about two for one—and labor so cheap, $60 or $75 will build a very neat little house.

"The Conference took action this morning looking to securing an act of incorporation for the body. Eminent legal counsel think by this course our property can be held more securely than by the present method—the title resting in the name of an individual. A full report will be sent you, and instructions asked from the Board.

"Six more received on trial in the Conference, two ordained deacons, and one elder. With tears of love and joy the Conference adjourned, and the brave brethren left at once to rejoin their families, and soon to be

again shouting to the battle. Never in my life have I more thoroughly enjoyed a Conference occasion, or been more profoundly impressed with the heroic spirit of the gospel. This is indeed a great field. How I longed for a dozen more men to respond to immediate and loud calls for the gospel of life! Doors are open, but there is no foot to enter; fields are white unto harvest, but there is not a hand to wield the sickle. A grand opportunity is before us. So impressed were the brethren with the urgent demands of the field, that several agreed to share liberally their salaries with others, if the Board would send them out. Surely such self-denial and spiritual heroism should awaken liberal response at home. Despite the reaction which set in several years ago, and the anti-foreign spirit which has been more or less aggressive for political effect, our brethren, foreign and native, are none the less hopeful of great things in the near future. How my soul is stirred as I look upon the people here, interesting and gifted in many particulars, yet steeped in sin and superstition! How sad to hear the monotonous, meaningless repetition of senseless sing-song prayers in these heathen temples! What an inspiration to apostolic effort! Would God the Church could hear the dying words of our first missionary martyr in Japan, and speedily 'send more men!'"

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## APPOINTMENTS.

### Kobe District.

*W. E. Towson, P. E.*

Kobé Station, Y. Tanaka.
Kobé Circuit, T. W. B. Demaree.
Harada-mura, C. M. Bradbury.
East Kobé, to be supplied.
Hiogo, W. P. Turner.
Mikage, Y. Yoshioka.
Himeji Circuit, to be supplied.
Kwansei Gakuin: Y. Yoshioka, President; J. C. C. Newton, Dean (at home on leave); T. W. B. Demaree, Acting Dean; Biblical Bepartment, Y. Yoshioka, Professor; Academic Department, S. H. Wainright, Principal; C. M. Bradbury, Professor; Chaplain Kwansei Gakuin, S. H. Wainright.
East Osaka and Sakai, W. E. Towson.
West Osaka, N. W. Utley and one to be supplied (by Y. Nishimura).
Industrial School, Mrs. M. I. Lambuth (at home on leave).
Palmore Institute, W. P. Turner.
W. R. Lambuth, Missionary Secretary.

### Hiroshima District.

*W. A. Wilson, P. E.*

Hiroshima Station, K. Usaki.
Onomichi Circuit, W. A. Wilson.
Iwakuni Circuit, C. A. Tague and one to be supplied (by M. Hori).
Yamaguchi Circuit, S. Shaw, H. Murakami.
Hiroshima Girls' School: Miss N. B. Gaines, Miss L. C. Strider, Miss A. D. Bryan, B. W. Waters (to have leave of absence in United States).

### Matsuyama District.

*C. B. Moseley, P. E.*

Matsuyama and Circuit, to be supplied.
Tadotsu Circuit, J. T. Meyers and one to be supplied (by S. Yoshizawa).
Oita Circuit, S. Hager and one to be supplied (by Naote Yanagewara).
Uwajima Circuit, W. A. Davis, M. Matsumoto.
Nakatsu Circuit, W. J. Callahan, E. Abo.
Bible Agent, B. S. Rayner.

*Transferred.*—H. G. Hawkins, to the Mississippi Conference; O. A. Dukes, to the Texas Conference.

## *WESLEYAN METHODIST MISSIONARY SOCIETY.*

We have received the Eightieth Annual Report of the Wesleyan Methodist Missionary Society, the annual meeting of which was held April 30, 1894, in Exeter Hall, London. It opens with an appropriate reminder that the foreign missions of Wesleyan Methodism are a quarter of a century older than the Society itself. When the Baptist Missionary Society was formed in 1793, the Methodists of England had been already in the mission field. In 1784 Dr. Coke was made Superintendent of Missions. In 1785 missions had been sent to the heathen negroes of Antigua, West Indies. In 1790 these missions to the Africans had been extended to Dominica, Barbadoes, Tortola, and Santa Cruz. The increase in the work called for the appointment of nine preachers to aid in the management of these missions. In 1793 a little company of Baptist ministers met in Kettering, England, organized a missionary society, raised a collection amounting to £13 2*s* 6*d*, and with hard labor raised enough to send Wm. Carey to the field. It was the noble beginning of the missionary societies of the present century. Two years before that date—the year when John Wesley died—the Wesleyan Methodists reported in their West Indies missions 23 missionaries and 4,377 converted Africans. In 1793, to meet the growing demands of its foreign missions, the Wesleyan Methodist Conference provided for a general collection in all the congregations of its entire connection.

The financial statement for the year 1893 reveals the fact that our Wesleyan brethren have been confronted with the same embarrassments that now burden all the missionary organizations of America. Its total income amounted to £122,211, its total expenditure to £129,517. This left a deficiency of £7,306. To this was added the deficiency of 1892, amounting to £21,521, making £28,827, or over $138,000.

The report of the missions in Europe begins with the work in France. It embraces 8 missionaries and assistants and 359 members; Germany, 31 missionaries and 2,235 members; Italy, 23 missionaries and 1,416 members; Spain and Portugal, 10 missionaries and 487 members. Total for missions in Europe: Missionaries, 70; local preachers, 221; members, 4,297; probationers, 470.

Ceylon, the oldest Eastern mission of the Society, is divided into four districts, viz.: Colombo, Kandy, Galle, and Jaffna, with 65 missionaries and 3,676 members—a net increase of 173 members—and 552 on trial.

Continental India reports the Madras, Negapatam and Trichinopoly, Hyderabad, Mysore, Calcutta, Lucknow and Benares, and Burmah Districts, with 88 missionaries, 4,492 members, and 2,300 baptized persons on probation. The entire number under pastoral care of the Indian Missions is about 15,000.

The China Mission reports the Canton and Wuchang Districts, with 20 missionaries, 1,300 members, and 170 probationers.

The missions in Africa are divided into the South African Mission, which embraces the Transvaal and Swaziland and Mashonaland Districts, with 28 missionaries, 270 local preachers, 4,011 members, and 1,702 on trial. Western Africa, with the Sierra Leone and Gambia, and the Gold Coast and Lagos Districts. It reports 52 missionaries, 15,554 members, and 2,003 on trial.

The Honduras and Bahamas Districts report 16 missionaries, 5,372 members, and 147 on trial.

The general summary for all the missions under the direction of the Missionary Commtttee is as follows: Central or principal stations, called Circuits, 335; chapels and other preaching places, 1,953; missionaries and assistant missionaries, 341; other paid agents, as catechists, interpreters, day school teachers, etc., 2,429; unpaid agents, as local preachers, Sunday school teachers, etc., 4,941; full and accredited Church members, 38,992; probationers, 7,867; scholars in Sabbath and day schools, 76,350.

These do not include the work in the missions in West Indies, New Zealand, and the South Seas, which have recently been organized into Conferences and are self-supporting. In the Cyclopedia of Missions they are reported for 1889 as follows: West Indies 5,251, New Zealand 7,778, and South Seas 28,757 members; total, 41,786. This explains the apparent decline in the native members in the work of this active and successful missionary society.

During the past year the Society sent out to Malta one new missionary, to Ceylon three, to China four, to the Transvaal three, to South Africa two, to West Africa five, to British Honduras two, to Bahamas one, to West Indies one; total, 31.

The Woman's Auxiliary of the Wesleyan Methodist Missionary Society reported collections for female education in foreign countries, and other benevolent purposes, £11,875. Its missions have been planted in Europe, Ceylon, India, China, and Africa. It has 22 boarding schools and 223 day schools. In their report they mention the noble service rendered woman's work by the missionaries' wives. With many domestic duties demanding their attention, they devote themselves with tireless zeal to the work among the women and girls.

In reviewing the past year the Committee says:

Alike in our European missions, not the least arduous in which we are engaged, amongst negroes and Kaffirs, in Indian villages and Chinese cities, in Ceylon and Burmah, in Honduras and the Bahamas, where ignorance, idolatry, and the complicated wickedness of heathenism have long abounded, not only has there been throughout the year an untiring and manifold activity of Christian work, but large numbers have been turned from darkness to light, and from the power of Satan unto God, receiving forgiveness of sins and inheritance among them that are sanctified. Many hundreds of heathen have been baptized in the name of the Lord Jesus, breaking the strong ties of caste, tradition, and lifelong habit, and in many cases passing through fiery trials and persecution. Children have been brought to the Saviour under the

same sweet influences of Christian care and teaching as are found effectual among the children of our own land. The helpless and the poor, the oppressed, and the suffering, have found consolation and hope in the lovingkindness and pity of the Lord, and converts have grown in grace and in the knowledge and love of God. Whatever difficulties beset our work at home or abroad, we set over against them the manifest tokens of God's blessing and approval. Although there is scarcely a district that is not undermanned and harassed by insufficiency of means, our missionaries everywhere breathe a spirit of thankfulness and hope. Good men find their chief reward, amid toil and trials, in their Master's presence and in his blessing upon their labors. Where these are vouchsafed all else can be borne, and the testimony is unanimous from every part of the field that the missionary's chief joy has not been withheld.

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### *SCARRITT BIBLE AND TRAINING SCHOOL.*

The imperative necessity of especial training for those desiring to engage in Christian work, if they would expend their efforts to the best advantage, is acknowledged by all who have given the subject any consideration. This need has called into existence the training schools of which Miss Maria L. Gibson gives an interesting account in this number of the Review. The Scarritt Bible and Training School, over which Miss Gibson so ably presides, is the only institution of the kind in the South, and we trust our people may fully appreciate the advantages it offers. Located in one of the most important cities of the great West, the third largest railroad center in the United States, it is easily accessible from every direction. The large and commodious building, beautifully situated, and fitted up with modern conveniences, gives every facility for requisite preparation. The faculty needs no commendation; each name carries sufficient weight to insure excellence in every department.

We quote from the report of the Principal concerning the work of last year:

> Students gained valuable knowledge in the department of Church History; acquired an insight into the deep truths of revelation in the department of Christian Evidences; had training in promptness, neatness, and systematic performance of duty, and invaluable lessons in domestic economy, in the Industrial Department; learned in the Nurse Training Department to know the needs of the human body, the necessity of caring for it when well, and how to restore health when ill.

We cannot go into further details regarding this most worthy institution, but advise all desiring information to address Miss M. L. Gibson, Scarritt Bible and Training School, Kansas City, Mo.

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### *A VALUABLE DISCOVERY.*

In a recent number of the *Baptist Missionary Magazine* we note a valuable discovery made by Rev. William Murray, of the School for the Blind at Peking, China, which we take the liberty of quoting:

> Several years ago Dr. Murray became greatly interested in the blind people of China, who are very numerous in that country. In his efforts to find a way to give them the Bible he discovered that the four thousand and more characters of the Chi-

nese printed language represented only 408 sounds, and he quickly invented a method of representing these sounds by a system of raised dots indicating numbers, so that the blind in China can read the Word of God for themselves. It is now found that by connecting these dots by lines a method of printing Chinese is invented, which is vastly simpler and more easy to learn than by use of the complicated characters of the established Chinese printing. One must learn 4,000 characters before being able to read the simplest book, and some Chinese literary works require a knowledge of more than 20,000 characters. Such is the difficulty of learning to read Chinese, that few women and only five per cent of the men ever acquire the accomplishment. By Mr. Murray's system all can easily learn to read, and one version of the Bible can be read by all Chinese, no matter how varied the spoken dialects. It would seem as if, by his efforts for the blind, Mr. Murray has incidentally conferred an incalculable benefit upon the whole Chinese people.

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### *"IF IT BE ONLY MAILING CIRCULARS."*

NOBILITY of character finds expression even in small things. God deals in small things as well as great. It is never a condescension to one of the Master's true servants to render a service that is insignificant in the eyes of men. Not quantity, but quality; not even quality so much as the spirit.

The following words from a returned missionary, broken down by ill health, have encouraged us much:

> I shall wait, almost anxiously, to hear how I may help the mission cause, as you speak of. I expect to bring foreign missions (the Lord helping me) into the position of prominence on my own charge which I believe it occupies in the mission of the Church—the great objective point. But it gives me an almost nervous joy to think of helping beyond my circuit bounds, if it be only mailing circulars.

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### *A TIMELY GIFT.*

THE erection of a church in Osaka, Japan, has received a much-needed stimulus, in the form of a donation of $800 from two ladies who, not wishing the left hand to know what the right doeth, request that their names be withheld. So timely a gift enables us to take immediate steps toward the erection of this church, and we trust that others interested in this good work will not defer sending their contributions to Dr. Morton. Let no lack of funds delay its speedy completion.

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A ZOOLOGY recently published by Mrs. A. P. Parker, of Suchow, China, is highly complimented by the editor of the *Chinese Recorder* as a work showing most careful preparation on the part of the author, and as one fitted to supply a long-felt want. It is gratifying to know that Mrs. Parker, in addition to her labors among the women and children of Suchow, and valuable assistance rendered Dr. Parker in Buffington College, has increased her usefulness still further by the publication of this book. A companion book on Botany is in preparation by Mrs. Parker, and will appear shortly.

We are pleased to read in the *Missionary Herald* of September, the testimony of the Public Land Surveyor of the Republic of Paraguay to the valuable work that has been done by the South American Missionary Society among the Indians. He was greatly surprised at the security and tranquillity with which he had made a trip into the interior, having gone with only a few Indians to assist in his survey, carrying no firearms, and setting no watch at night. Five years previously an armed band of fifteen selected men accompanied him. They posted sentinels at night and slept with weapons by their side. To-day all signs of hostility seem to have disappeared, and the surveyor attributes the change to the efforts of the South American Missionary Society to Christianize these savages. He "commends especially a fair, delicate, young English lady who, in connection with others, has been for some time fearlessly visiting these savages, giving them her medical and surgical skill, etc., instructing them in civilization, and teaching them from the sacred words of the Bible how to live, with the sole desire and hope of uplifting them from the sorrow and degradation of heathenism into the happy and pure life of Christianity." It was just south of here that Charles Darwin became a convert to the value and success of modern missions by seeing the transformation effected through missionary effort.

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Mrs. Luther Gulick, who passed from death unto life June 14, 1894, was a worthy member of the famous family so abundant in missionary labors. She and her husband were among the pioneer missionaries to Micronesia, and they afterward labored for a time in Spain, then in Italy, and for thirteen years in China and Japan in earnest efforts to scatter the precious Word of God among the people of those countries. Failing health necessitated Dr. Gulick's return to America, and after his death in 1891, Mrs. Gulick went back to Japan to resume her life work. She was privileged to spend three active, useful years in her loved employ, and this eventful missionary life terminated in its sixty-fifth year. She sleeps in the cemetery at Kobé, Japan, where lie buried her husband's parents, the veteran "Mother and Father Gulick," of the Sandwich Islands Mission. The editor of the *Missionary Herald* says of Mrs. Gulick: "There are few who have labored in so many islands and continents of the world, and few who have left a better record of devoted service."

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Misses Gaines and Bryan, who sailed from Tacoma for Japan, August 21, have doubtless reached their destination in safety. These ladies were undaunted by the possible dangers to foreigners arising from the warlike spirit which pervades the Orient. Miss Gaines has labored faithfully for five years in Japan, and rejoices to have Miss Bryan, who goes out at her own expense, associated with her in our School for Girls at Hiroshima. May they be used of God to give the Light of the world to many girls and women of the Island Empire!

We see it stated that the First Congregational Church of Toledo, Ohio, is supporting five missionaries in the home and foreign fields, one of whom is Rev. J. L. Barton, President of Harpoot College, Turkey. Were every congregation in Protestant Christianity to move on the same line, the gospel would be planted among all nations before this century shall close. When will the missionary spirit of Southern Methodism be lifted to the same level? The Moravians send out and support one foreign missionary for every sixty-six of their members at home. They are not noted for their wealth, but each member is expected to do something for the spread of the gospel throughout the world. Their rule is to give as the Lord shall prosper them; they learned it from St. Paul. Were our Church to send out one missionary for every thousand members, we would have a regiment in the great missionary army. Were each of our leading churches to support one missionary, our present company in the front would grow into a battalion, and our aggressive force would soon move out into the fresh fields the Master has opened. What are we doing? It now takes 12,000 Southern Methodists to keep one missionary at work. They are staggering under this burden. At the late annual meeting the Board was foreed to retrench; and yet the great Head of the Church is calling for reënforcements. The last four years were marked by unexampled success in all our mission fields. Every mission is calling for more men. A missionary prayer meeting is the need of the Church in this hour.

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The overwhelming testimony to the value of medical missions, as a potent factor in the evangelization of the world, makes the proposed Medical Missionary Institute of New York of great interest to all who long for the salvation of mankind. This institute is to be connected with the International Medical Missionary Society, which has been carrying on such a school on a limited scale for twelve years or more. The erection of new and improved buildings will greatly extend its usefulness, and efforts will be made to enable as many as possible to take advantage of the exceptional opportunities afforded. All missionaries should have some knowledge of medicine, as it is often of inestimable benefit. In connection with this subject, the June and July numbers of the *Medical Missionary Record*, edited by Dr. George D. Dowkontt, will be found of especial interest. In one appears a cut of the buildings and a statement of the objects in view; while in the other number, fourteen missionaries from Africa, India, China, Japan, and other places, testify to the value of medical missions in various parts of the world.

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"*The Wee Ones of Japan.*" By Mae St. John Bramhall. New York: Harper & Brothers, 1894, 12mo., 137 pp. Price $1. More charming, graphic pictures of child life have rarely been given to the American public than one finds in that dainty little book, "The Wee Ones of Japan."

Thoroughly artistic in mechanical make-up as well as in graceful, richly-colored word-painting, it is peculiarly suggestive of the characteristics of the people therein described. If one would be transported to Japan and view its little people through eyes that have seen so clearly as to portray truthfully, attractively, and lovingly the daily life of those most interesting children, it is easily and delightfully done by spending an hour in the perusal of "The Wee Ones of Japan."

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A MISSIONARY in Bulgaria was selling Bibles among the soldiers. One bought a Testament; another wanted one, but had no money. Under the rules of the British Bible Society the missionary was not permitted to give them away. While talking, the countenance of the man brightened, and, saying to the missionary, "Please wait a little," he left. Soon he returned and bought a copy of the Psalms and a Testament. The missionary supposed the money had been borrowed, but afterward learned he was mistaken. The man had sold a shirt that he greatly needed, that he might secure a copy of the Word of God. People in every land are hungry for the gospel. When will the Church at home wake up to its duty and send them the bread of life?

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REV. J. HUDSON TAYLOR is authority for the statement that only one-third of the Thibetan race lives within the limits of that interior Thibet that is still closed against missionary operations. One-third is on the Chinese side of the border, and the remaining one-third is in Ladok and other territories subject to British control. From this statement it appears that two-thirds of this race are accessible to the gospel. Thus God is breaking down the barriers, and ere long the way of the gospel will be open to every tongue and tribe. It is time evangelical Christianity should be fully equipped for the work of the Master among all nations.

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THE friends interested in the Cuban Mission, who are, we hope, an ever-increasing number, will be glad to know that the cornerstone has been laid for a Methodist church in Key West, Florida. We trust that the erection of the church may not be long delayed. The ladies of the Parsonage and Home Mission Society have undertaken a parsonage at that place. Success to their efforts! Our Cuban Mission work should be brought to the front. Let the eyes of the Church be focused upon it. There we will find a pressing need and an opportunity of proportionate importance.

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DR. I. G. JOHN is to be congratulated upon having a granddaughter in the mission field. Rev. and Mrs. J. R. Mood, San Luis Potosi, Mexico, are the happy parents of the young missionary. We wish Miss Mood a long and useful life, and hope that in her may be perpetuated the missionary spirit of the family.

# OUR MISSION FIELDS.

## *CHINA.*

### Encouraging Figures.

DR. E. H. HART, Suchow, China, sends the following report of medical work for the quarter ending June 30, 1894. It shows a gratifying improvement upon the preceding quarter, and speaks well for Dr. Hart:

"Foreign physician, 1; medical students, 3; in-patients, 87; out-patients, 2,220; outside dispensaries, 2; patients, 1,124; receipts from patients and patrons, $455.36½ (Mexican); total expenses, $503.42½ (Mexican).

### Satisfactory Work.

REV. W. B. BONNELL, of the Anglo-Chinese College, Shanghai, China, writes:

"My work in both school and chapel have gone on quietly, and in the main satisfactorily, for the past quarter. It has been impossible for me to get over to Chwan-sha, but Brother Tsiau and the teachers there have been hard and faithfully at work, I believe.

"Weekly services, four in all, are still held at Hongkew Chapel, and the day-school, under Brother Tsang, keeps up both in number of pupils and interest. Several probationers have recently been added."

### "More to Follow."

REV. D. L. ANDERSON sends a cheering note to our Treasurer, under date July 24, Suchow, China:

"Had a good time at my little Kung Hong church last Sunday. Two men of the literary class were baptized and received into the Church, and there are 'more to follow.'

"Pray for us. God is with us."

## *JAPAN.*

### The Field Is So Ripe.

WE give a report from Rev. W. A. Davis, Uwajima, Japan, that is full of interest and encouragement, especially at this time when there has been much opposition manifested to Christianity in Japan. We are glad to note the joy of Brother Davis in his work:

"Under the blessing of the Lord my work has continued to enlarge until I have been busier during the last quarter than ever before. My English school calls for an hour a day; my study of Japanese four hours. The remainder of my time is spent in visiting from house to house, in receiving callers, in writing sermons for the correction of my teacher, etc. I have two preaching places in Uwajima, at one of which we preach every Sunday evening (this is a street chapel); the other is our church, at which we have three services a week. At two villages about seven miles from Uwajima we preach about twice a month. At one of these, Iwamatsu, our work is just beginning. It is a town of abont three thousand inhabitants. Several men told me that it was the first time they ever heard of Christianity. At our first meeting we were asked some peculiar questions. One man asked if we would support all who became Christians. At this place the people are at present talking a great deal about Christianity, but it is the newness of the subject which attracts most of the hearers. May the Spirit seal the message!

"At Yawatahama the work is more encouraging than it was last quarter. Bro. Watanabe, our local preacher who is helping me there, is very earnest. The people are beginning again to have confidence in our Church; and we have received three new members by baptism, who with the other members seem to have more hope of the success of our cause, and consequently are working more earnestly. The attendance of our night-school for poor children has increased so that I had to buy more seats and benches. This school is a great help to us. It shows the people that we are working for their good. Even those who do not send their

children to it appreciate it highly as a means of elevating the moral condition of the town.

"At Kawanoishi, a town about three miles from Yawatahama, I have preached two or three times during the quarter.

"So much for the regular work. Besides this regular work I went on a truly frontier missionary trip. South of me, about forty miles, is a town of about three thousand inhabitants, where the gospel was never preached until I preached it. For about two years I have been longing for an opportunity to go there to preach. While I was waiting for a time in which I could go, the men of the world were planning for commerce, and just as I was ready to go I heard that a regular line of boats had been arranged to run between that town (Sukumo) and Uwajima. I thanked God for the advance of commerce. Doubtless God has been preparing the hearts of the people during these two years of waiting. I found many anxious hearers, and was earnestly entreated to send them a worker. I sent a theological student there to work during vacation; but on account of the scarcity of workers I fear they will have to wait a while before they can have a worker to live with them. I promised to go once a month unless I could get a worker to spend half of his time with them.

"Eighteen miles beyond is a larger town called Nakamura. My helper and I walked over there and preached to about one hundred and fifty people, and returned the next day to Sukumo. In both of these towns many people seem anxiously waiting for some one to come and teach them the way of life. I believe the field is ripe. O that the Lord may raise up more laborers!

"The Lord has been with us, and I have greatly enjoyed my work during the quarter.

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### Constant Progress.

We take the liberty of quoting a few lines from a recent letter written by our faithful co-worker, Rev. W. E. Towson, Osaka, Japan, that the Church may know the spirit of her representatives:

"What with 'black death' knocking at her doors in a threatened epidemic, and with a war-cloud hanging over us, I do not know what the future has for this poor land; but our Master is head over all things to the Church, and we do not fear the outcome.

'Peace, perfect peace! the future all unknown,
Jesus we know, and he is on the throne.'

"We are not concerned about the cut in our salaries. I haven't heard a murmur from a member of the mission.

"The Osaka work grows constantly."

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## *NORTHWEST MEXICO.*

### A Noble Example.

The generous contribution to missions by a poor man, and the eagerness for the preached word, concerning which Rev. S. F. Corbin writes, should arouse us to renewed and strenuous efforts to give the gospel to every creature.

"Since returning home I have held three Quarterly Conferences and preached three times a week to our English-speaking congregation in Nogales.

"During the quarter the work throughout the district has gone on as well as could be expected. There has been a good gain in the membership, and the collections are well up notwithstanding the hard times. We try to teach the people the necessity of a spiritual communion with with God, and to this end keep up our prayer and class meetings, in which every member is expected to take part. We insist on the members contributing financially to the support of the cause; and they do what they can, some giving regularly and conscientiously the tenth of their income. A few days ago one of our members in Nogales brought in what he had laid aside for missions during the year, which amounted to $31.85. This is a considerable sum for a poor man, who is often without work and gives to all the regular collections of the Church. There is scarcely any persecution in this district, and all the preachers are cheerful and at work. I could mention several points where we ought to have work, and from which we get letters urging us to send them preachers; but owing to the condition of the Board, I deem it unnecessary to write. One good sister went one hundred miles to be at one of our Quarterly Conferences to urge us to send them a preacher."

How shall they hear without a preacher?

# MEDICAL MISSIONS.

## Miracles and Medical Missions.

THE Teachers' Bible gives a table of thirty-six miracles, of which twenty-six are miracles of healing (including three of restoring to life). Six are other than healing, done privately, in the presence of the disciples only. Four are other than healing, done in the presence of the multitude.

Besides these special miracles, given more or less in detail by the evangelists, there were hundreds, and we may safely say thousands, of persons healed by our Saviour in his journeys through the cities and villages, or when the multitudes resorted to him with their sick.

The record, therefore, shows that besides miracles of healing only ten others were performed by our Saviour, and only four of these were in public, the other six being for the confirmation of the disciples.

It was therefore almost exclusively by miracles of healing that our Lord demonstrated the divinity of his person. These were the credentials chosen by infinite wisdom to secure his reception as the Embassador from God the Father, with offers of pardon to his rebellious subjects.

It was by works of mercy that he manifested his pity and compassion for the suffering. It was by removing pain and disease that he demonstrated the humane and beneficent character of the doctrines he taught; and by showing his absolute power over disease and death he proved his power to forgive sin. It was by these works of mercy and of divine compassion, so often repeated, that he commanded the confidence of the people.

When the twelve apostles were ordained (Mark iii. 14, 15) they were sent forth to preach and to heal; and the command to heal was as much a part of the great commission as the command to preach. The numerous instances recorded in the Acts, where they exercised this power, show conclusively that works of mercy had the divine sanction as an important agency in the conversion of the world.

It is thus evident that our Lord gave great prominence to works of mercy associated with the proclamation of the gospel, and that they occupy a much higher place in the great scheme of reclaiming a lost world than simply as works of humanity. In the ministry of our Lord and of the apostles they were the credentials, the incontestible proofs, of the divine origin and heavenly nature of the gospel, and, appealing to present and pressing needs of the physical man, they commanded confidence, as nothing else could, in Him who proclaimed himself as the Messiah—the great Physician sent from heaven to heal the maladies of the soul.

It is not difficult to find reasons which may have led to the choice of healing disease in preference to all other possible miracles, as the means to be so greatly honored in the establishment of Christ's kingdom on the earth. When we consider how closely sin and disease are allied, not only as cause and effect, but in the direful consequences of the one on the body and the other on the soul, we see how the possession of power over disease and death would lead to the conviction that the claim of power to forgive sin was well founded.

In recent times medical missions have come to occupy a prominent place in evangelistic work in heathen lands; but they are regarded by many as of secondary importance. Simply as humanitarian—giving relief to suffering otherwise beyond relief—they are worth all and more than all they cost, and should be extended to the multitudes who are in so great need of their help.

But to regard medical missions as merely humanitarian is to cast discredit on an agency so highly honored by the great Head of the Church and the founder of missions. Works of mercy are possible in all ages, but especially in this age are the

possibilities of doing good in healing the sick and ministering to the poor and the helpless far greater than at any other period of the Christian era. Works of mercy in hospitals, asylums, schools for the blind, deaf and dumb, and homes for the lepers, are object lessons at all times before the people, exhibiting the fruits of Christianity, and giving proof, convincing alike to the ignorant and the learned, of the sincerity of its ministers and of their unselfish interests in the welfare of the people.

By no other means is it possible to show so convincingly to an ignorant and idolatrous people what the religion of Christ is, and what it does, and therefore, as a divinely appointed agency in the dissemination of the gospel in heathen countries, the value of medical missions is beyond all consideration of cost.—*Dr. J. G. Kerr, in Medical Missionary Record.*

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### "A New Revelation."

OUR work in the hospital here is becoming increasingly interesting and encouraging. Since I commenced the Sabbath afternoon ward services we have been having quite refreshing times among the patients. The addresses then given form the subject of interesting talks and conversations among themselves during the week, and in passing out and in among them one continually has very sensible and searching questions put. Just a few days ago, for example, a patient, in referring to the address of the previous Sabbath, where Jesus Christ was spoken of as Brother, Friend, Lord, and God, remarked that "he could accept and call Jesus his Brother, his Friend, or his Lord, but how could he call him God?" When Isaiah ix. 6 was quoted he took up the Bible and read it for himself, afterward making reply: "You have great reason for what you believe; this is a new revelation to me." Another patient, after one of those services, was heard to exclaim: "This is a little paradise; these services do me real goed." This latter patient, when he first entered the wards, was very fanatical indeed, and would not look at the New Testament, but now he reads it with interest, and constantly asks portions to be read to him. Pray that the eyes of them all may be opened to behold wondrous things out of God's law. These are but simple evidences of a decided change that is passing over Jewish opinions and beliefs at the present time.

The attendances at the dispensary still keep high. We registered during the past month nearly 200 new cases, there being 720 visits of 260 patients. This makes the grand total of new cases registered for the first time since the reopening in October, 1,205; of in-patients in the wards there have been ten during the past month. All left us cured, with the exception of one little boy, who has been suffering for the past four years, and who is coming back after the Passover to have his arm (now useless) amputated, as the only hope of curing his condition generally. We have only had one major operation during the month. The man made a perfect recovery.—*Dr. Bolton, of Smyrna Medical Mission.*

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### Healing Bodies and Saving Souls.

DR. J. W. MCKEAN has had the great joy of receiving 24 converts from heathenism in Laos, through the healing of one of his patients. While the patient was being treated physically he heard of the Great Physician who could heal the soul. He trusted him even as he had trusted Dr. McKean to heal his sick body, and he went away rejoicing, to tell his friends how great things the Lord had done for him. It was marvelous how fully he had instructed his neighbors in the truth of God. Dr. McKean says: "Thus one Christian home, in the darkness of that heathen village has been the center from which the leaven spread, permeating and giving life to a large portion of the village, and the end is not yet. What may we not expect to reap from the seed so constantly sown in other places in all the years past? Surely God has great things in store for his Church in this land."—*Med. Mis. Record.*

# WOMAN'S WORK.

## The Claims of China's Women.

WHEN our Lord was on earth he said one day to his disciples, desiring to show them the greatness of the need and to excite their compassion, "Lift up your eyes and look on the fields, for they are white already to harvest." My object is the same; nothing can be said about China not already known to the readers of this magazine, but I want you to look again at the vastness of the field and the urgency of its need. There are in our world 874,000,000 of heathen, and of these 350,000,000 dwell in China. Their religion is a mixture of Buddhism, Taoism, and Confucianism. The moral teaching of Confucius is beautiful, but the practice of the Chinese is abominable, for there is no power in a dead religion to "lift men up;" it is only the Almighty hand of the living Christ that can give them life and enable them to walk in the way of holiness.

It is the fashion, in these days of liberal views, to say that God is too good to condemn the heathen. He will deal with them according to their measure of responsibility, and that is not yours or mine. It is true that "the love of God is broader than the measure of man's mind, and the heart of the Eternal is most wonderfully kind;" but he is holy. Can he take the unwashed, unchanged sinner into his holy home? Those who live among the Chinese tell us that the corruption of heathenism is unspeakable. "There is no hope for China in itself."

Of the population, about 125,000,000 are women. You know what their life is. Unwelcomed at birth, they are not counted among the number of a man's children. It is the custom to destroy the girls not wanted, as we do kittens. In one district where a missionary was visiting lately every elderly woman she met had killed girl babies, and described the process with a sickening graphicness and terrible unconcern. The younger women had not done so, not because they thought it a sin, but because, woman being a marketable article, the price was then unusually high. Every wife is bought. There is no mutual acquaintance permitted between those who are to be partners for life; matters are arranged between the parents by means of a go-between, who makes that her business. Marriages are often settled in early childhood, and the contract, once made, is irrevocable. The girl is as much the property of the husband's family as their cows or pigs, and can have no will of her own; she must accept the decree of fate, and bear whatever sorrow it may involve. The young wife is the slave of her mother-in-law, who rules her with a rod of iron; she is only respected if she becomes the mother of a son. She is taught nothing. The name for wife in Chinese means "the woman with the broom," showing what is thought of her; a machine to keep the house in order. Her idea of prayer is just to repeat over and over the name of Buddha. Sometimes she walks long, weary miles upon her bound feet, every step a torture, to some sacred shrine, only to find that *there* is no door to rest of heart. Loveless, hopeless, she drifts on, down to eternity, no light beyond; the future, darkness impenetrable; to be born back into a man after thousands of years of probation as a lower animal, her sole chance of attaining the Buddhist heaven. The only medicine for a sick world, the one remedy for all this misery, is the Lord Jesus Christ, and she has never heard of him. Do you not hear the cry for help and God's call, "Whom shall I send? Who will go for us?" No answer! Very few in any of the Churches are ready to say, "Here am I, send me." Are there not young people reading this who have, humanly speaking, the choice before them of what they will do with their life? What possibilities of service for your Master lie here! A professor once speaking to his class on this subject said: "I

wonder you do not all go." Oh what an honor to lead some soul to the feet of Jesus, who but for you would have hever heard his name! Do you say, "There are heathen at home, and I can work among them?" "Strictly speaking, there are no heathen here; none who do not know there is a God, and even their blasphemies reveal the knowledge of a Saviour who can save the worst." The very air is full of the gospel in the hymns of the Salvation Army as they pass down our streets; every one can hear it if he will. Can any one honestly pray God to send forth laborers without first settling the question, Am I able to go? Is there any good reason for staying at home? But, remember it is laborers God wants, not those who are indifferent to the welfare of souls around them, who are doing nothing to help their pastor in the congregation to which they belong, and are daily letting opportunities of usefulness pass.

God has converted every one of us for a purpose, and has for each one a definite work to do. "Ye are my witnesses," he says, and either there in the "regions beyond," or here, if we find out a reason that will stand the light of the great white throne why we cannot go to those millions that are perishing for lack of the knowledge entrusted to us to diffuse, we are bound to let all we can reach know that Jesus lives and loves and saves.

"I spent long years for thee
In weariness and woe,
That an eternity
Of joy thou mightest know.
I spent long years for thee;
Hast thou spent *one* for Me?

My Father's home of light,
My rainbow-circled throne,
I left for earthly night,
For wanderings sad and lone.
I left it all for thee;
Hast thou left aught for Me?

I gave Myself for thee;
Give thou *thyself* to Me."

—*S. H., in Woman's Work.*

## A Mohammedan Gentleman on Zenana Missions.

"Now that you missionaries have taken up the education of the women and girls, and have got the entrance into the houses of India, you have got to the very roots of the religious life and influence of the country and its people. The education of the boys and men was a wise and great step; the proclaiming of the gospel in the streets, and by the circulation of your Scriptures and teaching, is also far-reaching, and in time is bound to produce results: but we feared neither your education of the males nor your preaching of the gospel, or circulation of Christian literature while the women remained untouched by any of your influence. But now, as I have said, you have got to the roots, the very roots. To resist the progress of zenana work is now beyond our power; it has spread, it has become common, nay, is becoming popular, it is extending, the houses of all classes are opening to you, you are entering everywhere. The women are the secret spring of influence, and when by your teaching and influence you have gained them and their influence, though they may not become Christians themselves, nor even their daughters, yet, nevertheless, you are now sowing the seeds of a far and wide-reaching influence, which will ultimately do us far more damage and you far more good than all other forms of your Christian work combined." These were the words of a cultured Mohammedan gentleman, spoken, in the presence of several influential Mohammedan gentlemen, to me, in the house of the high priest of Islam in this city. There are hundreds thinking and feeling as he does.—*Rev. A. J. Elliott.*

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ONE after another the theological seminaries are opening their doors for the admission of women, and especially for such as would fit themselves for labor in the mission field. The Cumberland Presbyterian Seminary, at Lebanon, Tenn., is one of the last to fall into line in this great matter.—*Missionary Review.*

# THE SUNDAY SCHOOL.

## A Chat with Sunday School Teachers.

A QUESTION is often asked which we shall do our best to answer within the short limits of a page—viz., "How shall we interest our children in the missionary cause?"

Well, first of all, get thoroughly interested in it yourselves. Hear about it, read about it, pray about it. Get a personal interest in as many living missionaries as you can, and if possible correspond with one. Remember, interest in missions is no mere matter of sentiment or taste; it is the bounden duty of every Christian, the proof of his sincerity in praying, "Thy kingdom come." Our Master puts his Father's glory and the extension of his kingdom in the forefront of his prayer: where do we put them in ours?"

Secondly, try to give a missionary lesson once a month. This may not always be possible in schools where all the teachers are expected to adhere to a prescribed course of lessons. In this case the only thing to be done is to give a missionary turn to the lessons wherever you can—*e.g.*, in lessons on the life of Abraham, Joseph, etc. Their witness to God among heathen surroundings may be dwelt upon, while innumerable precepts and incidents of the Gospels are full of missionary instruction, and the Acts of the Apostles is at once the oldest, the most interesting, and the most instructive missionary history we possess. Another way of introducing a missionary flavor into your lessons is to illustrate them with stories from the field. But your own head must be pretty full of the subject to enable you to find the right stories.

Thirdly, give your superintendent no rest until he establishes a quarterly missionary address to the assembled school, or at least to the older classes. It would be an excellent plan for each teacher to take the meeting in turn, or at least four of those most fitted for the work might be told off, each to be responsible for one quarterly address in the year. These addresses should be short, bright, and telling, having one or more points well driven home by appropriate stories. Map and blackboard should be freely used, and stock phrases and (unexplained) long words carefully avoided.

Fourthly, pass the box round *every* Sunday, whether any thing is put in it or not by the children, and *always* put something in yourself, if it be only a copper. Never take any notice of what the children give, or of any who don't give at all, but now and then say a few earnest words on giving as a *privilege*. Try to induce the superintendent to have a box-opening once a quarter. Annual box-openings allow the children's interest to go comfortably to sleep for eleven months out of the twelve.

I felt sure there was a fifthly in some far-back corner of my mind, and here it is. Get up a missionary industrial class among the children, on Saturday afternoon for the girls and some week evening for the boys. (During the winter, of course.) Boys? Yes, boys; they can be taught to make many pretty and saleable things without poaching on the feminine manor, and without needing expensive tools either. But how to do this is a mystery too great to be explained now.—*The Church Missionary Gleaner.*

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## A Sign of Safety.

A PLEASANT story is told of a shipwrecked crew in the South Seas. Their ship was on its way to New Zealand. A storm sprang up. The masts were, one after another, carried away, and several of the crew were washed overboard. When the storm had passed the ship lay like a log on the ocean. The pumps were vigorously worked; but the water kept rising, till at last it was resolved to quit her and take to the one remaining boat. The

boat was launched, and the captain and surviving crew got into her and rowed away from the ship, which soon settled down among the waters. Night drew on, but the sky was clear and the stars shone brightly. In the morning land was seen not far off. The sail they had set up had already attracted the notice of the natives, and they were to be seen gathering on the shore. The sight filled the crew with joy, for land was near; and with fear, for they had no weapons to protect themselves. They were considering when a native was seen running into the water and then holding up a book in his hand. In a moment their fears fled. They saw it must be a Bible, and that the missionary had been there before them, and they gladly rowed to land, and were welcomed by the teacher, who had come to the water's edge to receive them.—*Children's Record.*

## Arab Boys in School.

A LADY missionary writes from East Africa: "All the Arab little boys go to their own school every day (we often hear them being dragged to school, crying by the way). We can hear their monotonous learning quite well, the school, which consists of a shed, being only a few yards from the house. They sit in two rows, facing one another, on the stem of a cocoanut tree, which serves as an excellent bench. Some two or three of the bigger boys take it in turn to teach, walking the length of the pupils on either side, and chanting the Koran, which they all repeat together in a loud voice after him. The teacher generally has a cane in his hand; whether he uses it I cannot say, his pupils appear to be too good and attentive to need it, and for diligence and application would put many an English or American boy to shame."—*Children's World.*

## Praying for Wind.

WHEN J. Hudson Taylor first went out to China it was in a sailing vessel. Very close to the shores of a cannibal island the ship was becalmed, and it was slowly drifting shoreward, unable to tack about, and the savages were eagerly anticipating a feast. The captain came to Mr. Taylor and besought him to pray for the help of God. "I will," said Taylor, "provided you set your sails to catch the breeze." The captain declined to make himself a laughing-stock by unfurling sails in a dead calm. Taylor said: "I will not undertake to pray for the vessel unless you will prepare the sails," and it was done. While he was engaged in prayer there was a knock at the door of his state room. "Who is there?" The captain's voice responded: "Are you still praying for wind?" "Yes." "Well, you'd better stop praying, for we have now more wind than we can well manage." And, sure enough, when but a hundred yards from the shore a strong wind had struck the sails and changed the course of the vessel, so that the cannibals were cheated of their human prey.—*Missionary Review.*

## Teaching in Egypt.

THE poor women in Cairo are very ignorant, and at first they were quite frightened when the lady missionaries visited them. Now, however, they are delighted to see them, and love to hear stories about Jesus told very simply, just as you would tell them to your tiny brothers and sisters, or to a class in the infant school. The ladies also try to teach them reading, needle-work, and singing, but it is very difficult to do so. Sometimes the husband will tear up his wife's reading-book when she has had only two or three lessons; and as for the needle-work and singing, you would hardly be able to help laughing if you saw their big stitches, or heard the funny noise they make. Of course the ladies hope above all things to win their souls for Jesus. Will you pray that many of them may learn to know him as their Saviour?—*Children's World.*

A missionary in Singapore was pleased and surprised to find his church freshly whitewashed, and asked who did the work. "I did it to thank God," said a new Chinese convert.

# EPWORTH LEAGUE.

## It Pays to Know How.

IN a certain town a gentleman's pump was found to be out of order, and the owner, after vain attempts to repair it, was directed to a man who, he was informed, could surely put it in good order. The workman appeared, examined the pump carefully, struck it a few well-directed blows, and the pump was in prime condition. The bill, when presented, was $25.50. The owner of the pump complained, saying it only took a few minutes to do the work. "Yes," replied the skilled workman, "and I only charged you 50 cents for the work; the $25 was for knowing how." The man who knows how to do anything well, whether it be to wield his hammer or to wag his tongue, can command a good price for his labor.

The President of the New York Central Railroad, the genial, many-sided Chauncey Depew, gets $50,000 a year, we are told, for his services, because he knows how to do it and well earns his money. And the fact that he has had all the disciplinary advantages of a college training has beyond question been a prime factor in fitting him for his exalted position and his wide influence.

Every youth naturally wants to live the largest life, the richest life, the fullest life, and the noblest life possible. Assuming that my young reader's heart is right with God, that he is a genuine young Christian, what else can lift him to such an exalted plane of life and usefulness as an education that will furnish the mind with the treasures of knowledge and discipline it for highest work by mental athletics and train it for investigation along all the lines of thought and discovery that time or eternity may offer.

There is another phase of this subject that stirs the Christian youth. The greatest glory of life is service; that is best for any young person that best fits him for a life of highest and widest usefulness.

What unprejudiced person, acquainted with the facts, can doubt that when one's heart is kept in perpetual consecration to Christ, the better education he secures the wider spheres of influence will he fill.—*Epworth Era.*

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## My Bible.

THE late Dr. Tyng says: "I once called to visit a dying lady in Philadelphia; I had knelt often in prayer with her. Her husband was an atheist, an English atheist, a cold-hearted English atheist. There is no such being beside him on the face of the globe. That was her husband. On the day on which that sweet Christian woman died she put her hand under her pillow and took out a beautiful well-worn, tear-moistened Bible. She called her husband and he came and she said, 'Do you know this little book?' And he answered, 'It is your Bible.' And she replied, 'It is my Bible; it has been everything to me; it has converted, strengthened, cheered, and saved me; now I am going to Him who gave it to me, and I shall want it no more; open your hands.' And she put it between his two hands and pressed them together about it. 'My dear husband, do you know what I am doing?' 'Yes, dear, you are giving me your Bible.' 'No, darling, I am giving you your Bible, and God has sent me to give you this sweet book before I die. Now put it in your bosom. Will you keep it there? Will you read it for me?' 'I will, my dear.'

"I placed," says Dr. Tyng, "this dear lady dead in the tomb behind my church. Perhaps three weeks afterward that husband came to my study, weeping profusely. 'O, my friend,' said he, 'my friend, I have found what she meant—it is my Bible, every word of it was written for me. I read it over night by night; I bless God it is my Bible. Will you take me into your church where she was?' 'And that once proud, worldly, hostile man, hating this blessed Bible, came with no arguments,

with no objections, with no difficulties suggested, with no questions to unravel, but binding this word on his heart of memory and love. It was God's message of direct salvation to his soul, as direct as if there was not another Bible in Philadelphia, and an angel from heaven had brought him this."

Have you such a book, reader? One you love and study and can clasp to your heart and say, This is my Bible? We all need just such a book.—*Epworth Herald.*

## Not a Machine Organ.

A BROTHER writes that he hopes the *Epworth Era* will not be "a machine organ." Not much of it! It is the organ of youth. It will aim to lead, not follow; to mold public sentiment, not simply to reflect it; to be a force, not a religious weather-vane. It is a voice, not an echo; a substance, not a shadow; a believer, not a doubter. Its light is that of the sunrise, not of the sunset; it is an optimist, not a pessimist; faces the future, not the past; holds firmly to both individualism and solidarity; believes that Christianity is broader than any creed, that "God fulfills himself in many ways," that it is much more important to make a heaven on earth than to seek a heaven beyond the grave, and that Jesus of Nazareth is the divine Saviour and the everlasting hope of man. Its ecclesiastical relations are light and easy, and impose no limitation on its freedom of thought or action, because they express its honest convictions; but it accepts no *ex cathedra* interpretation of these things, and scorns the officialism that would bow personal belief to the mandate of authority. It is orthodox enough to believe John Wesley was thoroughly right when he was fifty years ahead of his time, both in the gospel he preached and in his methods of proclaiming it; and though published right at the hub, and under the nose of the connectional magnates, it is heterodox enough to believe that Sam Jones is a prophet sent from God with a message of fire to the conscience of this age. No, this is not a machine paper. It has opinions and will express them if it sees proper to do so, "in the scorn of consequences," so far as "the machine" is concerned, whatever that is.—*Epworth Era.*

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IF the different forms of Christian effort are to go on steadily they must be steadily sustained. Not by spasmodic whims, according to the mood of the moment, which leave the income of benevolent societies an uncertain quantity subject to ups and downs; but by giving systematically a proportion of the increase with which God blesses us. There is abundant wealth in the hands of Christian people to supply the needed funds for all the enterprises of the Church. If the principle of giving systematically in proportion to ability was generally adopted it would introduce a new era, in which the missionary and all godly enterprises would move forward with a rapidity never witnessed before.—*Christian Guardian.*

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IN one way or another we all, the least no less than the strongest, enter as factors into life. We all help to make society what it is, our fellow-men what they are. We must be judged not only by what we do consciously, but by all that incalculable sum of later results which without us would not have been. Onwards beyond the utmost range of our senses, onwards beyond the utmost flight of our thought, the stream of our influence flows to the end of time. And at each instant our influence is for every one of us the whole living self in which the past is gathered up.—*Bishop Westcott.*

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ONE of the pleasures of being a Christian, said a Japanese, is the freedom of Christian fellowship and the full confidence in the brethren. We Japanese are naturally suspicious and cautious of how we speak out our real thoughts. But now when I meet a man with a Bible in his hand we are acquainted at once, and are soon talking like old friends and exchanging the most secret experiences of our hearts.

# OUR FELLOW-LABORERS.

## Mission Fields.

ACCORDING to Wagner and Supan, in the latest edition of *Die Bevolkerung der Erde*, of the earth's 52,000,000 square miles of land surface about 2,000,000 belong to the polar regions, and only some 760,000 to the oceanic islands. These same authorities estimate the inhabitants of the globe at 1,500,000,000, and assign 7,420,000 to the various insular tracts, with but 80,400 to the arctic and antarctic regions. Japan, Madagascar, the Dutch East Indies, etc., are included with the continents to which they are adjacent.

The Eskimo are in almost sole possession of arctic North America; they number about 40,000. Greenland is the home of some 11,000, Alaska of 13,000, the Aleutian Islands of 2,400, Labrador of 2,000, while 4,000 are scattered here and there from Behring's Straits to Baffin's Bay. In Greenland and Labrador much the larger number have been redeemed from heathenism by the faith and patience of the Moravian missionaries, whose toils began as far back as 1733, and who have now nearly 3,000 communicants. In Alaska only a few years have passed since the glad tidings were first proclaimed to these dull-minded hyperboreans.

The term "American Indians" is commonly employed to mean not the entire 12,000,000 aborigines who dwell between the Arctic Ocean and Cape Horn, but only those in the United States and the Dominion of Canada, in number probably about 400,000. Alaska contains 30,000, the British possessions 125,000, and the various States and Territories 250,000. It is somewhat startling to be instructed by historians of the present generation that the red men of this country never numbered more than 500,000. How active and enterprising this handful must have been to make such a tremendous stir from Jamestown and Plymouth Rock even until now!

Our British brethren have cared for the spiritual interests of their contingent of Indians fairly well. The government early fixed a rational Indian policy, so that wars have been rare and evangelizing efforts have seldom suffered interruption. The Presbyterians have gathered about 400 into their Churches. The Methodists sustain more than 100 missionaries, and the nearly 4,500 Church members are organized into eight Conferences; but the greater part of the Indian work, at least in extent of territory, is performed by the English Church Society. Beginning in 1826, it has now five grand divisions, each with its bishop, and stretching from Hudson Bay to the Polar Sea. The stations number 56, held by 33 European and 17 native clergymen, a total missionary force of 177, 2,448 communicants, and the 14,076 adherents. Add the results from missions of other denominations, and we have nearly 8,000 Indian Church members in Canada, and upward of 25,000 adherents.

In the United States almost all leading Churches are represented in labors for the various tribes, while the evidence is convincing that the Indian can be thoroughly civilized and Christianized. From the fierce Sioux alone upward of 4,000 communicants have been gathered. There is a Dakota Presbytery composed wholly of these once wild and bloodthirsty braves, with 13 native pastors, 18 churches, and 12,759 members. Out of a population of about 69,000, upward of 28,000 are communicants in the 785 church organizations.

The interest felt in the Islands of the Sea, and the part they have played in the world's history, are out of all proportion either to their size or the number of their inhabitants. They are roughly estimated at 30,000. If we omit a few of the most populous, like Japan, Java, the Philippines, etc., the population does not equal that of single states in India, or provinces in China. The least of the continents is

ten times larger than the largest of the islands. The following table will present impressively to the eye these two related facts:

| | Area. | Population. |
|---|---|---|
| Europe | 3,825,000 | 357,380,000 |
| Australia | 3,000,000 | 3,250,000 |
| New Guinea | 310,000 | 660,000 |
| Borneo | 285,000 | 1,600,000 |
| Madagascar | 230,000 | 3,500,000 |
| Sumatra | 160,000 | 2,720,000 |
| Celebes | 70,000 | 800,000 |
| Java | 50,800 | 23,900,000 |
| Cuba | 41,650 | 1,632,000 |
| Hayti | 28,250 | 1,500,000 |
| Ceylon | 24,364 | 3,008,460 |
| Formosa | 15,000 | 1,500,000 |
| New Caledonia | 7,750 | 63,000 |
| Jamaica | 4,200 | 639,490 |
| Porto Rico | 3,550 | 806,700 |
| Trinidad | 1,750 | 200,000 |
| ISLAND GROUPS. | | |
| Japan | 147,000 | 40,450,000 |
| Philippines | 114,300 | 7,000,000 |
| West Indies | 92,000 | 5,500,000 |
| Fiji | 7,740 | 125,400 |
| Hawaiian | 6,640 | 90,000 |
| New Hebrides | 5,300 | 75,000 |
| Caroline | 560 | 35,000 |
| Society | 375 | 23,000 |
| Gilbert | 170 | 36,000 |

Nowhere else in the annals of Christianity can a story be found more remarkable or more thrilling than that of the conversion of the islands to the gospel; nowhere have the triumphs of the cross been more complete. The names Fiji, Samoa, Madagascar, Japan, the Sandwich Islands, the New Hebrides, and Society Islands are sufficient to bring to mind the inspiring facts. In the North Pacific, by a strange providence, idols were cast out just before the missionaries arrived, and a six years' revival followed, in which 27,000 were received into the Churches. In another group peopled by fiercest cannibals, devils incarnate, almost within a single generation such an astounding moral revolution was wrought that wars and violence ceased, and out of a population of some 125,000 nearly 30,000 are now Church members, and upward of 100,000 are regular attendants upon religious services in the 800 places of worship. Madagascar is unique as a mission field. When the foundations of the kingdom had scarcely been laid a bloody persecution broke out and raged for five and twenty years, but so receptive were the people and mighty the truth, that the number of believers increased so rapidly that the 2,000 converts increased to 40,000. Now the London Missionary Society, the Norwegian Missionary Society, and the English Friends together reckon 112,000 converts and 435,000 as largely redeemed from idolatry.

The Dutch Churches have been strangely remiss in carrying the tidings of salvation to their populous possessions in the far East, though of late, with the aid of their German cousins, they have put forth considerable effort. In Java the Netherlands Society reports 12,000 adherents gained in the main from Islam. The Rhenish Society is the chief missionary force in Sumatra, and has some 6,000 adherents, of whom 4,200 were baptized in 1892. In Celebes, especially in Minahassa, the northeast portion, the most notable successes have been won. Out of a population of 146,900 about 120,000 have become in some sense Christians. In Sangir also, so lately desolated by a terrible catastrophe, more than a third of the 80,000 inhabitants have forsaken their false gods. According to the census of 1890 the nominal Christians in all the Dutch possessions in the Indian Archipelago numbered 277,450.—*Missionary Review.*

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THE Baptist Telugu Mission has received within four years an increase of 57 missionaries, so that now there is a force numbering 85. Of natives there are 66 ordained and 275 unordained preachers, 17 colporteurs, 111 Bible women and 161 other helpers: a total of 530. There are 1,979 villages containing native Christians, and 210 of them have stated congregations, with a building to meet in and a person in charge. The 65 churches report 1,509 additions by baptism. The present membership is 48,829. In 17 boarding schools 551 male and 398 female pupils are taught by a force of 60 teachers; and in 12 caste girls' schools there are 42 teachers, with 659 pupils. The village schools number 556, with 569 teachers, and 4,729 male and 3,535 female pupils. The total number of heathen scholars in all the schools is 1,432, and of Christians 7,566.—*The Worker.*

# FROM ALL FIELDS.

The Ainos of Japan are a strange, hairy little people. For years the English Church Mission labored among them in vain. In 1885 the first convert was baptized. In 1886 three more. Two each in 1889 and 1891. Eight Christians after twelve years of work. The harvest has come. One hundred and seventy-nine have been baptized, while two hundred more are on probation. This is something like the movement among the Mangs at Indore in Mr. Wilkie's field and the mass movement in India at large.

The Evangelical Alliance, in Great Britain, has intervened in behalf of the persecuted Stundists of Russia. To the representations made the reply has come that the Emperor himself "was a Christian man, but that he was not the real ruler of Russia, the country being under the control of the Holy Synod of the Greek Church and the police." If so, then the Greek Church and the Russian police are institutions which ought to be reformed out of existence.

A recent writer exclaims: "Who knows but the mighty caste system which to-day presents such an obstacle to the higher classes confessing Christ may yet prove an instrument for bringing the people *en masse* to the gospel." That is, they may be constrained to give up their idolatry, and put themselves under Christian teaching.

By the census of 1881 there were 13,730,000 Brahmans in the land. These "thrice-born" souls of such lofty pretensions are not, however, a homogeneous body, but are split into "a vast number of classes." Mr. Sterring says there are 1,886 tribes of them.

While on a visit to Liverpool, Dr. Paton, the New Hebrides missionary, received, among other substantial donations, £1,000 from an anonymous friend. This is to be applied to the maintenance of the new mission ship.

The shadow of a missionary happened to fall upon a Brahman who belonged to the strictest sect, and he at once went to bathe to wash away the impurity. This man was afterwards converted by reading the New Testament, and is now a preacher at the mission, and what is very remarkable has married a Christian girl whose parents were outcasts before their conversion.

In the Bassein Karen Mission in Burmah each of the 91 churches is self-supporting. The missionary who laid the foundations urged the development of lay workers in the Church, and brought about the unique custom of Church discipline for covetousness.

A missionary now in India reports that her going out was largely the result of joining a prayer union to intercede for more laborers to be sent out. As she prayed it seemed "so mean to ask for others to go, and not face the question, Can I go myself?"

It is the worst possible economy, says Dr. James Johnston, to encourage or even permit the missionary to diminish his already scanty leisure for the real work which took him to Africa, by frittering it away in manual labor that he may have food to eat.

The deepest impression made upon General Merrill, during three years as Consul-General of Calcutta, was the sight of those who had left homes on the other side of the world to enter the hovels of the outcast and point to the celestial mansions.

There exists no word in any Indian language, says Sir Monier Williams, exactly equivalent to the Saxon monosyllable home, that little word which is the key to our national greatness and prosperity.

Dr. Robert Cust believes that the great language of the Hausa, spoken by tens of millions, is destined to be a most important element in the civilization of the negro.

Once at midnight a weeping woman in Congo knocked at Mr. Lapsley's door. "Come," said she, "my child is dying; take it in your arms, and tell your God about my child."

Says a missionary in Serampore, India: "The past year will ever be memorable as that in which complete failure attended the pulling of the cars at the Juggernath festival."

An old man in Lakawn asked if the wonderful surgical instruments used by Dr. Peoples came from heaven; he never saw anything that could do what they did.

Among the curiosities of a Bombay collector there is said to be a Chinese god marked "Heathen Idol," and near it is a gold coin marked "Christian Idol."

Men of the artisan class in Shansi, China, who receive about 7 pence per day, spend from a quarter to one-half of their earnings in moderate opium eating.

All the incomes of all the missionary societies together, says the Archbishop of Canterbury, amount to about one-half the cost of the London School Board.

As a result of the Colonization Scheme of Baron Hirsch more than 6,000 Jews, mostly from Southern Russia, have settled in the Argentine Republic.

Mission schools are not places for mere intellectual development, says the *Missionary Herald*. Only as evangelical forces are they properly supported by mission funds.

Several Nanking families determined last year to send their daughters to the Presbyterian mission school, because "the girls of that school can get husbands."

From the schools supported by the American Board in Japan during the seven years 1884–1890, there were received to Church membership 849 pupils.

I fear for my countrymen, said Keshub Chunder Sen, that they will sink from the hell of heathenism into the deeper hell of infidelity.

On the banks of Lake Nyassa, once the habitation of cruelty, there are now Christian schools with 150 teachers and 7,000 scholars.

The Christian community in North India is increasing at the rate of 20,000 a year, writes Mr. R. Hoskins, of Cawnpore.

One of the Chinese medical students in the University of Michigan is said to be a direct descendent of Confucius.

The Christian Dakotas raised nearly $2,000 last year to Christianize their pagan Sioux brethren.

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# TREASURER'S DEPARTMENT.

## Report of T. B. Holt, Treasurer of the Board of Missions.

(*Parties sending money to the Treasurer will please in every case give the name of the* CONFERENCE *from which it comes.*)

### RECEIPTS FOR AUGUST, 1894.

*Arkansas Conference.*

| | |
|---|---|
| Ada Ct., J. D. Rowland, per O. H. Tucker | $ 1 00 |
| Fayetteville Sta., James A. Anderson.. | 35 00 |
| Springtown Ct., J. R. Maxwell..... | 3 00 |
| | $39 00 |

*Baltimore Conference.*

| | |
|---|---|
| Charles Town, H. P. Hammill..... | $ 28 00 |
| Augusta Ct., R. M. Wheeler..... | 40 00 |
| | $68 00 |

*Denver Conference.*

| | |
|---|---|
| Bishop E. R. Hendrix, reported to M. H. Neely..... | $ 198 87 |

*East Texas Conference.*

| | |
|---|---|
| Athens and Malakoff, J. C. Calhoun.... | $ 5 00 |

*German Mission Conference.*

| | |
|---|---|
| Sunday schools of Fredericksburg Mission, Jacob Bader..... | $ 5 00 |
| Sunday schools of Grassyville Ct., D. Schrimpf..... | 8 30 |
| | $13 30 |

*Little Rock Conference.*

| | |
|---|---|
| Fordyce Sta., J. R. Sanders..... | $ 11 50 |
| A. D. Jenkins, Tr..... | 31 55 |
| | $43 05 |

*Los Angeles Conference.*

| | |
|---|---|
| Valley Center Ct., W. A. Harris..... | $ 30 00 |

*Louisiana Conference.*

| | |
|---|---|
| Pineville Ct., J. S. Sanders..... | $ 5 25 |

*Louisville Conference.*

| | |
|---|---|
| Greensburgh Ct., B. A. Brandon | $ 14 00 |
| Cerulean Springs, Elias Smith | 5 00 |
| | $19 00 |

*Memphis Conference.*

| | |
|---|---|
| McKenzie Sta., S. L. Jewell | $ 50 00 |
| Humboldt Sta., E. K. Bransford | 50 00 |
| Fulton Ct., G. K. Brooks | 16 93 |
| Clinton Sta., N. P. Ramsey | 30 00 |
| Woodville Ct., J. H. Warmoth | 30 00 |
| | $176 93 |

*Mississippi Conference.*

| | |
|---|---|
| Wesson Sta., T. L. Mellen | $ 10 00 |
| Montrose Ct., R. Bradley | 20 00 |
| McComb City, M. L. Burton | 65 45 |
| | $95 45 |

*New Mexico Conference.*

| | |
|---|---|
| Roswell, C. H. Govett | $ 5 00 |

*North Alabama Conference.*

| | |
|---|---|
| Murphry's Valley, J. H. Brazwell | $ 8 00 |

*North Mississippi Conference.*

| | |
|---|---|
| J. W. Luter, Tr. | $ 10 00 |
| J. W. Luter, Tr. | 10 00 |
| | $20 00 |

*North Texas Conference.*

| | |
|---|---|
| Commerce Ct., E. C. DeJernett | $ 8 95 |
| Ladonia Sta., C. M. Harless | 13 50 |
| Winfield Ct., S. W. Jones | 21 00 |
| | $43 45 |

*Northwest Texas Conference.*

| | |
|---|---|
| Lometa Ct., M. Mills | $ 10 00 |

*South Georgia Conference.*

| | |
|---|---|
| A. M. Williams, Tr. | $ 177 45 |

*Tennessee Conference.*

| | |
|---|---|
| W. R. Manier, Tr. | $ 500 00 |

*Western North Carolina Conference.*

| | |
|---|---|
| Forest City, W. L. LeGette | $ 2 75 |

*West Texas Conference.*

| | |
|---|---|
| A. E. Rector, Tr. | $ 275 00 |

*Specials.*

| | |
|---|---|
| Quitman College students, per O. H. Tucker | $ 1 50 |
| Y. M. C. A. of Mount Vernon Place, A. L. Deitrich, for helper in Japan | 30 00 |
| Bishop A. W. Wilson | 45 00 |
| H. S. Bradley, Jr., Agent Stewart property | 100 00 |
| Juvenile Society, Columbia, Miss., Miss Lizzie Sylverstein | 1 00 |
| | $177 50 |

*Bills Payable.*

| | |
|---|---|
| W. E. Towson, trustee, note on demand, 6 per cent | $ 701 00 |
| Mrs. Mary Ann Thompson, note on demand, 6 per cent | 200 00 |
| G. B. Hester, note on demand, 6 per cent | 1,500 00 |
| Fourth National Bank | 10,000 00 |
| G. W. Winn | 100 00 |
| American National Bank, 90 days | 5,000 00 |
| Bank at Springfield, Tenn., 90 days | 5,000 00 |
| Fourth National Bank | 15,000 00 |
| | $37,501 00 |

*Bequests.*

| | |
|---|---|
| J. L. Powell, Executor B. W. Thomas, Forkland, Va | $ 100 00 |

*Debt Payment.*

| | |
|---|---|
| H. B. Johnston, Memphis Conf | $ 10 00 |
| W. B. McDaniel, Holston Conference. | 100 00 |
| | $110 00 |

*Donations Directed.*

| | |
|---|---|
| Clifton and Crescent Hill S. S., for missionary day school | $ 18 00 |
| A. G. Clark from L. B. Stateler, support of S. E. Hager | 187 50 |
| Frank C. Kerns, of "Rosebuds," for B. G. Marsh | 150 00 |
| S. S. Cope, Paulding, Miss., for Mrs. Lambuth's school | 10 00 |
| Mrs. M. I. Lambuth, for school | 21 00 |
| Miss Alice Bryan, for Dr. T. B. Bryan. | 50 00 |
| Mrs. Clara C. Fant, Holly Springs, for Mrs. Lambuth's school | 5 00 |
| Miss Sue Barcroft, Holly Springs, for Mrs. Lambuth's school | 5 00 |
| A friend, for building Osaka Church | 800 00 |
| Sunday school of Greenwood Mission for Mrs. Lambuth's school | 8 50 |
| | $1,255 00 |

## Recapitulation of Receipts.

| | |
|---|---|
| Arkansas Conference | $ 39 00 |
| Baltimore Conference | 68 00 |
| Denver Conference | 198 87 |
| East Texas Conference | 5 00 |
| German Conference | 13 30 |
| Little Rock Conference | 43 05 |
| Los Angeles Conference | 30 00 |
| Louisiana Conference | 5 25 |
| Louisville Conference | 19 00 |
| Memphis Conference | 176 93 |
| Mississippi Conference | 95 45 |
| New Mexico Conference | 5 00 |
| North Alabama Conference | 8 00 |
| North Mississippi Conference | 20 00 |
| North Texas Conference | 43 45 |
| Northwest Texas Conference | 10 00 |
| South Georgia Conference | 177 45 |
| Tennessee Conference | 500 00 |
| Western North Carolina Conference | 2 75 |
| West Texas Conference | 275 00 |
| Specials | 177 50 |
| | $1,913 00 |
| Bills Payable | 37,501 00 |
| Bequests | 100 00 |
| Debt Payment | 110 00 |
| Donations Directed | 1,255 00 |
| | $40,879 00 |

## Disbursements for August.

| | |
|---|---|
| Brazil Mission Conference | $ 2,136 15 |
| Bishop's Travel | 235 00 |
| Central Mexico Mission Conference | 1,935 18 |
| China Mission Conference | 8,142 19 |
| Denver Conference | 1,615 00 |
| Florida Conference | 1,675 00 |
| German Mission Conference | 262 50 |
| Indian Mission Conference | 634 81 |
| Japan Mission Conference | 4,362 86 |
| Mexican Border Mission Conference | 1,565 16 |
| Northwest Mexico Conference | 1,175 83 |
| Northwest Texas Conference | 250 00 |
| West Texas Conference | 200 00 |
| Expense | 1,434 97 |
| Interest | 907 41 |
| Bills Payable | 15,000 00 |
| Donations Directed | 425 00 |
| | $41,957 06 |

# MISSIONARY DIRECTORY.

NOTE.—We shall consider it a favor in case of changes of address, or corrections to be made, to be promptly notified.—ED.

*China.*

Rev. Y. J. Allen, D.D., LL.D., Shanghai, China.
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Post-office, Shanghai.
Rev. C. F. Reid, D.D., Shanghai, China.
Rev. D. L. Anderson, Suchow, China.
Post-office, Shanghai.
W. H. Park, M.D., at home on leave.
Rev. W. B. Bonnell, Shanghai, China.
Rev. W. B. Burke, Sung Kong, China.
Post-office, Shanghai.
Rev. Moses B. Hill, Nantziang, China.
Post-office, Shanghai.
Rev. J. L. Hendry, Nanzing, China.
Post-office, Shanghai.
Rev. H. L. Gray, Suchow, China.
Post-office, Shanghai.
Rev. George R. Loehr, Shanghai, China.
Rev. T. A. Hearn, at home on leave.
Rev. B. D. Lucas, Shanghai, China.
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Post-office, Shanghai.
Rev. R. A. Parker, Sung Kong, China.
Post-office, Shanghai.

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Rev. W. R. Lambuth, M.D., D.D., Nashville, Tenn.
Rev. W. E. Towson, Osaka, Japan.
S. H. Wainright, M.D., Kobe, Japan.
Rev. J. C. C. Newton, at home on leave.
Rev. N. W. Utley, Osaka, Japan.
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Rev. B. W. Waters, Hiroshima, Japan.
Miss N. B. Gaines, Hiroshima, Japan.
Miss Laura C. Strider, Hiroshima, Japan.
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Rev. Simeon Shaw, Yamaguchi, Japan
Rev. W. A. Davis, Uwajima, Japan.
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Rev. S. E. Hager, Osaka, Japan.
W. P. Turner Kobe, Japan.
C. M. Bradbury, Ph.D., Kobe, Japan.

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Rev. H. C. Tucker, Caixa 454 (Correio General), Rio de Janeiro, Brazil.
Rev. J. W. Wolling, Caixa 290, Sao Paulo, Brazil.
Rev. J. W. Tarboux, Juiz de Fora, Brazil.
Rev. E. A. Tilly, Caixa 384, Rio de Janeiro, Brazil.
Rev. Michael Dickie, Piracicaba, Estado de S. Paulo, Brazil.
Rev. John M. Lander, Juiz de Fora, Brazil.
Rev. R. C. Dickson, Capivary, Estado de S. Paulo, Brazil.
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Rev. E. E. Joiner, Rio de Janeiro, Brazil.

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Rev. D. F. Watkins, D.D., Avenida Balderas No. 11, City of Mexico, Mexico.
Rev. George B. Winton, San Luis Potosi, Mex.
Rev. J. R. Mood, San Luis Potosi, Mexico.
Rev. K. J. Yearwood, Monterey, Mexico.

*Mexican Border.*

Rev. D. W. Carter, San Antonio, Texas.
Rev. J. W. Grimes, Monterey, Mexico.

*North-west Mexico.*

Rev. Samuel G. Kilgore, El Paso, Tex.
Rev. John F. Corbin, El Paso, Tex.
Rev. Robert C. Elliott, Durango, Mexico.
Rev. John C. Cavener, La Paz, Mexico.

*New Mexico Conference.*

Rev. W. D. Robinson, El Paso, Texas.

*Indian Mission.*

Rev. A. C. Pickens, Ardmore, Ind. Ter.
Rev. C. F. Roberts, Norman, Ok. Ter.
Rev. J. M. Gross, Oklahoma City, Ok. Ter.
Rev. N. F. Law, Atoka, Ind. Ter.
Rev. J. L. Keener, Antlers, Ind. Ter.
Rev. A. N. Averyt, Minco, Ind. Ter.
Rev. J. Y. Bryce, Checotah, Ind. Ter.
Rev. W. B. Austin, Muskogee, Ind. Ter.
Rev. C. M. Coppedge, Muskogee, Ind. Ter.

*German Mission.*

Rev. Jacob Kern, San Antonio, Texas.

*Florida Conference.*

Rev. C. A. Fulwood, Bartow, Fla.

*Western Conference.*

Rev. J. W. Faubion, Augusta, Kansas.
Rev. T. C. Downs, Rosedale, Kansas.

*Western Virginia Conference.*

Rev. S. T. Mallory, Ravenswood, W. Va.
Rev. T. S. Wade, Clarksburg, W. Va.
Rev. C. H. Dowell, Austed, W. Va.
Rev. E. S. McClung, Prestonburg, Ky.

*Denver Conference.*

Rev. M. H. Neely, Denver, Col.

*Montana Conference.*

Rev. R. H. Shaeffer, Helena, Mont.
Rev. W. O. Waggoner, Stevensville, Mont.

*Columbia Conference.*

Rev. H. S. Shangle, Oakland, Oregon.
Rev. D. C. McFarland, Albany, Oregon.

*East Columbia Conference.*

Rev. R. B. Swift, Spokane Falls, Wash.
Rev. M. V. Howard, Walla Walla, Wash.
Rev. E. G. Michael, Baker City, Ore.

*Pacific Conference.*

Rev. Samuel Brown, San Jose, Cal.
Rev. W. P. Andrews, Chico, Cal.
Rev. C. O. Steele, Santa Rosa, Cal.
Rev. H. C. Christian, Fresno, Cal.
Rev. W. F. Coffin, Modesto, Cal.

*Los Angeles Conference.*

Rev. W. E. Vaughan, Phœnix, Arizona.
Rev. Q. A. Oats, Lompoc, Cal.
Rev. T. J. Duncan, Los Angeles, Cal.

*North-west Texas Conference.*

Rev. M. K. Little, Vernon, Texas.

*West Texas Conference.*

Rev. A. E. Rector, San Antonio, Texas.

REV. JOHN LOWE, F. R. C. S E

THE

# METHODIST REVIEW OF MISSIONS.

NEW SERIES. NOVEMBER, 1894. VOL. XV. NO. 5.

## REV. JOHN LOWE, F. R. C. S. E.

BY GEORGE D. DOWKONTT, M.D., NEW YORK.

AFTER twenty-one years of hard labor as the head of the Edinburgh Medical Missionary Society, our dear friend and fellow laborer has been called to his reward.

This distinguished medical missionary was born in 1835 at Banchory, Aberdeenshire, one of the loveliest and most romantic spots in Scotland. His father was a well-known Independent minister, the late Rev. William Lowe, of Forfar, a man who was full of sympathy with the downtrodden and oppressed, a faithful minister of Christ, and a fearless asserter of God's truth and man's rights. Before the repeal of the corn laws, Mr. Lowe, of Forfar, went with others as a deputation to London, was introduced to Sir Robert Peel, and pleaded before the great minister of state for the starving and oppressed people; and John Bright, speaking of this remarkable interview, says that nothing produced a more manifest and deeper impression upon Sir Robert Peel than the powerful eloquence and heartfelt sympathy with the oppressed poor, with which Mr. Lowe spoke on that occasion. His son has inherited a large share of his father's enthusiasm and sympathy with suffering humanity; indeed his whole life has been devoted to the Christ-like work of medical missions, thus seeking to follow in the footsteps of Him who "went about all Galilee preaching the gospel of the kingdom, and healing all manner of sickness and disease among the people." Passing over his early years, we find Dr. Lowe, having received his diploma in February, 1861, fairly launched on his life-work. On July 25th, accompanied by Mrs. Lowe, he sailed from Gravesend for Travancore, to labor there as a medical missionary, under the auspices of the London Missionary Society. To this work he heartily devoted himself, and while his medical skill commanded respect and his eloquence carried weight with it, his gentle but firm disposition soon gained for him the affection and entire confidence of the natives. Frequent opportunities occurred, as they do with most medical missionaries, to demonstrate the unselfish and disinterested character of his work by

facing dangers from which others might shrink, and in this connection it may be mentioned that the fearless yet tender way in which he, and the native assistants he had trained, labored, during an epidemic of cholera, was remembered long after he had returned to Scotland. During his eight years' residence in Travancore, Dr. Lowe placed the medical mission on such a sound basis that it has developed into an agency of great and still increasing dimensions, and is acknowledged as perhaps the most valuable auxiliary to evangelistic work in that province.

In the waiting room of the dispensary may be seen day by day, sitting side by side under the same roof, the Brahman Lúdra and Shanar, the Pulayar and Pariah, the devil worshiper, and the worshiper of Siva, the Mohammedan, Roman Catholic, and Protestant Christian, men, women, and children of all castes and creeds, while waiting their turn to be examined, listening attentively to the reading of God's Word and the preaching of the gospel. There, year by year, thousands hear the sweet story of redeeming love who would otherwise, in all human probability, live and die without having once had an opportunity of listening to the "glad tidings." Writing on "The Value of Medical Missions as a direct evangelistic agency, illustrated by their results in Travancore," Dr. Lowe gives some interesting reminiscences of his own experience in Travancore. One case, which may be quoted, had reference to an outdoor patient, who was an influential employer of laborers. "He was seized with a severe attack of rheumatic fever, and being too ill to be removed to the hospital, which was fully eight miles distant, he was visited at his own home, and attended to constantly by a student. Though he was dangerously ill, and his case considered hopeless by his native physician and friends, the Lord blessed the means used for his recovery, and at the same time subdued his heart and induced him, his wife, and several of his friends to lend a willing ear to the truths of the gospel. Upon recovering, both he and his friends expressed their gratitude to Dr. Lowe, and a few days later the doctor and his assistants were asked to receive from him his devil ornaments, clothes, and clubs, and to demolish his newly-built devil-temple, as he had no longer any confidence in his idols, and had resolved, along with his wife and several of his relatives, to join the Christians. On the day appointed, the missionaries went to their patient's house, and after a short service set to work with pick-axes, hatchets, and spades, and worked like navvies until the devil-temple was leveled to the ground. Many poor, superstitious heathen stood around them, trembling with fear, and prophesying all kinds of evil; the patient's wife, too, was very nervous, and fearful that some dreadful calamity would that very night befall them; but her husband was very bold, and, while watching the work of destruction, denounced the foolishness and vanity of his previous confidences, and used almost the same language as Joshua of old, 'As as for me and my house, we will serve the Lord.' At the close of their iconoclastic work

the missionaries held another service, and were then regaled with a sumptuous feast. This victory over the devil, in one of his own strongholds was, after a few months' probation, followed by the baptism of the whole family, and it is gratifying to be able to add that through this man's influence and by his faithful efforts a large number of the villagers were led to forsake their heathen worship and to attend regularly on the means of grace." This was by no means a special and extraordinary case, but one among many, equally interesting, occurring within a period of two months, and an example of what was prayed for and expected as the outcome of the work.

After organizing the medical mission in Travancore and spending there about eight years—an unbroken course of encouragement and success, during which he trained a goodly band of native Christian medical evangelists, and appointed them to the charge of branch dispensaries which he established throughout the province- -Dr. Lowe was reluctantly obliged to pay a lengthened visit to Scotland on account of the precarious state of his wife's health, and ultimately, upon decided medical testimony that it would be at the risk of her life to return to India, he resolved with much regret to sever his connection with the London Missionary Society. Providentially at this juncture a new career of usefulness was opened up before him. The Directors of the Edinburgh Medical Missionary Society, to whom his work as a medical missionary in Travancore was well known, offered him the then vacant post of Superintendent of their Training Institution. His connection as a student with the Cowgate Dispensary from its commencement, his eight years' experience of medical missionary work in India, the circumstances which had just then left him no alternative to give up all thought of resuming his work in Travancore, the urgent claims of the Society, the unanimous invitation of its directors, and the advice of friends, all clearly indicated the path of duty. Dr. Lowe accepted the appointment, aud on March 1, 1871, entered upon new duties.

From this time onward, the Society has made much greater progress than during any former period of its history, as the following facts will illustrate. The income of the Society during the first year of its existence, 1841–42, amounted to £114, and at the close of its first decade the annual income had never exceeded £300. In 1861 the income amounted to £590, in 1871 to £1,314, and in 1881 to £5,506. Moreover, throughout the last mentioned decade upward of £15,000 was raised for special objects in connection with the work, independently of the Society's income, In 1871, when Dr. Lowe accepted the appointment of superintendent, there were only seven students preparing for medical missionary work in connection with the Society, while in 1881 there were 16, and during the year 1887 there were 23. At present, upwards of 200 medical missionaries are in active service at home and abroad, and of these only thirty were in the field prior to 1871.

Turning to the other departments of the Edinburgh Medical Missionary Society's work, we find that it supplies legally qualified medical missionaries to the Church Missionary Society, the London Missionary Society, Established Church of Scotland, Free Church, United Presbyterian, Scottish Episcopal, Baptist, and Methodist New Connexion Missionary Societies; to the China Inland Mission, and to several home medical missions. The students who belong to the various evangelical denominations are drawn from all parts of the United Kingdom, and from other countries. It ought also to be mentioned that the Society has established several flourishing medical missions in the foreign field. One of a most interesting character is being carried on at Nazareth, and another at Damascus, places associated with hallowed memories. In 1874 a most successful medical mission was established by the Society at Niigata, Japan, which has recently been transferred to the American Board of Commissioners for Foreign Missions. It carries on a Medical Missionary Training Institution for native Christians at Agra, Northern India, under the superintendence of Dr. Valentine, and it assisted Miss de Broen in the inauguration of the prosperous Belleville Medical Mission in Paris, having paid the salary of the medical missionary there for the first two years; while within the last few years it has remitted upwards of £2,000 in grants for the purchase of medicines, instruments, etc., to medical missionaries laboring in India, China, Africa, Turkey, Syria, Egypt, Rome, and in other lands and islands of the sea.

His practical experience of foreign medical missionary work has been of immense advantage to the Directors of the Society and to the students now laboring in all parts of the world, who were trained under their auspices, while every one who has the remotest interest in medical mission work owes him a debt of gratitude for his suggestive, eloquent, and stimulating work, "Medical Missions, their Place and Power." This book, the outcome of personal observation and experience extending over a lifetime, has been very favorably noticed by the bulk of the press in Great Britain, including the *Literary World* and the *Quarterly Review*, a notice in the columns of either of which is no small honor. The exigencies of space prevent us at present quoting any of the interesting passages with which the work abounds, we need only say in the words of Sir William Muir, Principal of the University of Edinburgh, from whose pen the introduction comes, that "the book contains an exhaustive account of the benefits that may, and in point of fact do, accrue from the use of the medical art as a Christian agency." The sphere and scope of medical missions, as well as the qualifications, status, and equipment of the men who are not to be sent forth to conduct the work, are fully discussed. Dr. Lowe strongly urges that the true medical missionary must be first an evangelist, that he should have given good evidence that he possessed evangelistic gifts, and the true missionary spirit, and that he has systematically studied medicine

and surgery, and obtained legal qualification to practice. The book then clearly shows the value of medical missions, and powerfully pleads for the employment of more of these missionaries, and of lady medical missionaries for work in zenanas. "Surely," to use Dr. Lowe's own words, "a work so full of promise and so practical, so suited to the requirements of the mission field, so apostolic, so Christ-like, claims the consecration of the noblest powers which our universities and medical schools can furnish!"

The ink was scarcely dry upon the pen which he had used in the preparation of the last article for his quarterly magazine, when the summons came. His earnest words at the great missionary gathering in Exeter Hall will not soon be forgotten by those who heard them, nor by those who have since read them in the printed report of the proceedings of that important conference. It must have offered our friend considerable satisfaction to be spared to commemorate the jubilee of his Society, the first in the world of its kind, and to see its future work enlarged. It is to be feared that Dr. Lowe was under too much pressure of work in his later years, which, added to much of personal affliction in the removal of those dear to him, hastened his departure.

He will, however, continue to live on, not only in the memory of very many dear friends, but in actual service in the persons of the many noble young men who found inspiration and wisdom under his able guidance and training, while they tarried in the noble city of Edinburgh.

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# SOWING BY THE WAYSIDE.

BY FRANK MULLER, PH.D., ETAJIMA, JAPAN.

"It is strange," laments a bishop who had lately been put in charge of work among negroes, "how difficult it is to get people close to the work to tell others at a distance just what they want to know, and must know, to appreciate and sympathize with the workers. Those in the field look upon the details and worries as such commonplace things that everybody ought to know them, whereas it is just such things that strike the mind and touch the heart of the would-be outside helper and Christian."

Every one on the field will recognize the truth of this, and many who read about the work will appreciate it also. The difficulty remains a great one, however, to make the incidents as fresh and full of interest to others as to one's self. Nor is the difficulty to be entirely overcome by telling stories of the eagerness and earnestness of those who have just heard of the truth, or who have just believed it. The sequels to such stories should be told also; for it sometimes happens that the heights correspond to the depths, and that the seed is but as that sown on stony ground. It is not reasonable to expect the mass of those just out of darkness to exhibit the graces of Christian life better than those with a Christian heritage.

However, be the sequel what it may, such instances are instructive of the working of God's Spirit, and I relate below two incidents, facts able to tell, without more words, about needs in Japan.

In relating these incidents I was influenced somewhat by the episcopal lament which I have quoted. But I cannot flatter myself that I have told others what they want to know. Not being in regular missionary work I cannot tell with authority of its details and worries. It is not every one who has those rare and excellent gifts of pen which enable him to picture and make live those details which are essential to reproduce the situation.

I would commend the above quotation to the consideration of a brother whose graceful pen used to furnish some excellent, fresh, missionary letters from Japan to the *Richmond Christian Advocate.*

Rev. B. S. Rayner, of Mississippi, of whose work in Bible distribution in Japan many of the readers of the REVIEW know, was in Okayama when we were there. It is his custom to go from house to house, with a Christian to interpret for him, telling the people that friends in America had given him Bibles for them. Sometimes the people, suspicious of any one's wanting to *give* them anything, refuse the book. But many receive, and there is fruit, I believe, according to the strong, simple faith of the giver. Soon after he was in Okayama an old lady, who lived near us, came to my wife, saying that a foreigner had given her a book, and had told her to come to our house if she wanted to learn more about it. Making profuse apologies for being so troublesome, she asked to be told something about the book. The print was too small for her and her old husband to read, but she was going to have her grandson read it to her slowly. In the meantime she had asked her grandson, a boy of ten, about Christianity—"Jesus' teaching," as they call it. This boy had been led to go to Sunday school by our cook, who used to take some children with him as he went to Sunday school. The little teacher had not been able to tell her more than that if she became a Christian she must burn her idols and give money to the Church. She said a very kind old man had given her the book, and that she thought it was very hard for him that he could not say a word himself. She knew by his looks that he was kind.

My wife expounded the way somewhat more perfectly than the little teacher had done, and the old lady saw and appreciated from the first the difference between worshiping the Creator and the creature. Some days afterward she came again and said she had no more heart to worship her idols. She had always worshiped, and told her husband, who had worshiped nothing, that some evil would befall him. She wanted to *see* some one pray, so that she could worship God. She came in often and brought her daughter, and the grandson, a precocious child, also came. The daugher had heard something of the way from an eccentric

genius, a well-known character in the city, who so far believed and valued Christianity that he had obtained permission, some years ago, to teach the nurses in the government hospital. His idea was that they would be more useful citizens for their knowledge—an idea not uncommon in those days among those who did not themselves believe. An evangelist was at that time holding Bible meetings in our house, and he prayed with the women and taught them. But before they had come to a knowledge of the truth we had to leave, and the old woman and the young one both, regretting my wife's going with tears in their eyes, said it was as if they were losing a mother.

A missionary working in Kobé among the seamen of all nations, who are always passing through that busy seaport, was making us a visit for the benefit of his health. We took the opportunity afforded by his visit to go to a village about seven miles away, where a peculiar white porcelain is made. He was new to the interior life of Japan, and used only to life in Kobé, a place largely affected with imported vices. We laughed at his surprise when a workman who had shown us around refused to receive the money which he, in American fashion, offered. After seeing one kiln, where the common blue and white ware was made, we had to walk some three miles through the little patches of wheat, rape-seed, peas and beans. Often the narrow footpath was blocked by a pack-horse bearing two large boxes of partly cured tea. At last we came to the kiln, feeling certain that we should be allowed to see the works. The proprietor's dwelling and the buildings were all close together, and all were of the simplest nature, though the pottery made with these simple appliances is unrivaled. Asking for the proprietor, we were shown into the guest room, where we seated ourselves in the least honorable place on the floor, while our city friend, unused to the absence of chairs, not being able to sit on his feet in orthodox style, sprawled on the floor. One of the head workmen coming in said that the proprietor was absent, but that his wife and son were at home. Presently, they coming in, we slid off the thin cushions on which we had been sitting and introduced ourselves with many bows and the customary polite expressions. On entering I had noticed on the porch the usual study room for the boys of the house, a student's outfit—a thin cushion, and a small table about a foot high, on which were a pile of books, a Japanese brush for writing, some India ink, and an ink palette—all most simple, like the furniture of the house and the habits of the people. My friend asked me if one of the books was not a Bible, and on looking I was surprised to see one of the leather-bound Testaments, commonly used by the Christians. Leaving the lady of the house with my wife, I walked over and asked the boy if he had read the book. He, of course, modestly disclaimed any knowledge. He said that one of the evangelists in Matsuyama came occasionally to preach in the village, that he had heard a few sermons and had got this book.

He was a nice-looking boy of about fourteen, with a thoughtful, serious face sometimes met with among the light-hearted people. It must be remembered that a boy of this age in Japan has, by education and inheritance, a far greater familiarity with abstract matters than many men of twenty in America. Glancing through the book I saw many passages, not only in the Gospels, but in the Epistles, marked with red dots expressive of approbation.

With the simple-hearted freedom of intercourse which exists between master and servant, many workmen gathered as I tried to direct and concentrate his study. He said little except to ask a pertinent question now and then. In the meantime the mother was saying that he went whenever there was preaching, and came home and told them all that he had heard. As for her, she had so many children that she could not go, but she thought it was wonderful what he told them, and was of the opinion that the people would finally follow the teaching.

Since then I have often thought of this earnest boy in that quiet mountain village, going joyfully to hear the few bearers of the glad tidings, telling his household of what he had heard, and quietly reading his book. Often I have longed to hear his questions and thoughts about the many things which he must have found hard to understand. Thousands hear in the cities and turn scoffing away, more hear with indifference. Why should this boy, far away from human influences and the teaching of Christ, have heard gladly from the very beginning? "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." May God give this boy freely of his Spirit, and send some one in the Spirit to guide him!

Thinking it may be of interest, I add the translation of a tract printed in the Okayama Orphanage for distribution by the Salvation Army, or that part of it made up of inmates of the Orphanage. Some of the children manage a barber-shop.

### The Barber.

A man was sitting in the chair in the barber's shop of the Okayama Orphanage' having his hair cut. Before him on a scroll in large characters were the words: "The very hairs of your head are all numbered."

"What!" he said, "who counts the hairs of the head, child? There can't be any one surely in this busy world who has time to do that. We do say, 'a man has three hairs more than a monkey,' so perhaps some one did have time to count, but I hardly believe it. Still, perhaps a barber cutting hair every day may know how many thousand hairs a man has. Count the hairs of my head, won't you?"

"That is a hard thing to do," replied the young barber; "I can't tell how many there are, even though I do cut hair every day. But there is One who knows exactly how many hairs you have, and even if you pull out one hair He knows it. Besides this, He knows all about you—about your getting up and your going to bed, about your walking and eating, your pleasure and your work—there is nothing that

He does not know. Then He knows your thoughts, and every little thing that you think, and all your secrets."

"Where is there any such man as that?"

"He is everywhere. Wherever we go we cannot get out of the world, and just in that way we cannot go anywhere that He cannot see us. But He doesn't watch us like a policeman, or a hawk. He is just like a good father or mother who loves a child, keeps him from harm and bad friends, and wants to make him a good man. So we call him our Father in Heaven. You know that none of us here have parents, and sometimes we wish we had, but we know that we have a Father in heaven and are not unhappy. And since we know that our Father always sees us we are careful to do nothing wrong."

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# REV. L. W. PILCHER, D.D.

## In Memoriam.

BY REV. H. H. LOWRY, D.D., PEKING, CHINA.

Rev. Leander W. Pilcher, D.D., was born at Jackson, Michigan, August 2, 1848, and entered into rest at Peking, November 24, 1893.

He was the son of Rev. Elijah H. Pilcher, D.D., one of the pioneer preachers of the Methodist Episcopal Church in Michigan. His father was a man of scholarly tastes and attainments, and notwithstanding the inconveniences and hardships incident to his labors in the new and unsettled country, requiring much travel through unexplored forests and swamps, where, as was the custom with the early settlers, he often had to blaze his way with an ax in order to retrace his steps, and preaching on an average of twenty-eight times a month, he managed to pursue his studies, on horseback or around the fire in the rude cabins where he was entertained. Believing that it would be of use to him in his ministerial work, he studied and was regularly admitted to the bar, both in the State and in the United States Circuit Courts. He always took an active interest in education, and for six years was one of the regents of the University of Michigan. While stationed at Ann Arbor he also studied medicine and received his degree in regular course. He was the author of several books, and his literary labors were continued up to near the time of his death. When partially recovered from a stroke of paralysis, which destroyed the use of his right hand, he learned to write with his left that he might continue his work.

Leander inherited much of his father's thirst for knowledge and love for teaching. He was at an early age fitted for college through instruction at home and in the public schools. He entered the university at Ann Arbor and passed through the freshman year. Early in the sophomore year his father concluded to send him to the Ohio Wesleyan University at Delaware, Ohio, where he graduated in the class of 1867 at the age of nineteen—the youngest member of the class.

I well remember his first entrance into the college. The students were

all seated in the chapel waiting for the president to conduct the services. Presently he entered the room, followed by a venerable looking gentleman accompanied by a slender youth, who seemed intently interested in the scene before him. The father and son were introduced to the professors, and the boy was given a seat on the platform during prayers. After chapel services he was introduced to members of our class, and by his amiability, abundant good nature, fondness for sport, as well as evident literary abilities, at once won a prominent place in the class. His previous careful training made him excel, especially in Greek and mathematics.

After graduation he entered the public schools in Michigan; the first year as principal of the high school in Pontiac, the second as superintend ent of the public schools.

He was converted while in college, and near the close of his senior year became convinced that his future work was to preach the gospel, though this decision was not generally known, most of his associates thinking he had not changed his previous purpose to study medicine.

In 1869 he entered Union Theological Seminary in New York, but before he was able to complete his course he yielded to the urgent call of the Church for missionary recruits for China. The fact that one of his class-mates was already on the field, and another was appointed to come at the same time with himself, influenced the choice of the field of his future labors.

He reached Peking October 20, 1870, and entered with enthusiasm and success upon the study of the language, which he acquired with unusual facility and accuracy. Ha was eager to enter into work, and when he had been here only three months went with me into the country. Although his vocabulary was necessarily limited he engaged heartily in selling books, and I remember his determination and persistency that every shop in the villages through which we passed should at least know something of the books we carried and have the opportunity to secure them. Two months later, with the agent of the British and Foreign Bible Society, he made another trip of a month's duration through the western portion of this province to Huai-lou. Concerning this trip he made the following entry in the mission history: "We traveled about 1,500 *li*, visited the cities of Paoting Fu, Ching-ting Fu, Yi-chow, Ting-chow, Cho-chou, and fifteen *hsein* cities, besides many market towns and villages, in every one of which we left copies of the Word of God with all who showed an appreciation of it." The same year, in connection with other members of the mission, he visited Ho-chien Fu and made one long journey into Mongolia.

In 1874 he returned to the United States. Being temporarily employed in the mission rooms in New York, he availed himself of the opportunity to continue his studies in Union Theological Seminary, which had been broken off on his appointment to China. In March, 1876, he graduated from the College of Theology of Boston University, and soon afterward

was married and returned to China. I need not detail the labors of his second term of service; preaching, touring, and general evangelistic work occupied his time. He always manifested a deep interest in the instruction of children, and he was peculiarly successful in conducting Sunday schools. He took great pains in securing illustrations and helps that would attract the attention and impress the lesson upon the children. He preserved probably the only complete file in existence of the *Sunday School Leaves*, published by the Peking Committee. For several years he was the superintendent of the Sunday school in our mission, which outgrew the capacity of the chapel, and a second session had to be held especially for the outside children, and this second school will now have to be again divided; thus every Sabbath brought from six to seven hundred children under Christian instruction.

For six years Dr. Pilcher was stationed at Tientsin. While there, in addition to his regular duties, he filled the position of Vice-Consul about a year. The satisfactory manner in which he discharged the duties of the office was highly commended by the Minister in a dispatch to the Secretary of State, in which he wrote: "The Legation regrets exceedingly Mr. Pilcher's resignation. During his incumbency at Tientsin by his energy, tact, and good judgment he has rendered valuable service to our interests and to the government, and his departure from the port is universally regretted. And it is with great pleasure that I call the special attention of the Department to the ability and faithfulness with which he has discharged the duties of his official position."

In 1884 Dr. Pilcher for the second time visited the home land, principally on account of his wife's health. Leaving his family in the United States, he returned to China in the autumn of the following year. At the annual meeting of that year he was appointed presiding elder of the Peking District, and also principal of Wesley Institute, which a few years later was recognized as the Peking University, to which the remaining years of his life were devoted, having been elected President at the first meeting of the Board of Managers. Although for a time he was compelled to devote considerable attention to other duties, henceforth the energies of his life were given to building up the institution with which his name and work will ever be associated. All his previous training and missionary experience gave him peculiar fitness for the difficult task of laying the foundations and planning for the increasing efficiency of the university, where he hoped many of the youth of China would be prepared under the best Christian influence for future usefulness in both Church and State. In his work of teaching he felt the need of suitable text-books in several branches of study. He not only set to work himself to supply the necessary books but to interest others in the work, and many replies to the circular sent out by him for this purpose arrived when he was too ill to attend to them. Thus his influence was not con-

fined to the institution with which he was immediately connected, but was being extended to the work of higher education throughout the empire.

One illustration of his character, which also was one element of his success, was his painstaking attention to the minutest details. He had a genius for systematic and orderly arrangement. Many evidences of this are seen in all the buildings and grounds of the university, in the rooms of the students, the arrangement of the catalogue, the preparation of the programmes for the public entertainments, and the neatness and taste displayed in his publications. But while he gave special thought in this direction his plans were not narrow. He looked forward to the future growth of the university in endowment, buildings, increase of students and spiritual results until it should be worthy of the name given it at its foundation. But he has been called away when it seemed to us he was just prepared for his grandest work. But after all his grandest work was the building of his Christian character. It was this that won the esteem and love of all who knew him intimately.

It is to be regretted that Mr. Davis could not be here on this occasion, but a letter from him, though it was written with the freedom of private correspondence and with no thought of its being made public, bears such a tender tribute to the memory of Dr. Pilcher that I cannot refrain from quoting from it. In it he says:

I would like to write concerning our dear class-mate of early days, our colleague for more than a score of years in this alien land. But our three lives have been lived so much alongside, so intimately related, that there is nothing I could say or write but you are familiar with.

Now that he is gone from our midst, our Delaware trio broken, the youngest of the three taken, I realize how much our lives have been intertwined. I can hardly think of an interesting event or pleasant occasion of my life for the last twenty-eight years with which he was not somehow associated. Side by side have lines of our lives run thus far, and I cannot yet realize that all has ceased, that no more will we hear his voice or see his familiar form. Our lives pass before my vision. I seem to see him again entering a stranger into our class at college; his frail, delicate-looking body, his active mind, fun-loving spirit, his readiness in recitation, his mastery of all college-boy larks, his jolly habit of shaking hands with every class-mate, no matter how often he met them, his ready wit, his endless pranks. I seem to see him as my room-mate the last terms of our college career, or guest in my father's home. College days over we were as intimately associated in Michigan. Through his father's instrumentality I found my way into the Detroit Conference. Again and again I visited him in his father's home, or where he was teaching. Scarcely a month passed without letters between us, until together we were appointed to join you in Peking. I shall never forget my surprise and pleasure when he wrote me from New York City that he had just offered to be one of the six young men Bishop Kingsley had asked for to go to China, nor the pleasure of my dear father over the fact that Pilcher was going with me, and we were to join you in this strange land. He assisted at the only wedding I ever witnessed in my own family. Together we came across continent and ocean. There were seven young men and one lady together in

that company. Two sleep their long sleep, three have left the field, and only Plumb and I remain, and a quarter of a century has not passed.

Of our early career in China I need speak but briefly. It is all familiar to you. You will remember the wonderful facility, ease, and accuracy with which he acquired the spoken language. How those early days rise before my memory now! Again we are together during our first summer's wanderings among the mountains along the line of the Great Wall for more than a thousand *li*. The wild roads, the numberless and often swollen streams, the wretched inns—bad eggs and bitter oat-meal. The delight with which we wandered over the Mongol plain, alive with its strange nomadic life; its herds of cattle, droves of horses, flocks of sheep, and roving camels. At Kalgan we met Gilmour for the first time. And now McIlvaine, Gilmour, and Pilcher lie sleeping in the land to which they all consecrated their superior talents. McIlvaine on the quiet hillside at Chinan Fu, Gilmour here at Tientsin, and our dear colleague west of Peking, between his own first born and your darling children. Again I am traveling with him on many a shorter trip about Tsunhua, Ho-chien, and Paoting Fu. Ever-to-be-remembered incidents come back without my bidding; friendly discussions arising out of the fact that one heard many sounds and the other saw many things, unheard by one and unseen by the other, for one was short of sight and the other dull of hearing. He was at my side when I was married, and in my home he and his wife spent their first weeks together in China.

To us he was the methodical man of detail, our ready preacher in Chinese, efficient interpreter, and accurate Conference Secretary. Of late years the growing preacher in Chinese was absorbed in the one work for which he seemed adapted. That called out all his energies, quietly translating or preparing book after book for school use; working and planning for a greater future for our school work, he himself promising increasing usefulness. How well I remember his saying on his last return from the United States: "I have come back to give twenty years of hard work to China." Eight years have passed away, and in the zenith of promise, in the midst of his years, his higher call came. He has answered to his new name in the roll-call before his Master's throne. His short life over, work done, rest entered upon. God takes the will to work for him as work accomplished, and rewards in the fullness of his love. We are left behind; we cannot help our tears when we think or try to talk of him. His memory will ever be precious to us. School-mate, friend of early days, and colleague of those long years. We will often long for a grasp of the quiet hand, or the sound of the voice forever still.

As for his work, God has some plan which will become plain by and by. Rather the work was God's. To this worker he has said: "Enough, come up higher;" God will look after the future workers. Let us seek his will and do his bidding.

Dr. Pilcher had not been in robust health for the past two or three years, and was preparing to visit the United States next year for purposes of change and rest. During the summer he felt it necessary, though against the advice of his physicians and friends, to spend much time in the city, although his family were at the sanitarium at the Western Hills. He went to the hills to bring his family into the city before annual meeting, and while there was suddenly attacked with an affection of the stomach, which but for the timely service of Dr. Wendt, must have proved fatal. He was temporarily relieved from this acute attack and was able to be carried into the city, but with the exception of one day was not out of his bed again until the end came.

During the ten weeks of his illness his patience and amiability were remarkable, and he always manifested the utmost appreciation of anything that was done for his comfort. With the exception of the first few days he suffered little pain, and one day made the remark that there were many who were suffering more than he was. His mental faculties were perfectly clear up to the hour of his death. According to his life-long habit he kept accurate knowledge of all that was passing, and would call attention to the fact if the minutest omission or change was made in the treatment by those in attendance. Any information desired concerning any of his affairs he was able to give with perfect clearness. Only a few hours before his death he gave a clear explanation of some of his accounts, and remarked: "I am glad you asked me about this, for these items are all clear in my mind." It may be regretted by some that during his illness he spoke so little expressive of his faith and hope. A day or two before he died he said: "I am in the hands of a good Providence, and He cares." Only a few hours before the end his wife asked if he had any message to send the children, and he said: "Tell them my faith is strong," and after a pause, as if to comfort her, added: "And tell them I hope to see them next summer." At the beginning of his sickness he gave all necessary directions in regard to his affairs, and we know that in his life he laid the sure foundations of a blessed hope, and when prostrated by an incurable disease there was nothing to do but calmly await the call of the Master whom he so faithfully followed. But he left a statement of his religious experience, written a few years ago, that is more satisfactory than any statement made during his illness could have been. It is dated February 6, 1887, and is as follows:

It is now twenty-one years since I received the assurance that God, for Christ's sake, forgave my sins. During all these years I have been as one dwelling upon a plateau of comfortable width, well up the mountain sides. Beneath me was the "pit from which I was digged." Before me was spread out the beautiful landscape, filled with many a view of delight to the spiritual sense. But behind and above me towered the mountain with its brow bathed in eternal light, and from whose crest the ever-widening view stretched away in every direction clear up to the gates of pearl, through whose open portal streamed the glory that filled the soul of the dwellers upon the mountain top and shed some rays down the slope till they reached me, imparting some notion of what was above and beyond.

Year after year, and day after day, I continued to dwell there. Earnest men and women passed me in their journey toward the light that blazed overhead. They often stopped and urged me to go with them. With Bible in hand they pointed out the promises of our God which give assurance of a loftier experience and a broader vision. I often felt drawn to follow with them, but with decreasing satisfaction and diminishing pleasure continued to dwell upon my chosen terrace with its beautiful but narrow view. Each time I wished them Godspeed, and each time was left behind.

By and by these passers-by irritated me. I shunned their presence as much as possible. If obliged to listen to their stories of the wonders of the glory that

shone above me I did so with indifference and looked upon them as visionaries. I put aside all their messages unread. I tried to persuade myself that the towering mountain and its crown of glory was a figment of the imagination, and that where I stood was the true height of spiritual desire. In this delusion I rested.

For seventeen years God has permitted me to preach the gospel of love and salvation. He has placed me out upon the outpost in a most responsible position. I have tried to tell men of Christ, and from my own experience could point to the "Lamb of God that taketh away the sin of the world." Under my ministry men have from time to time seemed to yield, but seldom have they given themselves to Christ. There has always been some reason unrealized by me, because of which they have turned back when they were almost persuaded to become Christians. Once a friend asked me if there was any one in the world whose conversion I could trace to influences wrought through me. The question was a blunt one, and the questioner was hoping for a reply that would be an encouragement to him in his experience. My first impulse was to answer "Yes," but when my mind tried to fix upon any one who had been led to Christ by me I could find no one. Nor was it very satisfactory to say, "God only asks of me to work, and leave the results with him." So far as I know there never had been any results to leave.

Within the last fortnight, by the kind exhortations of a friend and because of our intensified desire to help some who are about me, I have been forced to thoroughly review my whole Christian life and examine into the motives that have inspired what had seemed to be my most praiseworthy acts. Prayerfully and tearfully I undertook the task. Beginning with my conversion, one thing after another came up before me. The procession was long, and the troop seemed good to look upon. But alas! with scarcely an exception a closer inspection revealed the fact that the goodness was in appearance only. Like so many of the processions seen on the streets of this city they were only beggars clothed in goodly array, not for their own good but to swell the train and magnify the name of my own self. I suddenly—and I must say it in justice to myself, for I verily thought during all these years that I was doing God's service—awoke to the fact that I had been striving "to glorify *self*, and enjoy God forever!"

Dwelling upon my little mountain terrace, God's face has been hid from me, and only a few rays of his glory have fallen upon the spot where I lived. I have sung "Arise, my soul, arise," and have clung hard to things below. I have cried out, "Nearer, my God, to thee," and then turned my back upon him. I have with my lips said, "O for a heart to praise my God," and my heart said to praise *self*. I have exclaimed, "Come, Holy Spirit, Heavenly Dove," and have not looked up for the blessing. My private devotions have not been seasons of communion with my Father, but times of formal adherence to habits formed in childhood. My Bible has been read only in a perfunctory way, because a professing Christian is supposed to own a Bible and read it too. But alas! its clean pages and unused condition testifies too truly to my neglect. It has been consulted at not infrequent intervals, but much as one would consult an encyclopædia, and more frequently the encyclopædia had been consulted first. Its pages had never been illuminated for me, and I derived no pleasure from its perusal. The work for the salvation of immortal souls has been sort of a profession as far as I have exercised the calling. Even here self and selfishness have been the inspiration and motive.

Humiliating as this confession is, it is not half of what the Lord showed me, until in self-abasement I could have groveled in the dust in agony of despair. A great weight of pain and sorrow seemed to be crushing through my very soul. Deeply did I repent, and freely would I have done any penance if such would have been of

avail in lifting the burden from my heart. I was overcome with amazement and thankful beyond measure that God had so kindly spared me to see my sin in all its enormity. He heard my prayer for forgiveness, but there still lay before me the ascent of the mountain with its crown of glory and its crest of light. For a whole week I sought the path leading up, and I could not make the start. Others about me found the path, and from their altitude of desire attained beckoned me on, pointing out the path that seemed so plain to them, but was hidden from me.

I tried with God's help to remove self entirely from sight, but at the same time I was inclined to dictate to the Lord just where I ought to discover the way, and just how I wished the blessing. So long as I continued in this spirit the way was hidden from my view. Once I was almost ready to give up, thinking the blessing was not for me, and that the glory of the mountain top was reserved for others. For a while I tried to rest resigned in this thought. But I found I could live no longer where I had dwelt so long. I must either climb higher or sink lower. Encouraged by the words and experience of others, I determined to rest in the promises and wait, expecting the answer in God's own time and way.

Yesterday at noon in our prayer meeting the pathway began to open up. The evening before, while exhorting the Chinese who had been seeking salvation, I had used the illustration of the persistency of a beggar in seeking alms. Good old Brother Sun arose soon after, and dwelling on the same illustration spoke of how often it was the case that the beggar became so engrossed in seeking that he fails to notice the gift that is thrown to him, and allows it to fall unheeded in the dust. I thought while others in the noon prayer meeting were telling their joys, "Have I not failed to heed the gift already bestowed?" Finally I opened the pathway thus indicated. Then the light began to stream in, slowly filling the broken and empty vessel. Higher by faith I climbed until soon I stood upon the summit, all bathed in light with the joy that overflowed.

It was no vision or chimera of a disordered mind. I hungered and thirsted and was *filled*. O blessed experience! O joy unspeakable! I had asked for a great deal, but the Lord gave me more—*exceedingly abundantly above all* that I asked or thought.

I now stand on the mountain top. Clouds of doubt cannot rise to this altitude, the light that is all around, streaming forth from the throne of God, is too bright and all pervading to permit of a shadow. Here I want to dwell, not for my peace, but for God's glory.

"Ye were sometime darkness, but now are ye light in the Lord." (Paul, Eph. v. 8.)

[Signed] LEANDER WILLIAM PILCHER,
"A child of the King."

Young expressed both a philosophic and Christian truth when he wrote: "That life is long which answers life's great end." The great end of life is to prepare to live forever. If the one great purpose of life is the development and perfection of character, it is to be measured not by the number of its years, but by its fitness for continuance in holy living; it matters not so much how long we live, as how well we live. But in our forgetfulness of "that blessed hope" we map out for ourselves a number of years of labor, and imagine the object of life is to do that amount of work, and life will not be complete until the allotted task is accomplished. Whereas the work in itself is not the important factor, but the establishment of character, and, through the economy of grace, this may be ac-

complished in a brief number or a longer period of years. Many great men, who have had comparatively short lives, have indelibly impressed their personality upon the world. Numbers of names of such men will readily suggest themselves, but I can only mention a few. F. W. Robertson and Phillips Brooks were taken in the prime of their manhood, but their sermons will continue to influence future generations, not so much because of their eloquence and literary merit, though they possessed both, but because they reveal the nobility of character of those consecrated servants of Christ. David Brainerd made an impression on missionary work, especially in America, that will never cease, and yet he was only twenty-five years old when his work was done. Melville B. Cox, the first foreign missionary of the Methodist Episcopal Church, died at the age of twenty-eight, after he had been only about one year in the field, but his message, "Let a thousand fall before Africa is given up," has been the rallying cry of the Church ever since. Judson Collins was the immediate cause of the missionary society of our Church beginning work in China. When informed that for lack of funds no arrangement had been made for opening the mission, he sent word to the bishop to secure him a position, . . . that his own arm would earn his way to China and support him after his arrival. The Society then reversed its decision and he was sent, but lived only to see the beginnings of the work for which he seemed so well fitted.

So when called to mourn for workers cut off in the midst of their activities it may be well for us to reflect that their work is not ended by the fact of their removal. And may it not be that the influence of Dr. Pilcher, whose death seems to our human vision so untimely, or as one of his pupils expressed it at the funeral services, "that he ought not to have died; he ought to have lived at least twenty years longer," may it not be that his influence in building up and carrying forward the work in which he was engaged may be extended and multiplied in ways no one could have planned, by raising up many to enter into his place, which we now find so hard to supply.

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## OUR SPANISH LITERATURE.

BY REV. P. A. RODRIGUEZ, B.D., FRANKLIN, TENN.

For the great success with which our heavenly Father has blessed this department of our work in the past, and the remarkable prospects which it has for the future, we feel profoundly thankful.

### I. Our Work During the Past Six Years.

1. The first translation published under the auspices of the Board of Missions was the Discipline, edition of 1886. It was very defective, as the translator had not become familiar with Methodist phraseology. To

obviate this difficulty, each of the Conferences in Mexico appointed one of its members to revise the translations before the plates of the books were made. The second edition of the Discipline, 1890, proved satisfactory, and was exhausted in 1893. The new edition, 1894, will be ready in a few weeks, and in order to supply the demand, two thousand copies will be printed.

2. Minor translations. Some small books were needed for the Sunday schools, and so Thigpen's "Catechism for Little Children" and Bishop McTyeire's "Catechism on Church Government" were translated and published. Both have gone through several editions. Also a "Biblical Catechism," translated from the French years ago by the late Rev. Sóstenes Juarez, of the Mexican Central Conference.

In January, 1893, we began the publication of the *Senior Quarterly* in Spanish. It already has nearly 2,000 subscribers. The *Illustrated Lesson Paper*, which we have been issuing since last Spring, is becoming very popular, even among Presbyterians.

3. The Wesleyan Standards. The first volume of Mr. Wesley's sermons was published in February, 1891. Before the end of the year the edition of 500 copies was exhausted, and another printed. In 1892 Vol. II. was issued. Nearly 800 copies of both volumes have been sold and are in use in Texas, Mexico, the island of Cuba, Venezuela, Peru, Chili, the Argentine Republic, Paraguay, and Uruguay. A few copies are also in use by the English Wesleyans in Spain.

The appointment of revisers by the Mexican Conferences proved to be a very wise measure. One of them especially, the Rev. G. B. Winton, has rendered the translator very valuable assistance. We are thankful to say that, up to this writing, we have not heard of a single criticism made or written against our translation of such an important work. To God Almighty be the glory and praise for evermore.

4. Dr. Paley's works. The reaction in Mexico and other Spanish-speaking countries against the Church of Rome has been almost without parallel in history, except that of France. In our sister Republic the whole property of the Church was confiscated, the monks and nuns were expelled from their convents, and several of the Bishops banished for their political intrigues. Unfortunately this reaction was not only against the corrupt clergy, but also against Christianity. The evangelical Churches in Mexico have to struggle against rationalism even more than against superstition. Just about the time when Voltaire, Rousseau, and other French writers were widely read, Dr. J. L. de Villanueva, formerly a Roman Catholic priest, and at that time a member of the Mexican Legation to Great Britain, deeply impressed with the spread of skepticism among the educated classes of his native country, translated Dr. Paley's "Natural Theology" and had a large edition of the book printed in London. The President of the Republic of Mexico, Gen. Miguel Ra-

mos Arispe, a sincere Christian, commanded the work to be used as a text-book in the public schools. Skepticism, however, prevailed, and a few years afterward the book was dropped. It has been out of print for nearly fifty years. After some revision and considerable changes, an edition of five hundred copies was issued by the Publishing House in June, 1892. A copy was sent to President Porfirio Diaz, who acknowledged receipt of it in a very courteous note. And while the work is not a text-book in the public schools, we have received orders for it from preachers and students in nearly all the Evangelical Churches. The Presbytery of Mexico accepted it as a text-book for their theological students.

In 1826 a Spanish priest by the name of José Blanco White, of whom Mr. Gladstone speaks very highly as a writer in his "Gleanings of the Past," left Romanism and joined the Anglican Church. Anxious to take part in the religious reformation of Spain, he translated into most correct and elegant Spanish Dr. Paley's "Evidences of Christianity." The manuscript was sent to Spain for publication, but the vessel was wrecked near the coast of France. Several days afterward a number of boxes were fished out of the sea, and in one of them the manuscript was found. The work was printed and published in London in 1829, but Spain has been very slow to receive the gospel, and Mr. White's translation went out of print. After much correspondence with fellow-preachers and friends in London, Spain, and Mexico, we finally secured a copy, and in December, 1893, a revised edition of the said "Evidences of Christianity" was issued. The book is selling well.

5. *El Evangelista Mexicano Ilustrado.* In the publication, since January, 1893, of the official organ of the Church in Mexico we have also met with remarkable success. Our material advantages in the way of grades of paper, in type, cuts, etc., are very great over our colleagues in Mexico. The Count of Veragua, who came to represent the Queen of Spain at the World's Fair, happened to see a copy in Chicago last summer. He immediately wrote a polite note, asking us to exchange with him, and ever since we have been receiving *El Boletin de los Niños*, a weekly published in Madrid by the Society for the Prevention of Cruelty Against Children, of which the descendant of Christopher Columbus is the president. The American Tract Society and other publishing houses have sent us books for reviews.

*O Standarte*, an Evangelical paper in Brazil, copied not long ago one of Mr. Winton's able editorials. We are endeavoring to keep up a high religious and literary standard, and hope to make our paper self-supporting. Our net gain of subscribers during the past eighteen months is very nearly 300.

6. "The Man of Galilee." Several years ago Mrs. Edna M. Watkins, of Mexico, translated Bishop Haygood's well-known work, "The Man of Galilee," and her translation was published in the columns of *El Evan-*

*gelista.* Very soon after the appearance of the first few chapters, Rev. Arcadio Morales, one of the pioneer preachers of the Presbyterian Church, wrote a very earnest letter to the editor of the above-mentioned paper, begging, in his own name and in that of many other Christians, that the Spanish translation of "The Man of Galilee" should be published in book form. After some revision by the official translator, the Board of Missions ordered the printing of the book, and, consequently, a few months ago the first edition of "El Hombre de Galilea" was issued. We rejoice to say that it is selling very well.

## II. The Prospects for the Future.

Whilst up to a year ago we were selling some of our books, such as Dr. Paley's works, to brethren in nearly all evangelical Churches in Mexico and Spanish America, this is no longer the case. The Presbyterians have translated and published respectively in New York and Philadelphia two important works: "History of the Reformation," by Dr. G. P. Fisher, of Yale University, and "Evidences of Christianity," by Dr. Alexander Mair, of Edinburgh, Scotland. The Congregationalists issued not long ago a translation of the "Life of Jesus Christ," by Rev. James Stalker, D.D. And yet, while we may not hope to supply all the demand for Protestant Spanish literature, the market for our books is already a large one.

The Methodist Episcopal Church has a strong mission in the Republic of Mexico. Nearly twenty years ago they bought a fine piece of property in the city of Puebla, part of a convent, and established a preparatory school and theological seminary which, under the direction of able American missionaries, have become strong institutions. They now have forty students. The work of that sister Church among Spanish-speaking people is far larger than we had imagined. According to the minutes of their last General Conference, held in the city of Orizava, State of Vera Cruz, last January, they have in the Republic of Mexico 1,380 members on probation, 1,719 members in full connection, and 30 local preachers; number of children baptized, 184; adults, 196; Sunday schools, 62; scholars, 1,838; amount collected for the support of the Church, $1,322; for pensioners, $388; for the bishops, $43; for Sunday school literature, $359; for missions, $653. Total, $2,765. But their work in Mexico is by no means as extensive or important as that in South America. According to the list of appointments of the Annual Conference of South America, published in *El Abogado Cristiano*, July 1, 1894, they have 9 American missionaries and 15 native preachers in the Argentine Republic, 10 American and 3 native preachers in the Republic of Chili, 6 in Peru, 7 in Paraguay, and 19 in Uruguay. There are at work no less than 102 American and native preachers of the Methodist Episcopal Church in six of the Republics south of el Rio Grande.

Dr. Drees, of the South American Conference, and Rev. Francis Borton, book agent in Mexico, send us orders whenever we publish a new book, and the treasurer of the Missionary Society in New York promptly pays our bills.

Bishop John F. Hurst, has taken great interest in our work, and written several letters of commendation. The translation of his "Short History of the Christian Church," which we are about to begin, will be a most useful book to Methodist preachers in Spanish America.

The prospects for the future are very encouraging. Long after authors, translators, printers, and publishers shall have gone to their rest, these books shall be influencing immortal souls, and who can estimate the results?

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## MISSIONARY TERRITORY.

BY REV. GEORGE S. SAVAGE, D.D., AGENT AMERICAN BIBLE SOCIETY.

THERE is perhaps no more interesting missionary territory anywhere than the mountains of Kentucky and Tennessee, and none more inviting. The sensitiveness of the people of these regions makes it a delicate matter upon which to write. Yet we will endeavor to be true and just, as well as sympathetic.

There are some sixty of these counties, comprising quite an extensive area. And while many of them have little or no communication with "the settlements," so called—meaning the better portions of the States—yet there are very strong commercial, political, and State affiances that are binding and obligatory upon the more favored portions of these States. For the want of more direct communication between these sections and those where traveling facilities exist, very little, comparatively, is generally known of the real needs of these mountain people. Unfortunately (and no reflection is intended), the mountains of Kentucky and Tennessee were pre-occupied by the "Hard Shell" Baptists, who in theory are opposed to a compensated and educated ministry, Sunday schools, and missionary and Bible societies; the latter especially, as money is necessary to operate them.

There has been a rather desultory occupation of these fields. In the early occupancy strong representative ministers entered in and labored, particularly of the Methodist Church. They sowed in tears, but did not fully reap in joy. Owing to the difficulties of travel and the hardships to be borne, for the past several decades the pressing needs and urgent demands of this people have not been properly met.

From my standpoint, the energies of the Church should be directed to the children and youth. To give them religious instruction and mold them substantially into Christian character is a hopeful work, for they are bright, teachable, and strong in physical and mental promise. These

people need more teaching than preaching. To illustrate. A D.D. of the Presbyterian Church settled some years ago on Little Sandy River to recruit his health. I tried to enlist him in the Bible Society work of the county in which he was located. He declined.

"But, Doctor, your nature and zeal will not allow you to be idle. What do you propose to do?"

He replied: "There is too little principle in the religion of many of the people. There is a want of reliability and intelligent methods."

"What are your plans?" I asked.

"I must break down prejudice existing against an educated ministry; take hold of the young people, instruct and catechise them; get them to read the Scriptures, and organize them into Sunday schools and Bible classes."

It struck me very forcibly. In my first visit to one of these country towns I found an organization of about eighty members of a "Hard Shell" Baptist Church. On my second visit I found them organized into the Christian Church. Now a majority of them are to be found in the Methodist Episcopal Church. My friend, the Doctor, was right. One of the best and most permanent churches in the mountains of Kentucky is the one for which the material was made.

In the earlier part of my Bible Society work the Missionary Baptists sent a Sunday school missionary into the mountains to organize Sunday schools. The schools were officered, furnished with libraries, song-books, cards, etc. I followed in the wake of this missionary. I found the Sunday school furniture, but with one exception the schools were closed for the want of competent officers and teachers. There is an immense undeveloped material wealth in these mountains. American energy is penetrating with railroads, slack-water navigation, and other enterprises, and soon the appellation "pauper county" will be among the things of the past, and this will be a wealthy and productive section of the two States. The heart of the Church should be moved and impelled to take these regions for Christ. A great deal of money has been expended upon these interesting fields, but in the judgment of the writer much of it injudiciously. We are improving, however. The indications are encouraging. The people must have a greater number of churches and a ministry of a higher order; more church buildings-and with better furnishings; Sunday schools in every neighborhood, with competent officers and conscientious teachers; more Bibles, and more Bible-reading and study. Does any one who is somewhat familiar with the localities say these are impossibilities? Impossible is not the word to be used by a consecrated Christian or Church.

The American Bible Society, eminently missionary, has been true to these sections. The people of the mountains have, at a great expense to this generous Society, been kept supplied with the Scriptures. Whether for the want of proper instructors the best use has been made of them

may be another question. Just now a number of colporters are engaged in this Bible distribution.

The establishment of training schools is a movement in the right direction. But great care should be exercised in the location and in the competency of teachers employed. The indications are rather clear and pointed that if the Methodist Church shows its appreciation of the faithful labors of the fathers, and if it acts well its part in impressing the mind and heart of the mountain people in the present, there must be wise counsels, united efforts, advancive and aggressive movements and earnest work, or, they having sown, others will reap.

Brethren "the fields are white already to harvest, and he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together."

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## CHRISTIAN CONVERTS IN INDIA.

BY BISHOP J. M. THOBURN, D.D.

[Bishop Thoburn is an unimpeachable authority on Christianity in India. We publish this article from *The Outlook*, with absolute faith in the statements made.]

It was with both surprise and regret that I read Mr. Mozoomdar's severe criticism upon the native Christians of India in a recent number of *The Outlook*. Very many readers of his paper were undoubtedly under the impression that Mr. Mozoomdar is himself a recent convert to the Christian faith, and hence his testimony is accepted as that of an impartial and well-informed witness. As a matter of fact, however, no one who knows Mr. Mozoomdar in Calcutta or in any part of India ever dreams of calling him a Christian, nor has he ever been associated with Christians any more intimately than other non-Christian gentlemen of like culture. I doubt if he has ever seen any considerable number of village Christians, and am quite sure that he has never been associated with any of the notable leaders who are now achieving such splendid success in both North and South India. Had he known his Christian fellow-countrymen better, he would not have written: "What reforms do they—the converts—originate? What labors do they carry on? What advance do they make in the confidence of the great Hindu society? What contributions do they offer to the great world of Christian thought? They live and die more as figures and ciphers in a statistical table than as living souls clothed in flesh and blood."

I am sure Mr. Mozoomdar would never have penned these words if he had ever once been brought into contact with any considerable number of our Indian Christians. I am personally acquainted with a thousand men, any one of whom could set him a worthy example in working for reform, in elevating their fellow-men, in winning the confidence of both Hindus

and Mohammedans, and in rooting out a score of evils which have long afflicted Hindu society. I have seen twenty Christian young women in a body attending lectures in the Agra Medical College. All of these were the daughters of village converts, and their presence in such an institution means that a revolution is going on among the masses of the people—the teeming millions whose condition men of Mr. Mozoomdar's class rarely study or in any way consider. I have seen long processions of Christians pledged to total abstinence parading the streets and other public places in the interest of the great temperance reform. I have seen hundreds and thousands of Hindus, whose confidence had been secured by these devoted Christians, looking on with friendly interest, and sometimes even joining in the demonstrations. I have been a witness during the past third of a century to what I can regard only as a revolution in the feelings of millions of Hindus in Northern India toward Christian converts. Thousands and tens of thousands of these Christians are bearing noble witness against child-marriage, polygamy, extortion, drunkenness, and immorality of every kind. To call such men "ciphers" is so cruelly unjust that I am sure Mr. Mozoomdar must have penned the words in absolute ignorance of the character of the men and women whom he represents.

One of the most influential non-Christian papers in India is the *Hindu*, published in Madras. A year or two ago the editor of that paper wrote as follows of the Christians of Southern India:

> The progress of education among the girls of the native Christian community, and the absence of caste restrictions, will eventually give them an advantage which no amount of intellectual precocity can compensate the Brahmans for. We recently printed the statement of a Bombay paper that the social eminence which at the present moment the Parsees so deservedly enjoy was due to these two causes, namely, that their women are educated, and they are bound by no restrictions of caste. These two advantages slowly make themselves felt among our native Christian people, and it is possible that they will soon become the Parsees of Southern India. They will furnish the most distinguished public servants, barristers, merchants, and citizens, among the various classes of the native community.

This testimony will suffice to refute Mr. Mozoomdar's statements so far as Southern India is concerned. As for Northern India, it is generally conceded that the Christians there are in advance of their brethren in the South, and already their sons and daughters are gaining promotion rapidly.

Mr. Mozoomdar proceeds to point out that the Indian Christians do not seek shelter beneath the all-shadowing branches of the ancient Hindu tree. "How does it happen," he asks, "that other non-Hindu communities, like the Sikhs, the Kabir Panthis, the various Vishnabite and Tantric sects, are included within the fold of all-embracing Hindu society, and why is it that native Christians alone are rigidly excluded?" This question is vital. Mr. Mozoomdar may well ask why Christianity does

not subordinate itself to Hinduism, as so many other religious systems have done. Mormonism could take such a position, and the Hindu religion would place no bar in the way; but Christianity cannot do it. The kingdom of Jesus Christ can never be made tributary to any earthly power or system. The Christians of India are taking their place among the great body of the people, but they are doing so as Indian—not Hindu—Christians. Their right to a place in the general community is now seldom challenged. Mr. Mozoomdar, like many others in India, does not seem to realize that the Christians are rapidly advancing in many parts of the empire, and that, in proportion to their numbers, they are taking a more prominent position than any other section of the general community. I speak, of course, of Protestant converts. Mr. Mozoomdar objects to the exclusion of Roman Catholics, but the mass of these are descendants of the nominal Christians who were gathered in during the Portuguese era, and are never reckoned as "converts" by any class in India. The missionary era dates from the arrival of Dr. Carey in Bengal, and the number of Roman Catholic converts who have been won from heathenism since that date is comparatively small.

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## DOMESTIC MISSIONS.*

BY REV. FRANKLIN N. PARKER.

THE problem of domestic missions, or evangelistic enterprise at home, is a question of need and supply. An estimate of the need is made from *data* derived from a discriminating study of the religious, educational, and social *status* of the people, and as affected by existing evangelistic enterprise. The question of supply calls for the consideration of qualified workers and the means for their support.

From these points of view I have endeavored to study the problem in this State. However, as yet I have not succeeded in securing all the necessary *data*, but hope to do so at some future time. The advance sheets of the census of 1890 enable us to give some estimate as regards our immediate necessities. This, coupled with the statistics given in the Minutes of our last Annual Conference, will indicate the *status* of our Church. The boundaries of the Louisiana Conference embrace fifty-one of the fifty-nine parishes of the State, having a population of, approximately, 500,000 white people, chiefly native born. In the entire State there are 184,394 educable white children, having an attendance in the public schools of 74,988; private schools, 13,573; parochial schools, 5,856. According to the census, these parochial schools are divided as follows: Roman Catholic, 33; Lutheran, 11; German Evangelical, 3; German Presbyterian, 1.

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* Reprinted from the New Orleans *Christian Advocate*.

Six hundred and twenty-two colored pupils are included in these schools. If the above figures are correct, there are about 89,977 white children of educable age who are not attending school in the State. Possibly a large number attend college in other States, but it is scarcely probable that there are many. It is important to note that these estimates of educable children are made upon the basis of from five to seventeen years as the educable age. According to this, the extent of illiteracy among us is very great. We now proceed to a serious review of the various presiding elders' districts.

Delhi District embraces the following parishes: East Carroll, West Carroll, Morehouse, Ouachita, Richland, Madison, Tensas, Franklin, a part of Catahoula, having an approximate population of 19,239 whites. The census gives to these parishes 810 Roman Catholics. Our own strength there is estimated by 13 charges, 1,998 members, 27 churches, 26 Sunday schools, having 1,057 scholars. The section included in this district is supplied, except in a few communities, with the gospel by our Church. The southern part of East Carroll is destitute of the gospel from Protestants. There is but one church in Madison, the southern part being wholly destitute. However, in these two places there are very few communities where a congregation of ten white persons could be collected. There is also a small strip of country in Morehouse without regular preaching from an itinerant minister. This district is not as fully supplied with Sunday schools as it ought to be. The presiding elder from this district, from whom I have received the above information, thinks that there are two or three places where judicious appropriations could be made. The population in this district is sparse, and the country subject to disastrous overflows. The work done here has been heroic, but concentration is necessary.

Arcadia District embraces the following parishes: Union, Claiborne, Lincoln, Jackson, Bienville, Webster, one ward of Red River, one ward of Natchitoches, two wards of Winn, having a population of about 45,731 whites. The estimate of Romanists here is about 150. Our own strength is represented by 17 charges, 6,234 members, 64 churches, 48 Sunday schools, 2,215 scholars. A number of circuits in this district require missionary apppropriations.

Shreveport District embraces the parishes of Sabine, Natchitoches, De-Soto, Caddo, Bossier, having a population of 39,795 whites. Romanist membership, 13,700. Our strength is as follows: 18 charges, 3,975 members, 55 churches, 45 Sunday schools, 1,816 scholars.

Alexandria District embraces the parishes of Rapides, Avoyelles, Catahoula, Caldwell, Winn, Grant, Concordia, Vernon, parts of Calcasieu and St. Landry, having a population of 52,076 whites. Large portions of this district are destitute, and other portions poorly supplied as to quantity and quality. We have here 15 charges, 2,969 members, 44 churches, 33 Sunday schools, 1,566 scholars. Romanist membership, 15,060.

Opelousas District embraces the parishes of St. Mary, Iberia, Acadia, Vermillion, Lafayette, St. Landry, Calcasieu, Cameron. St. Martin lies on the boundary, but, although having a white population of 6,988, there is not a Protestant congregation in the parish, so far as we have been able to learn. The entire white population is 94,063; Romanist membership is estimated at 60,732. Our position is shown by 14 charges, 3,956 members, 23 churches, 33 Sunday schools, 1,566 scholars. The presiding elder of this district informs me that there is a large portion of destitute territory in several of the parishes of his district. The whole of the large French and creole element is untouched by our preachers, as we have not a single French-speaking preacher in the field. Brother Miller says: "Nearly all of this field is now ripe, ready for the harvest, but we need the man and the means."

New Orleans District embraces the parishes of Orleans, Point Coupee, Iberville, Assumption, Lafourche, Terre Bonne, Plaquemines, Jefferson, Ascension, West Baton Rouge, St. Bernard, St. Charles, St. John Baptist, St. James, and the city of Baton Rouge in East Baton Rouge parish. The total white population of these parishes is 259,834; estimated Roman Catholic membership, 110,860. All these figures of Romanist membership make no discrimination of color, but the great majority are white, in my opinion. A great deal of destitution is in this district. In Point Coupee and West Baton Rouge, having a gross population of near 7,000, we have one circuit—the Gros Tête and False River—having 96 members. In Iberville and Ascension we are represented by the Plaquemine and Donaldsonville work, with a membership of 59 in a population of 14,678 whites. In Assumption we have no representation. None in St. Charles, having 1,979 whites; none in St. John Baptist, 4,674 white population; none in St. James, having 5,652 white people. In Jefferson we have one church, but no preacher, in a white population of 6,687. In Lafourche we have a church, but no preacher. Possibly a house in Terre Bonne, but no preacher. Plaquemines and St. Bernard, with a population of 7,710, are supplied by the Lower Coast Mission, with a membership of 50.

The territory of the New Orleans District, outside of the city proper is, with three exceptions, without any ministerial supply from our Church, or any other Protestant denomination; and in order to reach this section and a large part of the Opelousas District, we must have French-speaking missionaries, and the field is as much a missionary one as is Mexico. It does seem that the times and the condition call for men and women who will learn the language and dedicate themselves to this important work. In the upper and middle portions of the State our greatest need is concentration. The circuits are too large to admit of proper working. For instance: There are only three appointments in the Alexandria District that have preaching more than once a month. At this rate we can do very little toward permanent development. As Presiding Elder Hoffpauir

says, "We cannot hold our people nor build up our Churches unless they are better supplied with preaching and the means of grace." We must concentrate and put our strongest men in the fields, or remain where we have been for forty years. A concentrative, constructive, and fortifying policy is needed in Methodism, particularly in its mission fields. This is secured by careful organization and assiduous teaching. Another necessary factor in this work is the employment of trained lay workers, who shall give their whole time to the work.

If Bible women are needed in the foreign field, they are equally needed in the home work. This is especially true in city work, where women can go and reach a class almost wholly inaccessible to the preachers. The Methodists, North, have met this need by the organization of the deaconess movement, which has been a great success there. We must do something to open up the field for the consecrated womanhood of our Church. I know personally of a number of devoted Christian women who are anxious to enter upon a course of Christian activity, but lack the training and the opportunity. To meet this emergency is the immediate duty of the Church. The Kansas City Training School will probably help us here. But can we not do something here in New Orleans? This is at once the most important and difficult field in the Conference, and yet it offers the best vantage ground for operations in the interior. The strongholds of the Church have ever been in the great centers of population. Of old, Christianity was first planted in the cities. The Apostolic Church began in Jerusalen, then proceded to Antioch, and thence outward. The great Apostle to the Gentiles labored mainly in the cities, such as Philippi, Ephesus, Thessalonica, Corinth, and Rome, and the history of the Church still further illustrates this idea; therefore, I maintain that the strength of New Orleans Methodism is essential to the growth of the Church in the State at large.

Right here in the heart of the city, where it is most needed, we have work started, the value of which it is difficult to estimate, known as the Tchoupitoulas Mission. It has fallen literally fallen into our hands by a most singular providential process, and affords a field for soul-winners and liberal lovers of our Lord to expend their energies and their means, such as is rarely found. As a center for extended operations throughout the city it is unexcelled; as a field for the training of workers, it offers what the medical men would call unusually good *clinical facilities*, and on this account it might become the nucleus of a valuable training school. Much could be said about this great field, of its needs, its promising and inviting territory, but time and space will not permit. As to the money problem, I have this to say: Wherever there is a genuine work of faith and labor of love successfully prosecuted, there is never a lack of the means for its perpetuation.

In conclusion, suffer a word of exhortation. The words of the Master and the need of immortal souls voice a command and an inspiration to the

Methodists of Louisiana. The holy privilege of exclaiming and sending the blessed evangel to the lost, the poor and needy, will sweeten your acts of self-denial and enrich the fragrance of your sacrifice of praise to the great God and our Saviour, Jesus Christ.

Are there not young men and women who will respond to the call of to-day and say: "Here am I; send me?" No human language appeals to my own heart more than the hymn:

Hark, the voice of Jesus calling,
"Who will go and work to-day?
Fields are white, and harvests waiting,
Who will bear the sheaves away?"
Loud and long the Master calleth,
Rich reward he offers free;
Who will answer, gladly saying:
"Here am I; send me, send me."

If there be any vitality in our creed and genuineness in our religious experience, we cannot hesitate, but must lay ourselves and our possessions upon that altar of consecration dedicated in the blood of the New Testament, even him who loved us and gave himself for us—Jesus, the mighty to save.

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## METHODIST FEDERATION IN JAPAN.

Bishop Galloway, while in Tokyo, Japan, attended an informal conference of members from the various Methodist missions, the chief object of which was to consider the re-unification of Methodist educational interests in the empire.

"Discussion took a wide range," writes the Bishop, "and all the work of our common Methodism came under review. All felt that ultimately there must be but one Methodist Church in Japan, but found many practical difficulties in the way of union now. Some sort of federation, by which we would conserve our strength and retain migratory members, would be valuable at once. The following resolutions were adopted:

"'*Resolved*, That it is the sense of this informal meeting, composed of representatives of the several Methodist bodies engaged in mission work in Japan, that, with a view to the economizing of men and money, and the conservation of the great interests of our common Methodism in Japan, and the more efficient prosecution of the educational work of the Churches, both theological and collegiate, we favor a union of these educational interests on a basis satisfactory to the several Conferences and missions here represented.

"'*Resolved*, That this expression of the informal meeting be presented tothe several Conferences and missions at their next annual sessions; and that they be requested to take official action thereon, and appoint members of a committee to be composed, we suggest, of one Japanese and one foreign missionary from each Church; and also to consider the advisability of uniting their publishing interests, and so federating other Church work as to build up more speedily and surely one Methodism in Japan.'

"It was not proposed to interfere with any existing institution, but to correlate and and provide for one leading university. We felt that there was less occasion for us, on account of the location of our school and work, to be concerned about the movement than others, but desired to encourage the spirit of unity."

# REGIONS BEYOND.

## ABYSSINIA.

"ABYSSINIA holds a strategic position in the African question. Europeans thrive on its lofty table-lands. It is the natural portal to Central Africa. In the New Africa of the twentieth century Abyssinia is to play a most important part. That it should be brought to a living faith in the gospel is a most pressing duty that rests npon the Christian Church."

This country, "the Switzerland of Africa," lying east of the Soudan and south of the Red Sea, consists for the most part of a mountainous plateau, averaging 9,000 feet above sea-level, precipitous on the east, and falling away more gradually in other directions, everywhere being intersected by profound ravines and dominated by lofty, snow-capped peaks. A desert, stretching from the Red Sea to the base of the mountains, still further isolates this Alpine region. Its area, 240,000 square miles, is a a little larger than France.

In the Abyssinian highlands rise the two principal tributaries of the Nile, the Blue Nile and the Atbara. The temperature is comparatively cool, and the climate salubrious except in the low valleys. The soil is fertile, and also rich in minerals, and vegetable and animal life are found in great variety.

The people are of mixed race, the name Abyssinia being from the Arabic *Habash*—"mixed." Population, 3,000,000. The Abyssinians are tall and athletic, bold in character, keen of intellect, and polite in ordinary intercourse, yet giving away to violent outbursts of brutality. They call themselves Itiopavians (Ethiopians), and under this name were once a mighty race of conquerors, a constant menace to Egypt, and holding the gateway of commerce for all Central and Southern Africa.

The great majority of the people are of Arab type and profess Christianity, acknowledging the patriarch of Alexandria as their spiritual head. Like Oriental Christians generally, they use no images in their worship, only pictures. There is a strange mixture of Christianity and Judaism in their customs; circumcision is universally practiced, and an ark is placed in the center of every church.

"The Church of Abyssinia," says Prof. Schodde, "represents in stereotyped form the Greek Christianity of the fifth century. The shape and form have been retained, while the spirit has been lost; the hull is there, but the kernel is gone."

There are about 200,000 Falashas—"Black Jews," of whose origin little is known; and in larger numbers than these are Mohammedans of various races. On the southern frontier are the fierce Gallas, who usually become soldiers. Most of the people follow agricultural or pastoral pursuits.

Owing to the mountainous nature of the country and the want of roads,

there is a great diversity in the ways and the dialects of people living not far a part. The language is Amharic.

The official title of the ruler is *Negusse Negest* (King of Kings), commonly shortened into *Negus*. The present Negus has put himself under the protection of Italy, which power holds the seaport of Massowah and the adjacent lowlands. The clergy are the only educated people, and wield an excessive authority.

Abyssinia was Christianized early in the fourth century, and has the oldest national Christian church in the world.

A Christian philosopher, of Tyre, had been visiting Southern Arabia with his two young sons. The ship in which they returned called at a port on the Abyssinian coast for supplies, but the natives murdered all the passengers and crew except the two boys, who were carried away as slaves. They were eventually presented to the king, and became great favorites with him. Some time later the king died, and the two boys being now grown up, the young heir to the throne was committed to their care, and they brought him up in the Christian faith.

One of the young men, Frumentius, afterward became distinguished as the Bishop of Abyssinia, and before his long and useful life ended he had succeeded in winning the Abyssinian heathen to the cross. The early Church gave him the name of *Abu Salama* (Father of Peace), and to this day praises are sung to the memory of

> Salama, the portal of mercy and grace,
> Who opened Ethiopia to the splendor of Christ's light,
> When before that it was darkness and night.

The Bible was translated in the time of this zealous missionary, and the gospel spread to Nubia and the surrounding countries.

It is to the glory of the Abyssinians that, though completely isolated from the rest of Christendom when the Mohammedans took Egypt and North Africa, they were the only Christian nation of Asia or Africa that was not overwhelmed by the False Prophet.

At the close of the fifteenth century the Jesuits tried to establish a footing in the country but failed, and two later attempts were equally unsuccessful.

The first Protestant effort in Abyssinia was by Bishop Gobat, of the Church Missionary Society in 1830. He was followed by Krapf and Isenberg, who disposed of more than 8,000 Bibles among the people, but after a few years the Jesuits again appeared on the horizon, and through their intrigues all foreigners were expelled.

In 1854 the British and Foreign Bible Society published the Gospels in Amharic; in 1829 the New Testament, and in 1844 the entire Bible.

In 1870 work was attempted among the Falashas by the London Society for Promoting Christianity among the Jews, and a little later by the Scotch Society. At the present day there are about a thousand converts among these people.

Since the treaty with Italy in 1889, Abyssinia has again been open to missionary effort, though some of the ecclesiastics are bitterly opposed to it.

The Swedish Mission, by the assistance of Gen. Gordon, established a station at Moncullo, near Massowah, in 1877, having for ten years previously been laboring in the district as opportunity offered. At this station was gathered the first evangelical congregation of natives. The Swedes have also advanced to the highlands within the boundaries of the Italian occupation, and several priests have been converted. Fully 2,000 natives come in contact with the missionaries every week.

The Basle Society has been working in the lowland district for fifty years, though several times expelled.

Colportage work is carried on by the British and Foreign Bible Society, and 1,283 copies or portions of Scripture were sold during last year.

On the whole, however, we see how deplorably little is being done for the evangelization of this country. Do we not need, therefore, to arouse ourselves, and to seek to awaken the interest of others in this sorely neglected part of the great harvest-field? Surely its claim upon us is no light one. To quote Prof. Schodde again, he says: "To rebuild on historic Christian ground the Church of God is an enterprise well worth the prayer and energy of evangelical Christendom. The Abyssinians are a noble people in their present low religious and spiritual condition; but with a revived and life-giving Christianity they could become a power in the Dark Continent for the gospel cause; and possibly the best basis of operation for the hosts of Christian workers going out conquering and to conquer throughout the length and breadth of Africa."—*Regions Beyond.*

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## AFRICA'S MILLIONS.

And of Africa what shall we say? asks Miss Lucy E. Guinness in *Regions Beyond.* What of the unlimited darkness of the vast interior Soudan? What of the untouched millions on the whole course of the Nile, where from Uganda to close on the Mediterranean it runs through Pagan countries without one gospel light! With an area of 12,000,000 square miles, equaling all Europe and all North America combined, her population is estimated at 200,000,000, one-seventh of the whole human race. One-sixth of the pagan population of the world is found in Africa. Five hundred of her languages and dialects have never yet been reduced to writing. From Senegambia, 4,500 miles across to Abyssinia, 90,000,000 people and 100 languages into which the Word of God has never yet been translated. It lies unentered, almost untouched. The Koran is carried thither by the Arab. The gospel by Christians? No. Traders have reached the heart of this country. Gin and gunpowder are finding their way in thither. But the messengers of Jesus—the water of life? Not yet.—*African News.*

# EDITORIAL.

## *A FORWARD MOVEMENT.*

The Board of Missions of the Methodist Episcopal Church, South, is convinced that the time has come for a *Forward Movement in Missions.* Every providential indication points in this direction. It is equally certain that the Church must speedily meet the obligation which rests upon it, or fail in its mission. This obligation is threefold: importunate prayer to the Lord of the harvest; conscientious study of the problem of the world's evangelization; and such a correlation of agencies as shall mobilize the entire force at our disposal for carrying out the Master's last command.

The Church is a Missionary Society, and is divinely authorized to go into all the world and preach the gospel to every creature. The Board is satisfied that our Church, now, has every constitutional and disciplinary provision for all the agents and agencies, and that these can achieve the largest results by working through the regularly appointed channels.

By referring to our Book of Discipline we find that the General Conference has ordered that each Annual Conference shall organize a Board of Missions auxiliary to the General Board (¶ 351); that the Conference Board is authorized to arrange for missionary meetings within the several districts of the Conference, and to adopt means for the dissemination of missionary intelligence among the people (¶ 352); and is empowered, with the consent of the President of the Conference, to employ a secretary to travel in its bounds in the interest of its own missions, and the work of the General Board (¶ 358).

We find further that it has been made the duty of the presiding elder to bring the subject of missions prominently before the Quarterly Conference of each circuit and station, and to see to it that efficient and well-defined plans be adopted for raising missionary funds, both for the General Board and also for the Conference Mission Board (¶ 356); and that the last General Conference made it the duty of the preacher in charge to hold missionary mass meetings annually in every church in his work, to circulate missionary literature, and to seek in every way the education and inspiration of his people concerning the salvation of the heathen (¶ 357).

The Discipline, moreover, explicitly says: "Let every Sunday school, as far as practicable, be organized into a Missionary Society auxiliary to the Board of Missions" (¶ 247); and that the revenue of the Board shall be derived from collections in every congregation and Sunday school; and from such other plans as may be adopted by the Church and congregation, by the Sunday school, and by such societies as may be formed to raise money for this object (¶ 345).

Recognizing the wise provisions made by the General Conference for a complete system of agents and agencies, the General Board of Missions would respectfully urge each Annual Conference Board of Missions to take immediate steps to secure the complete articulation of this framework preparatory to the correlation and mobilization of our forces.

*First.* By securing the appointment of a Conference Secretary. If financial or other conditions do not admit of his employ for travel, he could, at least, conduct all necessary correspondence in arranging for missionary mass meetings, concerts of prayer, and dissemination of missionary information.

*Second.* By requesting the presiding elders to act as District Secretaries. They would, in this capacity, coöperate with the Conference Secretaries, and, in pursuance of the Disciplinary provisions already noted, aid the preachers in their districts in carrying out the plans of the General and Conference Boards.

*Third.* By recognizing the preacher in charge as the Local Secretary who would devise plans for securing the missionary collections, foreign and domestic, organize his Sunday schools into Missionary Societies, and lead the monthly concert of prayer for missions. Such work would be most appropriate, since by the enactment of the last General Conference he is made responsible for the holding of missionary mass meetings, the circulation of missionary literature, and the education and inspiration of his people.

The quadrennium has already opened with demands from Cuba, South America, and China, unprecedented in the history of the Church. With over fifty per cent. increase in our membership upon the foreign field during the past four years, and the signal outpouring of the Holy Spirit upon the Churches in Asia, we accept these demands as the voice of God saying: "Go forward."

The Board calls upon every Sunday school and Epworth League, and every loyal member of the Church, to stand by the pastor in his efforts to secure in full his collections for foreign and domestic missions. Brave men and self-denying women on our domestic missions and in the West are suffering, and our foreign work jeopardized. It does not hesitate in affirming that it is of paramount importance that the missionary assessments of the Church be secured in full.

The General Board would request, in conclusion, that as soon as an Annual Conference Board of Missions has taken such steps as are indicated in this paper, the Secretaries of the General Board be advised of the same, that the two Boards may immediately proceed to get this great work upon the consciences of our people, through the pulpit, the press, mass meetings, concerts of prayer, Epworth Leagues, Sunday schools, and any other agencies that may be employed by Conference, District, and Local Secretaries.

May the Lord of the harvest send forth more laborers into his harvest, and the Holy Spirit be poured out in mighty measure upon us all.

E. W. COLE, *President.*
H. C. MORRISON,
W. R. LAMBUTH,
*Secretaries.*

The foregoing paper, adopted by the General Board and submitted to the Annual Conference Boards of Missions, has met with favor. It looks to organized effort on a scale proportionate to the great work entrusted to the Church. We bespeak for it a careful reading.

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## *"THE DOOR OF HOPE."*

SOME months ago, with Dr. Lambuth, we visited the "Door of Hope" in New York. It is a refuge where unhappy girls in that vast city may find a welcome and be won back to virtue and the knowledge and love of Christ. It was in that home the "Blue Bird of Mulberry Bend" was rescued from the slums of that desperate section of the city and led to the footsteps of the Saviour. Her story was published in the May number of this REVIEW, under the heading of "The Pink Rose." We wish the thoughtful women of Southern Methodism would send for the REVIEW and read that touching story.

Since then, under the labors of two consecrated ladies, another "Door of Hope" has been opened in Nashville, Dr. Lambuth conducting the services. A few Sabbaths ago the writer was requested to commence religious services in the Home, which the ladies desire to have continued every Sabbath afternoon. The assembly was not a large one. There were present two ladies who have charge of the Home, three ladies of the city who have been deeply interested in this Christlike mission, and three wanderers who have sought a welcome in this only "Door of Hope" that is open in this city of over one hundred houses of worship. We have been preaching the gospel for over two score years, but never felt that we were treading more nearly the footsteps of the Master than when trying to draw those wandering ones to the cross. We trust the heart of every Christian mother will be drawn out in sympathy and prayer for this "Door of Hope." Is there not such a Home needed in many of the large cities of the Sunny South?

In a recent book—"Darkness and Daylight in New York"—the story is told of an incident in a low Italian eating-house in that city. A comely woman of thirty years, with dress ragged and worn, and a thin shawl drawn over her shoulders, came in late one afternoon. Her face was pinched and deathly pale from sickness or hunger. She had no money, and when she begged for something to eat a swarthy Italian paid five cents for a cup of coffee and a piece of bread. She drank the coffee and put the

bread in her pocket. She was trembling with weakness when she rose to leave, and the man who paid for the bread held her back. She sat silent till after nightfall, when she again drew out the bread and tried to eat. "Let me warm the bread for you," said the keeper's little boy. He put it in the stove, warmed it, and brought it to the woman, when she suddenly gasped and was dead. In the morning the dead-wagon carried her to the morgue. Nobody knew her history; yet, probably some mother is waiting and praying for the wandering child who will never return.

In her pocket was found the remnant of a crust and a copy of these verses:

On the street, on the street,
To and fro with weary feet;
Aching heart and aching head;
Homeless, lacking daily bread;
Lost to friends and joy and name,
Sold to sorrow, sin, and shame,
My heart with anguish overborne,
Ruined, wretched, lone, forlorn;
Weak and wan, with weary feet,
Still I wander on the street.

On the street, on the street,
Midnight finds my straying feet;
Hark the sound of pealing bells,
O the tales their music tells!
Happy hours forever gone;
Happy childhood, peaceful home—
Then a mother on me smiled,
Then a father owned his child—
Vanish, mocking visions sweet!
Still I wander on the street.

On the street, on the street,
Whither tend my wandering feet?
Love and hope and joy are dead;
Not a place to lay my head;
Every door against me sealed—
Hospital and potter's field,
These stand open!—wider yet
Swings perdition's yawning gate;
Thither tend my wandering feet,
On the street, on the street.

On the street, on the street.
Might I *here* a Saviour meet?
From the blessèd far-off years
Comes the story of *her tears*,
Whose sad heart, with sorrow broke,
Heard the words of love He spoke,
Heard Him bid her anguish cease,
Heard Him whisper, "Go in peace."
O that I might kiss His feet,
On the street, on the street!

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## *PRAY FOR AN INCREASE OF LABORERS.*

We are indebted to Bishop Galloway for another interesting letter concerning the Japan Mission. The favorable view he gives of the work, after careful inspection, should cause us to thank God and to take courage. Let the Church unite with the Bishop in praying daily for an increase of laborers.

Under date of September 11 the Bishop writes:

"I have just returned from a circuit of the Inland Sea, including Osaka; have visited every point in our work except Tadotsu, and failed to get there only on account of boat connections. At Hiroshima, Iwakuni, Metajiri, Yamaguchi, Tokuyama, Matsuyama, Oita, Uwajima, and Osaka I have preached and seen the work. There has been substantial growth during the year, and despite war excitements, Buddhist aggression, and other discouragements, our brethren were never braver or more hopeful.

The native members stand firmly to the faith, and while probably not as active as we might think they should be, they yield nothing, and would die for the truth. This has rejoiced me.

"The improvement of our property has strengthened us at some points—notably at Oita. A new church at Matsuyama will soon be completed, on an admirable location and according to an excellent plan. At Osaka we need two churches. Brother Towson, I hope, will be able to build during the year, and the demands are equally great in West Osaka, where Brother Utley is cultivating a large and hopeful field. We ought to be planted strongly in that greatest commercial and manufacturing city of Japan. Can we not find some liberal hand to help there as in the eastern part of the city, with its two thousand Buddhist and Shinto temples?

"The openings are so many, the calls are so loud, the demands for immediate help so urgent, that I feel oppressed, and daily pray for an increase of laborers. Our mission has been admirably planned. We have possibly the very best field in all Japan, and can be worked efficiently at least expense. What we need is workers and houses.

"This morning I have just attended the first Faculty meeting of the Kwansei Gakuin. New applications are coming in, and to-morrow's opening promises to be one of the best. Our school at Hiroshima has fine prospects, and so has the Industrial School for Girls in Kobé, and Palmore Institute.

"We need to build village chapels. These can be erected at trifling expense on leased land, the lease to be for a long term and for less than the interest on money invested. Our chapel near the Kwansei Gakuin is on land leased for *twenty-seven cents a month.*

"I sail to-morrow for China. On sea I will find time to write you more at length. God has blessed me. I am well and happy in this work."

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## *ENGLISH BAPTIST MISSIONARY SOCIETY.*

THE one hundred and second Annual Report of the English Baptist Missionary Society, for the year ending March 31, 1894, is full of interest. A wonderful advance has marked the operations of that venerable Society since it was organized at Kettering in 1792, with twelve members and subscription of £13 2*s.* 6*d.* With that apparently forlorn hope William Carey went out as the first English missionary to the East Indies, and, amid discouragement, privation, and prayer, labored for some years before he witnessed the joy of the first Hindu convert. Now the Society reports in India 174 stations, 73 missionaries, 114 native evangelists, and 9,068 native members. How many have been won to Christ in that field, during the present century, will be known only when the record is unfolded at the judgment day. The reports of the missionaries are full of hope. One, writing from the Serampore Juggernauth festival, says: "This year

will soon be memorable as that in which complete failure attended the pulling of the cars." Large crowds were present, the people tugged and strained, but the wheels could not be moved. The Brahmans employed persuasion and threats to induce the people to take hold of the ropes, but many would slip away as fast as the Brahmans would send them forward. After three days' effort they confessed a failure, and the cars remained in their position. The incident was amusing to many in the multitude, but it marks the decay of Hinduism among the millions of that faith.

Special emphasis in the report is given to the work of evangelical preaching. Bazaar and street preaching also occupy a large portion of the time of the missionaries. With their strong force of native evangelists to aid them, long tours are made among villages, markets, and fairs, in order to reach multitudes who would never listen to the gospel were it not brought face to face with them in their public thoroughfares. The following brief extract shows that the seed sowers are early reaping the harvest:

A man at Nalaguri, who had learned something of Christianity from a native Christian, came to me at Jalpaiguri, having traveled sixteen miles that he might know more of Christ. Three men from Domoni, seven miles away, came for the same purpose. One of these, some months previously, had been listening to the preaching in the Jalpaiguri Bazaar, and bought a copy of the Gospels, and what he heard and read of Christ made him long to know more of Him. He spoke to his friends about Him, with the result that the three decided to visit the missionary. We find proofs on all sides that Christ is occupying the thoughts of all ranks and conditions of society.

Training schools for native preachers anxious to be prepared for the ministry, at Serampore, Orissa, and the Northwest Provinces, are doing efficient work. The native preachers must do the chief work of evangelizing their own race in every field, and the Church is wise in equipping the native helpers for their great work.

Four native self-supporting churches have been established in India, and the missionaries are greatly encouraged by the results. The day schools, Sunday schools, the work of translation, literary work, and medical missions are well organized and are doing most effective work. The Board sent out some new missionaries to reënforce this important field.

The work in China is carried on in three provinces in the north of the empire—Shantung, Shansi, and Shensi. The inability of the Board to reenforce this mission has greatly embarrassed the missionaries, and yet there has been a marked advance in all its departments. The baptism of 326 indicates a strong advance on evangelical lines. The report shows in the entire mission 21 missionaries, 55 native evangelists, and 2,399 members. Ceylon has 5 missionaries, 25 evangelists, and 1,085 members; Palestine, 1 missionary and 74 members; Congo, 28 missionaries, 7 evangelists, and 87 members; Europe, 7 missionaries, 17 evangelists, and 670 members; West Indies, 3 missionaries, 112 evangelists, and 5,168 mem-

bers; and Jamaica, 3 missionaries, 441 evangelists, and 35,854 members. Total in all its fields, 141 missionaries, 773 evangelists, and 51,533 members.

The financial report closed with a deficiency of receipts, as compared with the expenditures, of £14,183, or about $70,000.

The Centenary Fund amounted to £111,765. From this £30,514 were employed in paying the debts of the Society, which had accumulated during the years 1891, 92, and 93. Thus it appears that had it not been for the efforts made to raise the Centenary Fund, the debts of the Society would have aggregated about $220,000.

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## *THE FIRST MARTYR IN MANCHURIA.*

THE murder of Rev. James A. Wylie, of the Scotch Presbyterian Mission, by Manchu soldiers, is by this time very generally known and as universally deplored. The Scotch Presbyterians have for several years had a flourishing mission in the city of Liaoyang, a place of 80,000 inhabitants, situated on the high road to Moukden. It was in this city the disturbance occurred, and we quote from the *North China Herald* of August 31st the details of the outrage:

> As you are aware, large companies of soldiers have lately been passing through Liaoyang on their way to the front. On the 10th inst., a company of 250 Manchus were quartered in inns on the East Street. Late in the afternoon of the same day a party of them sallied out, bent on mischief. They entered the street chapel close at hand where preaching was going on at the time and very soon began a disturbance, which, to make a long story short, ended in the complete wreck of the chapel and flight of the preachers minus all their property. The soldiers next proceeded to Mr. Wylie's compound and members' chapel, which are on the opposite side of the same street not many hundred yards away. By this time an enormous crowd had gathered, and they began battering loudly at the one big entrance gate. The compounds are completely shut in by neighboring shops, and there was little to fear if a message could be sent to the *Yamên* for help at once. Mr. Wylie dispatched a servant, carrying his card over a side wall, but in some way not yet explained the message was bungled, and no help came. Seeing this, Mr. Wylie determined to set out for the *Yamên* himself, fearing, from the threats heard, not only for his own safety, but also for that of his colleagues at the North gate. In a temporary lull, caused, it is said, by the disappointed crowd drawing off to make for the hospitals, he started, accompanied by his watchman and a deacon, Liu Yung-hai. They proceeded hurriedly along the main street and passed the wrecked chapel in safety, but immediately thereafter a shout arose that the foreigner had passed, and at once a number of soldiers, armed with the legs of the chapel forms and other instruments, started in pursuit. There were not many of them, and it is said that had a party of a dozen members been close at hand and willing to risk a little for their pastor, his life might yet have been saved. As it was, Deacon Liu was the only man found willing to stand by; the watchman fled at the first blow. Whether the city crowd actually took part in the attack is not certain, they materially assisted by directing the soldiers and impeding the missionary's movements. The attack was a particularly brutal one,

almost all the blows falling on the head, and it was not long until Mr. Wylie was stunned. Yet Mr. Liu stuck bravely on all through, receiving blows dealt at his pastor on his own body, and supporting him when he was ready to fall. I need not relate the harrowing details of the Chinese accounts, suffice it to say that the two were at last dragged apart, and while the deacon crept as well as he could to the *Yamên* the soldiers concentrated and spent their fury on the foreigner, beating him savagely as he lay unconscious, and ultimately left him for dead.

As soon as aware of Mr. Wylie's danger, his fellow missionaries went to his rescue, but only to find him mutilated beyond recognition. Every possible effort was made to secure his recovery, but after six days of suffering this good man passed away on the sixteenth of August. The correspondent of the *North China Herald* says: "A more undeserving victim for such an outrage could not be imagined. All who were acquainted with Mr. Wylie were impressed most of all by his eminently gentle and peaceable disposition. An angry word he could not utter."

Great sympathy is expressed for the mother, father, and other members of his family who, in far-off Scotland, are called to mourn his loss. The bravery and devotion of the native deacon, Mr. Liu, are eloquent tributes to the power of the gospel. What other power could have made him so heedless of personal danger in his efforts to save the life of a foreigner? We are glad to know that in the perpetration of this unprovoked crime the local officials are blameless. The chief magistrate of the city took immediate steps to punish the offenders. He was, however, resisted by these lawless soldiers, who were practically in possession of the city, and compelled to flee for his life. These are truly perilous times for the missionaries in the interior of China, and earnest supplications should go up constantly for their preservation.

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## *SECOND CONVENTION OF THE WOMAN'S PARSONAGE AND HOME MISSION SOCIETY.*

This assembly of consecrated, large-hearted women, convened in Nashville, Tennessee, October 2d, and was in session three days. The President, Mrs. E. E. Wiley, was too ill to be present, and in her absence Miss Emily Allen, of the North Georgia Conference, was elected Chairman, presiding throughout with grace and dignity.

Mrs. Nathan Scarritt, Corresponding Secretary, and Miss Robertson, Recording Secretary, were on the platform, and under the guidance of these officers the work of the Convention moved steadily and harmoniously to a happy conclusion. Many phases of home mission work were discussed, among which were City Mission Work, Industrial Schools, Training for Home Missionaries, Creation of a Literary Bureau, How to Enlist Our Preachers, and the Cuban Mission.

Gathering up some of the immediate results, we note the following:

The Convention recommended the establishment of a bureau of infor-

mation, to be placed in charge of a special agent; also the opening of work in the city of Tampa, Florida, in behalf of the Cubans. The Central Committee took favorable action upon the latter, and authorized the immediate opening of two day schools. Some four hundred and seventy dollars were subscribed and pledged, in a few minutes, for this purpose.

The adoption of two day schools of an industrial character—one in, and the other near Asheville, N. C.—was another step in aggressive work.

The Central Committee recommended the appointment of a committee to determine the feasibility of inaugurating a training class of home mission workers—a movement which looks to the establishment of similar classes in all centers where conditions are favorable.

Steps were taken to appoint a committee to confer with the Executive Committee of the Epworth League, as to the possibility of adopting a course of study and reading, some points of which might be pursued in common. The advantages of such a combination would be in making the training classes subserve the ends of Christian work, by training our young people for an intelligent coöperation with their pastors in all departments of Church service.

A committee was appointed to confer with the Board of Missions, the Woman's Foreign Missionary Society, and the Epworth League Board, as to the advisability of holding, jointly, a Missionary Institute for one week at Monteagle, during the summer of 1895.

This Society is to be congratulated upon the *personnel* of its officers and delegates. It was good to come in contact with a body of women so intensely in earnest in the Master's service, so thoroughly consecrated, not simply to a cause, but to Christ—women who realize that home and foreign missions are one, and must be carried on conjointly if the laregest results are to be attained. May each delegate, returning to her home conference, uplifted, strengthened, and filled with a holy enthusiasm, be enabled to awaken and inspire many others, until the entire Church will be ablaze with the missionary spirit. "He that winneth souls is wise."

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### *"I WANT TO LEAD SOULS TO CHRIST."*

In a recent number of the *Independent* appears the following from our missionary brother, D. F. Watkins. Thank God the spirit of Christ in the pastor of the Toluca church opened the door of hope to the magdalen! More love and less condemnation would lead many a poor child home.

Study. "Study to show thyself approved unto God." The dying words of the Mexican preacher had the right ring. Our native helpers, with such a sentiment, will become an irresistible force.

### A Father's Legacy.

Our church at Toluca, the capital of Mexico, and four churches outside of the city, have received over eighty converts from Roman Catholicism within the last three months. We had several interesting meetings here last week. The large room we

occupy until our new church is completed was crowded one night with Church members, adherents, and Catholics, and all who were of age to appreciate the Word preached, solemnly dedicated themselves to the Saviour. Yesterday morning our communion service was a time of refreshing. Eleven persons united with the Church, and the names of fifteen candidates were read out who hope to unite with the Church within two weeks. When the communion was over a poor and unfortunate woman, for good reasons not a member of the Church, walked up to the table, fell on her knees, and, with downcast eyes, waited. For a moment we were anxious as to what the pastor would do under these embarrassing circumstances, for many of the people present knew her. The pastor was overcome with pity, and she partook of the Lord's Supper. The congregation wept.

A few days ago a young man, a member of the Toluca church and a student in the State school, requested to be licensed to preach. When I asked him to state to the congregation the reasons why he desired to enter the ministry he said:

"I want to lead souls to Christ. My conscience tells me that I must preach. Besides, you are all aware that my father was a preacher of the gospel. When I was a very little child he often spoke to me about my duty to study for the ministry. When I was thirteen years of age he fell a victim to the fury of fanatical Catholics, in a place near by, where he had gone to preach. He lost a great deal of blood from his mortal wounds. He was so weak he was not able to speak. I was near him before he breathed his last. He moved his lips, he tried to speak, but I only heard the word 'Study.' I knew what he meant. It seems as if I could hear that whisper even now. I want to comply with the last expressed wishes of my dear father."

There have been more fervent prayers and preaching in our churches of late than usual, and we anticipate good results.

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"*Annals of Methodism in Missouri,*" containing an outline of the ministerial life of more than one thousand preachers of the Southwest Missouri Conference. By. Rev. W. S. Woodard. Price $1.25. Columbia, Mo.: E. W. Stephens. An invaluable contribution of materials for a history of Methodism. A marvelous piece of condensation. Chapter first gives in tabular form the "Sessions of Conferences from 1806 to 1884"—place of meeting, year, president, and secretary, and a chronological roll of the names of all Methodist preachers who traveled in Missouri from 1806 to 1884, with dates of reception, transfer, ordination, location, or death. Ten chapters are devoted to brief sketches, some of which are vivid portrayals of character. Education and missions are generously treated in two chapters, and a chronological appendix completes the arrangement of materials. The future historian of Methodism will be guilty of base ingratitude should he fail to acknowledge his indebtedness to this work.

Among other worthy names we find that of Edmond W. Sehon, who was stationed in St. Louis in 1833. He was elected Secretary of the Board of Missions in 1850, and continued in office eighteen years. "Born to be an orator, of commanding presence, fine address and polished manners, he was a most captivating platform speaker. He was agent for the American Colonization Society, the American Bible Society, and Augusta College. He died June 7, 1876."

A MISSIONARY in Chefoo, China, writes that a man brought his father, aged seventy-five years, on a wheelbarrow a distance of five miles, to receive baptism. When the aged convert came before the session he said: "My memory has so failed, and I am so stupid and ignorant, that I cannot answer any questions. All I know is that I am a helpless sinner and that I love Jesus and trust in him for salvation." The son promised to read and explain to him the Bible daily, and help his father to live near to Jesus. We wish that every pastor in our Church would tell that simple but pathetic story to his people, and ask their prayers for those people groping out of paganism into the light of the gospel of Christ.

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BROTHER JAS. B. SEARS, Bastrop, Texas, in a communication of recent date, points to a growing interest in the German work and also in the question of one or more Conference Secretaries in Texas. The conviction is deepening upon the Church that special consideration and effort is necessary to a solution of the problems of domestic as well as foreign missions. Conservation of energy and precision of effort is what we seek by coördination of forces. Methodist system, put to work and kept at it by the love of Christ, should be an organized, conquering force.

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WE acknowledge with thanks an invitation from Rev. R. C. Elliott, to the dedication of the MacDonell Memorial Church, at Durango, Mexico. Bishop Key was to preach at 11 A.M., and dedicate the church; Dr. Morrison at 4 P.M., and Rev. G. B. Winton at 7:30 P.M., on Sunday, October 14. May the consecrated life of our deceased brother, who fell in the prime of young manhood, be reproduced in many a Mexican convert who shall hear the gospel in Durango!

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REV. T. W. B. DEMAREE and MISS GANIA HOLLAND, members of our Japan Mission, were happily united in marriage during the past summer. We extend most cordial congratulations and best wishes to these two Kentuckians, who with united hearts and hands will henceforth do even better work than ever for the Master.

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BROTHER J. D. FRASER writes us that Bishop Duncan, at the request of the Louisville Conference Board of Missions, has appointed him Conference Secretary of Missions. He reports himself ready for work. Brother E. B. Chappell acts for the St. Louis Conference.

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IN Sherman, Texas, at a recent date, Rev. T. A. Hearn, of our China Mission, was married, by Bishop Key, to Miss Magnolia Arnold. We bespeak for them long lives of increased usefulness, and that joy which is unspeakable and that abideth forever.

# OUR MISSION FIELDS.

## *BRAZIL.*

### Times of Refreshing from the Presence of the Lord.

Rev. H. C. Tucker, Secretary of the Brazil Mission Conference, has sent an admirable and interesting report of the recent annual session, which we give in full:

"The Conference met in the Methodist Church, Rio de Janeiro, on the morning of July 26. There being no Bishop present, Brother J. L. Kennedy was elected President. All the clerical members of the Conference were present at the first roll-call, save Brother J. M. Lander, who arrived on the second. I can assure you we all gave him and his family a good, hearty welcome back to Brazil. As he entered the church we suspended business and sang 'Praise God, from whom all blessings flow.' All the local preachers who had been in charges as supplies during the year, together with several lay delegates, were present. I believe there were present in all thirty-three.

"The two days preceding the opening had been occupied with the examination of the undergraduates. The session was begun with earnest prayer to God for the baptism of the Holy Ghost. We had good gospel sermons; the preaching was blessed to the good of many. The congregations at all the services were very good; really, the attendance increased in number day by day. We had daily a prayer meeting at 7 o'clock A.M., which was well attended. We have never witnessed in Brazil such an outpouring of the Holy Spirit as we received on the occasions of the sacrament of the Lord's Supper, the love-feast, and the morning prayer meetings. Those were, indeed, times of refreshing from the presence of the Lord.

"The business of the Conference was transacted in the spirit of love. All the interests of the Church and the character and work of the preachers were carefully inquired into. In making the appointments, and planning the work for another year, the brethren did what they thought would be most for the glory of God and the good of the cause.

"Some statistics will show the progress and present state of the Church in Brazil. There are now in full connection in the Conference 19 preachers, and on trial 3; besides these, 5 local preachers are employed as supplies. The entire membership is 1,098; local preachers, 9. The net increase in membership during the year was 164. There were baptized during the year 94 infants and 187 adults. In the various pastoral charges there are 266 probationers, or candidates for Church membership. There are 25 Sunday schools, with 73 officers and teachers and 692 scholars. There are on the field 6 women from the Woman's Foreign Missionary Society, and two more are expected soon. There are six schools, to which 11 missionaries and 30 other teachers give a part or all of their time; in the schools there are 396 pupils. In the bounds of the Conference there are 70 places where preaching is had regularly; of course, from time to time, the preachers preach at many other points.

"The financial interests of the cause were kept prominently before the Church during the year, and there was contributed for all purposes 13,675.190 milreis (equivalent to about $7,467).

"Three young men in Granbery College have been studying in the Theological Department, and others are to enter this year. This is one of the interests of the mission that demands special consideration. The Conference is of one mind—that we must do more to educate and train our native members.

"Another deeply-felt need is a religious literature. The Conference is moving along the line of doing more in this direction, but we must look to the home Church to help us. As the present increasing

evangelistic force goes forward, in the wisdom and power of the Holy Ghost, two interests demand special consideration and help from the mother Church: the education and development of a native ministry, and the preparation of a Methodist religious literature. The Granbery College needs help to make it what it should be in both the Literary and Theological Departments. Then, too, our poor young men must have a little help to get through the school. We must have some good Methodist books translated and published. Let all who read take note of these demands. Who will respond?

"This has been a year of much distraction, because of the unfortunate political occurrences, but in the midst of it all God has kept us and blessed our work. The workers have gone now to their charges, in the love of God and with the Holy Ghost resting upon them."

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### Ye Also Helping Together by Prayer for Us.

Rev. E. E. Joiner, writing from Rio de Janeiro, says nothing is so dear to him as the thought that he is remembered in the hearts and prayers of his brethren, and he begs that the Church fail not in earnest supplication in behalf of the missionaries:

"I have been now in Brazil for five months, having landed here March 7 past. In accordance with the directions of the Board we started at once for Juiz de Fora. Stopping at the Collegio Granbery, we found Brother Tarboux in work over head and ears, doing the work of two men, with a college on his hands that would be a credit to any place in the States. At present I think there are about seventy boys in school there—three promising young men preparing for the ministry. O that God would touch the heart of some one to give us $50,000, to purchase ground and erect a suitable building, as our lease expires next year, and then we may be thrown out of doors. I entered at once upon the study of the language, and with what I had learned in the States, soon found myself able to understand what was spoken, but encountered great difficulty in speaking; however, I am now learning to speak so that people understand me. I preached my first sermon in Portuguese last night.

"We returned to Rio the latter part of April, and went to work in the English congregation. We have had five additions to the Church since I took charge of the work. God is blessing us abundantly. At the last session of the Conference I was left in charge of the English congregation for another year. When we came back to the city there was a great deal of yellow fever still there; but, happily, we escaped, and we have never enjoyed better health than we have since coming to Rio. We had a glorious time at the recent Conference. The Holy Ghost fell on us in power, and the preachers, both missionaries and natives, went to their work encouraged and full of confidence in the power of the gospel to transform this country into the garden of the Lord. In addition to the English-speaking congregation in the church, we have services every Sunday night at an English factory in the city, where about twenty-five English people and numbers of Brazilians attend our services, and I undertake to tell them the story of the Saviour, as well as I can, by reading the Scriptures, singing songs, etc. We have service also in Petropolis once a month. May the Lord look in mercy upon us and save this people! My coming here, I feel, is of God. I have no more doubt that God has called me to this field of labor than that I am alive to-day, and in some way or other I feel nearer to heaven in this land than in any place I have ever been, and I want to go from this land to heaven. I love the souls of Brazil, and I hope that God may give me fifty years of service, and then I want to lay my body down in Brazilian soil, and go to glory. My experience is one that, like a river, flows into my soul, full of peace and joy. We have a band of faithful souls here of one heart and soul. O

how I love my brethren! They seem to be so near me and so full of sympathy with my own heart and work. May the good Lord bless them abundantly in their work!

"Brazil is one of the richest countries in the world, naturally, and has the most beautiful scenery I have ever seen. God has showered blessings upon this land without measure. These temporal blessings encourage me to believe that God is more ready to give spiritual blessings, and for them I pray."

## *JAPAN.*

### Woman's Work.

It is difficult for the Church at home to realize to what an extent the missionary is indebted to the faithful co-operation of his wife for success in the field. We are glad that the annual report given below, from Mrs. W. J. Callahan, enables us to see just what valuable assistance may be rendered by every true helpmeet:

"In entering a new field of labor some time is required in getting acquainted with the work and its needs, so that practically I did not begin my work until Christmas. I began by visiting the Church members in company with the pastor, Brother Tanaka. As the days went by, however, a class of persons came under my notice, much in need of care, who had no efficient pastor to look after them—in fact, a class of women despised and looked down upon by the Japanese themselves, and neglected by most of the foreigners. I refer to the Eurasian women, or rather the Japanese mothers of the children in our Eurasian school. Few of these women speak English, but as I visited them from time to time I was always greeted in the warmest manner, and always invited to "mata irasshai." To "come again" was what I wished to do, for the thought of organizing a Mothers' Meeting had come to me, where we could not only point them to Christ, but also teach them how to care for their children and their homes, how to cook foreign food, etc. Dr. Kin had promised to give some talks on how to care for very young children, and together we planned for these meetings, which we felt would be a means of grace to these women. No one can visit one of these semi-foreign homes without coming away with a heavy heart. Not that the poverty is great, for most of this class whom I have met are in good circumstances; but such forlorn, ill-kept homes, where the moral atmosphere is so impure, and where all the influences surrounding the children are bad—these are the things which depress. We were unable to get this woman's meeting in running order, but hope it may be done the coming year.

"Mrs. Oka's school has had a year of growth, in numbers and in grace. At present the attendance is about 25—more than ever before, I think—all the boarders being professing Christians. I have taught the Bible and music in this school four hours per week, and have seen a marked improvement, and growing interest manifested in the study of the Life of Christ, among the young boarders. All who come to the school are required to study the Bible, and in this way some enthusiastic Bible students are being trained. Four of these girls assist as teachers in our children's Sunday school, and teach classes. I have taught two Sunday school classes weekly—one a class of small boys in the Eurasian school, and the other a class of Japanese boys, who have been a great inspiration to me during the year. I have found the *Leaf Cluster* of the greatest help, the boys always listening to the life of St. Paul, or stories of the gospel, with the greatest interest, even though told in poor Japanese. Mrs. Nakayama, our Bible woman, began her work in the spring, and is proving a great help in Kobé. I have taught four classes daily in the Eurasian school, and so much teaching has kept me from visiting in the homes as much as I wished.

"The year has been one of sowing rather than reaping, so far as we can know, but one fraught with blessing; and the comforting promise has been with us dur-

ing the year: 'My word shall not return unto me void, but shall accomplish that whereunto it was sent.'"

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## *MEXICO.*

### Bright as the Promises of God.

WITH pleasure we publish the encouraging report furnished by Rev. J. R. Mood, of San Luis Potosi. This noble worker, teaching every day from 8 A.M. to 4 P.M., holding three services during the week and four on Sunday, gives proof of being diligent in business, fervent in spirit, serving the Lord:

"Our third Quarterly Conference, just closed, deserves to be recorded somewhere besides on the Secretary's records. It was not noteworthy for the large attendance, there being only twenty present, but its transactions were wonderfully inspiring and encouraging to the only missionary present. Six stalwart, intellectual, earnest Christian young men came before us, asking license to preach. Many of us contend that the work of evangelization in this priest-ridden country must be mainly done by native workers, For many reasons they can reach the masses better than we. You can imagine, therefore, the genuine pleasure we have, and the profound feelings of gratitude and joy stirred within us, when Mexican young men offer themselves for the work, impelled by true conceptions of the gospel ministry. These young men have been with us some time in the 'Colegio;' we know each one, their attainments and peculiarities. It is my opinion that they equal in zeal and knowledge any like class of applicants in the States. The presiding elder tried them with searching questions in addition to those required by the Discipline. In each case their replies were clear and correct. I had the privilege of putting the following question to each of them: 'Have you a clear experience of conversion, and do you tell it?' Their replies had variety, but always the true Methodist ring. From widely differing and far distant parts of the republic they came to us. That they may return to preach the glad tidings with understanding minds, consuming zeal, and sanctified hearts, is our daily prayer.

"If we had among the Spanish-speaking races the heroic men and methods of early American Methodism, who could measure the blessings that would be poured out upon us? Oh that the self-sacrificing spirit and martial bravery of McKendree, Asbury, Wesley, and Lee would dwell with us in Mexico!

"Our work is as bright as are the promises of God. Yesterday I made out my Sabbath school report for the quarter ending August 26, and found that we had an average attendance of 59—about all our chapel will hold. This school is divided into four Spanish and three English classes. The members contributed during the past quarter an average of *seven and one-third cents per member, each Sabbath.* Is not this a little better than is usually done in Southern Methodism at home? In justice I must say, however, that this includes a special collection that was raised in the school for library books.

"Our 'Colegio Central' has enrolled thirty-four students this year. Of these, ten are studying for the ministry. The remainder are in what is called the English Department proper, and make a very good showing for the first year of its existence. Of course there is great prejudice against every thing Protestant, schools included. In fact, it is well nigh impossible to induce people to enter your house, especially if it is known as the 'Templo Evangelico.' Over against this we had to encourage us the fact that the study of English text-books is very popular in Mexico, and the people really prefer putting their children under teachers who have been trained in the United States. In view of these facts, I believe that the only thing necessary to make our boys' school more and more successful is to keep it prominently before the people, require a thorough scholarship, and maintain a rigid discipline.

# MEDICAL MISSIONS.

## Four Examples.

I WANT to give you four examples of the ignorance, superstition, and misery which exist to-day in heathen lands. These are not stories that I have read, but, with one exception, facts related to me by eye-witnesses.

*First.* A prominent lady in India was seriously ill. A male physician was called in. He said that he would have to count her pulse, whereupon a string was tied about her waist, the end was passed down from her apartment in the second story and handed to the physician, and he was expected to be able to count the pulse in this way.

*Second.* My friend, Dr. San Po, a native of Burmah, who recently graduated in medicine that he may go back to minister to his own people, told me that on one occasion his father, a native doctor, was attending a child of two years, who was suffering from dyspepsia, and the medicine prescribed was *roasted crow,* to be eaten daily until a cure was effected.

*Third.* Mr. John Anderson, of the China Inland Mission, tells of a boy in China who had a number of eruptive sores on his body. The native doctor treated him by applying the lighted wick of a lamp to the sores; this treatment went on day after day for nearly two months. The screams of the boy were fearful. At last he was brought to the mission dispensary and was cured in a few days.

*Fourth.* In Corea the hand of a daughter was cut off and stewed to be administered to a dying parent, at the command of the native doctor in attendance.

These are just four cases taken from thousands, and what is true of India and Burmah and China and Corea is true of all heathendom. Just a few days ago Dr. Dowkontt called my attention to the striking fact that whether we go to Africa or Alaska, or China or Turkey, or India or the Islands of the Sea, we find the same ignorance, superstition, cruelty, and suffering, and the same need for healing of both body and soul.

What have we done to meet this need? In China, for each two and one-half million people, with all their suffering, there is but one physician, while in the United States for each two and one-half million people there are four thousand physicians. That you may realize this number more fully I will mention that it took Mr. Leibert, of Bellevue Medical College, a day and a half, working as fast as he could with a rubber stamp, to put on a chart four thousand dots representing the supply of physicians in the United States for each two and one-half million people, while we send only one physician to the same number in heathen lands. "Verily I say unto you, Inasmuch as ye did it not unto the least of these, ye did it not unto me."—*Medical Missionary Record.*

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## Her First Case.

I WAS sent for to see a woman dying from the effects of a snake-bite; she was very collapsed, bleeding from the mouth, ears, etc. The native snake doctor had treated her by smearing a painful ointment over her eyes to prevent her going to sleep, applied rice and egg to the wound, and given her a powerful medicine. I said that I feared I was too late, but if they would let the woman come to my house I would do my best to save her. After reviving her a little, we brought her home.

I thought she would have died before we could get her there, but the fresh air revived her somewhat. We nursed and tended her, and to every one's astonishment she began to get better. The snake doctor's medicine acted, and brought its own complications with it. As she was able to understand she was told about Jesus. We taught the husband a simple prayer and simple facts about sin and the Saviour; both seemed to understand. On the fifth day a crisis again set in, and I

feared, after she had been getting on so well, that in spite of all she would die. I was obliged to break the news to her husband. He said, "Then let her die as as a Christian," and begged us to pray for her and tell her what to say.

She was perfectly conscious, and of her own accord said: "If I live, I will become a Christian; if I die, I will now go to heaven to be with Jesus. I have no fear, but think I am going to get better." That night I thought, "She is indeed our first firuits—healed in soul, though not in body." She asked her husband to meet her in heaven, and he was so grateful to us and fond of her that we felt he would come out for Christ. To make a long story short, she did recover, and at a meeting in their own village last Sunday she and her husband came and publicly testified before their heathen friends their intention of becoming Christians.

They are now under instruction, and last evening they walked over to see us. I am so grateful to God that our first case should have been thus blessed.

In a human sense it has made our reputation; but what gives me the most joy is that it seems an earnest of real blessing to come, and a token of God's approval.

I may mention that I was sent for in this case on the 26th of the month (the day Jaffna is remembered in the Cycle of Prayer), so I felt specially helped by the thought that many prayers were offered for us on that day.—*Dr. Lucille Leslie, of Ceylon, in the Zenana.*

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## Christlike Work.

DR. MCPHAIL, of Bengal, closes an appeal for medical missions in India with the following earnest and impressive words:

"If the work of a medical missionary in the East resembles the spirit in which it is done as closely as it does in its external environment the life of Christ on earth—'the life which God lived in the wealth of his love'—it is surely a most blessed life, than which no man need seek a higher. To spend one's life for the temporal and spiritual good of the poverty-stricken people of the East, the multitudes upon whom no true-hearted man can look without compassion, is surely Christlike in its most literal sense. It is an almost daily occurrence to have mothers coming and falling down at the missionary's feet, begging help for a sick child; to have fathers imploring them to come down ere their sons die; to have the blind coming for sight, the lepers for cleansing, and to have the helpless paralytic brought to the door, borne of four. And to all, to the poorest of the poor, the gospel of God's grace is preached; preached not only by word of mouth, but also by deeds of lovingkindness. Work like this is doubly blessed, blessing him who gives and him who takes. That men who have sinned against God are permitted to do it is one of the wonders of God's love. No one can engage in this work, however imperfectly, without sympathizing in spirit with the memorable words of David Livingstone, and repeating from the heart his prayer: 'God had an only Son, and he was a missionary and a physician; a poor imitation of him I am, or hope to be. But in this service I mean to live, and in it I wish to die.'"—*Herald of Missions.*

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DR. DOUTHWAITE, of Chefoo, gives these results of his missionary experience. As an evangelizing agency the hospital must ever hold the first place, for there the physician is brought into daily contact with the patients, under conditions most favorable to implanting Christian truths in their minds. Next in importance is the dispensary, which has a widespread influence, creating a friendly feeling toward all missionaries in the district.

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Maharajah Holkar lately sent for Miss Oliver, M.D., and Miss O'Hara, M.D., of the Canadian Mission, Indore, told them how highly he appreciated the work they were doing among his suffering subjects, and then supplemented his former donations with the gift of 500 rupees and the promise of another piece of land.

# WOMAN'S WORK.

## If They Only Knew.

On a hot, dusty plain in Central India stands a poor little Hindu village. One morning in spring, when the searching winds that precede the monsoon were beginning to blow, and the air was dry and oppressive, an unusual stir might have been seen among the people, and busy preparations for a season of feasting and merry-making. In one of the mud huts, surrounded by a group of chattering women, is a young girl with large, glowing eyes, and face eager and expectant. Lachmi is to be married to-day, and she is happier than she has been before in all her short life. Not because she is soon to wed the one she loves, for she has never seen her future husband, but on account of the new yellow *sari* that is draped about her slender form, and the abundant jewels she wears. Poor enough ornaments they are; but the cheap glass bracelets and heavy pewter rings that encircle the delicate ankles seem beautiful in Lachmi's eyes.

The ceremony proceeds, and at last the supreme moment arrives when the bride is presented to her husband. The *sari* is thrown back from her face, and for one brief instant Lachmi raises her eyes timidly to meet those bent upon her. Only one glance; then, with a swift recoil of horror, she sinks back, faint and gasping. Great beads of perspiration start from her forehead as the awful truth forces itself upon the poor girl that she is married to a leper! and her father knew this all the time, even arranged the betrothal himself, and yet did not tell his child. Lachmi turns to him with such a look of appealing agony in her face that it seems as if a heart of stone would be melted by it. Her eyes fill with scalding tears, and her lips quiver. But she does not cry out; she is very quiet. Hindu girls are taught to suffer in silence: they have no redress. Besides, in this case, what good would it do to speak? It is too late.

Lachmi now lives at the home of her husband's parents. Her mother-in-law is cold and stern. One day when Lachmi forgot Hindu etiquette so far as to raise her eyes in the presence of this new mother, she received such a beating that she will carry the marks of it as long as she lives. She has to do nearly all the work of the house. She scours the brass dishes, helps to cook the food, and draws water from the deep well that stands in the courtyard, though the heavy bucket makes her back ache terribly. At night, after the men have finished their ten o'clock dinner, and the women are allowed to have something, she is often too tired to eat, and only longs to rest her tired limbs on the rude little bed in the corner. But she could bear it all bravely if she just had the one thing for which her heart is most hungry, and that is love. She is naturally such a clinging, affectionate little creature that she would not find it hard to love her husband, in spite of his affliction, if he would let her. But his misfortune has soured his temper, and though his disease is only in its earliest stages, its shadow is always over him, and makes him more harsh and neglectful than he would otherwise be.

Seven years pass, and Lachmi, still a very young woman, looks old and faded. Her life is not a loveless one, for three little girls cling to her *sari* and call her mother. But her husband is cross and miserable because he has no son. "What are girls for?" he cries angrily; "I wish I had drowned them the day they were born."

Even to Lachmi the children are not the comfort they would have been once. Sorrow seems to be drying up the fountain of her heart. She scarcely knows what it is to feel deeply any more.

In the inner court of her home, fastened to one of the walls, is a little shrine. It contains the household gods, and every morning fresh water is placed there, and

a small handful of rice and grain. One day, as Lachmi is making her usual offering, she gets to wondering whether these gods, whose wants she supplies so regularly, ever think of her. Do they know she is not happy? Are they sorry for her? The thought is so much in her mind that after awhile she ventures to speak to her mother-in-law about it. A scornful laugh is the reply. "Do you suppose the gods care for you or any other woman? Do not the priests tell us that we are beneath their notice, that our ears are too polluted to listen even to the reading of the most holy Shasters?"

Lachmi says no more, but every day she grows weaker and weaker. What has she to live for, what to hope for now?

But one winter morning an unexpected joy comes into her life.

The news flies through the village that a "Miss Sahib," a missionary from a neighboring city, has come to visit the women. She goes to a house not far from Lachmi's home, and there the women flock to hear her talk and sing. How Lachmi longs to hear her too! She never saw a white face but once in her life, and that was years ago at a *mela*, when she was a little child. Why should she not go with the others to the neighbor's house? She has not yet shown any signs of the leprosy, and could not harm the teacher. In her eagerness Lachmi gathers courage to ask permission of her husband.

"Of what use is it for Miss Sahib to waste her time in teaching women, who are no better than cows?" he exclaimed, insolently. "But if the teaching will do them no good, it will do them no harm. Yes, Lachmi may go if she likes."

Calling her little girls to her, she went quickly across the flat roofs of the intervening houses, and sat down with the others at the feet of the missionary. The children scream with fright at the sight of a foreigner, but the mother soon quiets them, and then listens with eager intentness to what the missionary is saying. She is talking about a God, one that Lachmi never heard of before, who was killed by some wicked people. He must have been a kind God, for he was not angry at his enemies, only sorry for them. But Lachmi cannot understand about it, and she is too timid to ask questions, so she just sits still and looks hungrily into the sweet face of the foreign lady. The teacher is young—not much older than Lachmi herself. She has just told one of the women that she is not married, which is very strange. Were her parents not able to get her a husband? But then, thinks the Hindu girl, why should she want one? And her thoughts fly back to her childhood days in her own home, the only really happy days she can remember; and as she compares that time with the present, her heart throbs, and her great, dark eyes dilate with suppressed feeling. At last she can bear it no longer, and breaks out impetuously, "Miss Sahib, Miss Sahib! don't ever get married; it is hell to be married!"

The missionary is startled—there is such a ring of hopeless anguish in that young voice; but recovering herself, she says consolingly, "Never mind, Lachmi; you have your children to comfort you."

"I have no children," is the reply.

"No children? Why, is not that your little girl you are holding in your lap?"

Lachmi looks down at the sleeping child and is silent a moment; then she says slowly, "I have three of these things, but they are only girls."

Too pained to talk any more, the missionary sings a few *bhajans*, and then prepares to leave. The women crowd around her. "When will you come again?" they ask. "To-morrow?" "Come very soon."

The lady smiles. "I cannot come for a long time, but my Bible woman will visit you, and will tell you many things about the loving Jesus."

A few days later the Bible woman comes, and after that she visits the village regularly once every week, and sometimes twice. The women like her, and as she is a Hindu, they can understand what she says to them better than

when the Miss Sahib speaks. Lachmi goes to see her whenever she can get permission. She looks forward to these visits with almost painful eagerness. They are bringing a glimmer of sunshine into the poor girl's life. The good words from the Bible are like balm to her troubled spirit. Not that her darkened, untaught mind grasps much of their meaning, but they soothe and comfort her, without her really knowing how or why.

"I wish I could understand the lessons better," Lachmi says to herself; "I will listen carefully, and perhaps by and by I will."

One morning, after about two months, the Bible teacher meets the women with a sober face. When the lesson is over she says very sadly, "I cannot come to you any more."

"Cannot come any more?" echo a chorus of voices in dismay.

"No; the Miss Sahib has not any money to support me. The people far away over the sea, who used to send it to her, wrote her a letter, and said they could not take care of me any longer. So I must stop teaching. Oh, Lachmi! poor Lachmi! do not look at me that way;" and the tender-hearted Hindu burst into tears.

But Lachmi does not cry. She only keeps repeating in a dreary monotone, "Not come any more!" The one little star that for a few short days has shone in her dark sky is about to disappear. "Good-bye," it whispers, "good-bye, Lachmi!"

The girl goes home that afternoon and lies down on her bed. She cannot get up when they call her; she is burning with fever. Her mother-in-law stops a minute to look at her, and says indifferently, "She will die, and it is well; she was too sickly to be of any account."

Lachmi is not sick long. Once in her delirium she clasps her hands—such poor, thin little hands—and cries out in piercing tones for the teacher. But the only answer is a coarse laugh, and the shadow of a hideous idol is thrown across her face. There is no loving friend during those last hours to wet her parched lips, none to kneel by her little cot and whisper sweet words of hope and Jesus in her dying ear. Uncomfortable and alone she lies, till one dark, stormy night Lachmi's soul takes its flight from earth to the world beyond.

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Were the girls in the home land cruel, do you think? Oh, not cruel! *They only did not know.—India's Women.*

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THE missionary teacher's task takes on queer phases sometimes. Thus in China one of the older pupils had been taken out of school to be married, and a year or two later was found by her brother, "half starved and abused by her husband, and he at once brought her back. Poor little girl! Only sixteen, and such a worn, pitiful look. The girl begged her mother, who is the matron of the school, not to let people speak of her as a wife; she wants it all forgotten. Her little one died when it was only three weeks old. After a while the husband came to claim her. He said he did not want her in the school eating oatmeal while he was down in the village eating chaff. He is trying to sell his wife to another man, and the teacher has had two encounters with him to keep him from making his way into the girls' court."—*Missionary Review.*

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THE Society for Promoting Female Education in the East, with an income of $27,000 last year, kept forty missionaries and nine assistants in the field, with 76 native helpers. The schools were 74, and 64 others were aided, and the pupils were 10,112. The attendance at medical missions were 29,087.

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MISSIONARIES have lively times now and then. Miss Russell, of North China, writes of a tour she made alone among the Celestials, visiting in all fourteen villages: "My cart was upset twice. and the mules ran away twice. Once we were in the cart, and the second time had just got out."

# THE SUNDAY SCHOOL.

## Mission to the Bushmen.

In the spring of 1799 three strange figures might have been seen at Capetown; they were chiefs of the Bushmen, a race of dwarfs not much over four feet in height, their bodies plentifully smeared with soot, grease, and red oil, and clothed only in a sheepskin. The colonists thought the Bushmen the most savage and cruel of mankind, and often killed them like wild beasts; but these three men had come on a strange errand—to beg that some one might be sent to teach them to pray and to live better lives. They found at Capetown Dr. Vanderkemp and his companions, who had just arrived from England, the first missionaries of the London Missionary Society to South Africa. Among them the Bushmen found the teachers they wanted, while the missionaries were glad to find a people ready to listen to their message. So, while Dr. Vanderkemp went eastward to Kaffirland, Mr. Kircherer, with two companions, went northward to the desert plains where lived only the Bushmen and the wild beasts.

The missionaries settled close to a spring, which they named Happy Prospect Fountain, near the Zak River; and soon the Bushmen gathered around them. Nothing could be more wretched than the life of these poor people. They dwelt in caves, or in holes scooped out of the ground and covered over with a few reeds, which whenever it rained let in the water. In these holes they slept their time away until they were hungry and had to seek for food. They did not till the ground or feed sheep or cattle, but lived by hunting the wild beasts, which they shot with poisoned arrows, following on foot the wounded animals till they fell dead. They would also eat snakes and mice; or if all these failed, they had to live on berries and roots, which they dug up withst one axes. They hated the Dutch settlers, stealing their cattle and sometimes murdering them if they got the chance. You will not wonder that they often put their babies to death, and left their parents, when old and past work, to die of hunger or be devoured by wild beasts.

It was a dangerous and difficult work to try and do good to such a people. The missionaries built a large hut of reeds—they had no wood with which to make a proper house—and here or in the open air at the close of the day they gathered men, women, and children, and taught them how wrong much of their life was, and how Jesus could save them and give them clean hearts. You would never guess how Mr. Kircherer persuaded these lazy, ignorant savages to come and be taught. It was by giving them bits of tobacco. All were very fond of smoking, and at these evening meetings about a quarter of a pipeful of tobacco was given to each person present. One difficulty Mr. Kircherer had was to tell one man from another; at first sight all seemed alike. He had to give them names, which he wrote with chalk on their backs. As the Bushmen never washed, the chalk-marks remained on for a long time; and when a man met Mr. Kircherer the first thing he would do was to turn his back to show who he was.

Of course the missionaries tried hard to get the Bushmen to give up their wild life and cultivate the ground. They set a good example, and supplied seed; in some places they had good success, and the change in the people was very great; but Mr. Kircherer's Bushmen were very lazy, and after living among them for years, and threatening to leave them if they would not work, he could only get them to do two hours' work a day. Once he took some of them to Capetown, and they were much struck with the activity of the white men. A well-filled church seemed to them like an ant-hill, and when the organ began to play they thought it was a hive of bees swarming.

Mr. Kircherer's life was often in danger. Twice he found a lion about to spring on him; an escaped convict plotted to murder and rob him; strange Bushmen shot at him with poisoned arrows, and put snakes in his drinking water; but he was always saved from death. And through him many of the Bushmen became Christians; and though the settlement at Zak River was at last broken up by drought, the people were gathered and taught in other places, and much good was done to them.

From the Bushmen the gospel spread to neighboring tribes, who were almost as wretched; and wherever it came, murder and war died out, the people became more industrious and cleaner, and many of them learned to love God and serve him with all their heart.—*Magazine for the Young, London Missionary Society.*

## It Did the Work.

ONE of the happiest instances of ministerial skill and fidelity is recorded in the memoir of Rev. Thomas Brainard, D.D., for thirty years a pastor in Philadelphia. At a meeting of leading members of three city churches, called to raise money for an important new enterprise, there was little response in the way of subscription, although all applauded the object. Dr. Brainard arose, faced the rich men, and thus addressed them:

"Brethren, the Lord has denied to you the privilege of exercising many of the most precious graces of the Christian character, which in his infinite mercy he has vouchsafed to the rest of us. You never knew what it was to repose absolute, unassisted faith in God for the things of this world. You never had to go to sleep at night without knowing where your breakfast was to come from. You never had a sick child wasting away for the want of costly luxuries. You never had to deny yourself the gratification of the impulses of pity when a sufferer came to your door. You never had to endure the humiliation of being dunned for an honest debt without knowing whether you could ever pay it. All these unspeakable advantages in developing Christian character inscrutable Providence has taken from you and bestowed upon us poor men. The one solitary grace of the Christian life which has been denied to us and given to you is the grace of liberality, and if you don't exercise that, the Lord have mercy on your souls."

That bold appeal did the work. A smile crept over the face of one of the rich men, he drew to him the subscription paper, put down $10,000, others followed his example, and this meeting accomplished what all the preceding meetings for consultation had failed to do.—*N. Y. Observer.*

## A Willing Learner.

A missionary in Raratonga, an island in the South Pacific, one day saw a man who, having lost both feet, was walking on his knees. He advanced, saying, "Welcome, servant of God who brought light to this dark island." The missionary, finding that he was well acquainted with the Bible, asked him where he got his knowledge. "From you," was the reply. "How can that be? I do not remember to have seen you before." "Why," replied the cripple, "as the people return from the services I sit by the wayside and beg a bit of the Word of them as they pass; one gives me one piece, and another another piece, and I collect them together in my heart, and pray to God to make me know."

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DURING a tour on the Sierra Leone River, West Africa, a mission party came to a village entirely surrounded by charms hung on a string auspended from tree to tree. Here also was an Ambaki, or "old men's" house, full of stones. One of these stones is placed on the chest of the dead, and left there till the time for burial. During the interval the spirit is supposed to have passed from the body into the stone. It is then removed and laid in the Ambaki house along with many others. In times of trouble or difficulty the people of the village pray to these stones for help, and believe their prayers are heard.

# EPWORTH LEAGUE.

## What League Workers Can Do.

How can the Epworth League help the pastor? A pastor in New Jersey illustrates the possibilities of well-directed personal effort. If one girl can accomplish such results, what can the united efforts of the Epworth League achieve?

"It is the story of what a plain, unassuming, unknown girl has done. There are obstacles to her work which, to others, would seem insuperable. She is so deaf that it is with difficulty that conversation can be carried on with her. She is lame, a fall some years ago leaving her a cripple for life. Her general health is frail; frequently she is tortured whole nights with pain; and she has no means of her own. And yet, despite these hindrances, she is the most indefatigable and most successful worker in the cause of missions I have ever known. She is a member of my church, and the statement that I am about to make I know to be true:

"About eight years ago the promise, 'Ask of me and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession,' was strangely impressed upon her mind. It greatly perplexed her. What could it mean? Was God really speaking to her? She took the question to him. Shortly after she read this alarming statement: 'There are one thousand five hundred counties in China without a single missionary.' She fell upon her knees with the cry, 'O Lord, send me!' She soon saw that a literal answer to this prayer was impossible, and yet she knew that God's voice had summoned her into the vineyard. Four years after, as she was kneeling in prayer, the thought came: 'If you cannot go yourself, why not support a Bible-woman in your stead?' While waiting before God in prayer it occurred to her that if she should interest fifty persons in the work, and they should each give two cents a week, the amount would be raised. But fifty seemed to her so many. How could it be done? Again she went to God for light, and under the inspiration of his promise she exclaimed: 'Lord, I'll do it!' This was in the summer of 1888. In the following December the first quarter's remittance was sent.

"Shortly after this she says: 'I read about India. We thought it pretty well supplied with missionaries, yet the fact is, that out of the one hundred and fifty millions of women in India and Malaysia, one hundred and forty millions have never yet heard the name of Jesus.' A two cents a week and a prayer circle was started for India, and in the following June the first quarter's remittance was sent for a Bible-woman there. Thus two Bible-women were now in the field supported wholly by her efforts.

"In the evening of Easter Sunday, 1890, while kneeling in prayer, she says: 'I saw clearly it was God's will that I should form a society to support one or the deaconesses to be sent to China.' To do this it would be necessary to secure one hundred contributors who would give four cents each per week; but this required time. Other plans were devised. She bought large sheets of paper at the printing office, and cut them up into small sheets and envelopes, and sold them. Star books were made, then bird books, story books, and do-without envelopes were prepared and sent out. These, with the offerings and contributions, enabled her to send off the first fifty dollars for the support of the deaconess about the close of the following August. She has recently undertaken the support of another deaconess, and she has already sent $200 for this purpose. Thus, through her efforts, four laborers are now in the foreign field, and $610 has this year been sent by this frail girl for their support.

"How has all this been done? The answer is simple: First, she is afire with missionary zeal. She makes every thing tend to her one purpose. She imparts her

zeal as a contagion to all about her. And then it has grown. To use her own illustration: 'Plant an apple seed in the ground, and the result will be a tree for its inheritance.' Every week this circle widens, some new heart is touched, and a new worker is enlisted in the Master's service."

The work of Mary Ashton is a revelation. It shows us what might be done if the Church was thoroughly consecrated to the work of saving the world. I give it this publicity hoping that it may be an inspiration to some who are now at ease in Zion to "come up to the help of the Lord, the help of the Lord against the mighty."—*Missionary Outlook.*

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## Two Visitors.

WHAT a cosy room, with its soft carpet, graceful draperies, snow-white bed, pretty pictures, dainty knick-knacks, and little library of choicest books!

A bit of fancy work and the latest magazine lie upon the table beside the precious Bible. The easy chair beside the pleasant window says invitingly, "Take a seat." Your own room, dear girls, and I am so glad you have it. Our Father is very good to you. Your life is full of love and beauty.

Let us suppose, now, that the door slowly opens; a Chinese girl hobbles in and timidly laying her little brown hand upon yours, says: "Big sister, I am a heathen, with a hungry, hopeless heart. I live with all the family in one little bare room of mud; I pick the cotton and spin it; in a dark, damp cellar I push the shuttle back and forth, working the loom with aching feet; I turn the heavy stone that grinds the grain; I pull the old stalks for fuel; I cook the rice and embroider; I eat my rice, smoke my pipe, light the incense, and lie down upon a brick bed.

"They have betrothed me to an old man as his 'No. 2 wife.' I never saw him, but I must soon go to him. I fear him and his 'No. 1 wife.' My heart is afraid to live, and I have not courage to die. I do not ask for your pretty room or beautiful things. Only lead me to heaven's gate and tell me how I may find the Christ who said, 'Come unto me, and I will give you rest.' I will go back uncomplainingly to this dreariness and drudgery, if I may only have a ray of hope and a song of faith."

Could you carelessly push away the clinging fingers, turn from the pleading face, and thoughtlessly say, "I am not interested in you; I never did care for the heathen?"

Ah! I know very well what you would do; and I imagine that, as you came to kneel beside the white bed at night you would be the happiest girl in town, and thank God for the great privilege he had given you this day.

Or, suppose a Hindu six-year-old child comes to you in her desolate widowhood, saying, "I was betrothed to a sick and feeble man. They say the gods were angry with me, and so they took him away to punish me. My jewels and playthings have all been torn away, and I have only coarse sackcloth to wear; one scanty meal each day must suffice; the lowest slave in the family, I am despised and cursed by all.

"I do not want your lover, your jewels, your fine clothes, or dainty room. Only tell me where I may find the One who said, 'Suffer the little ones to come unto me.' Tell me of one friend who will love and pity me."

Could you say to such a one: "I am a member of the Epworth League, I am a Sunday school teacher—in fact, I am such a busy Christian I have no time to tell you where you may find the Christ?" O, no, dear girl, you would never say it. I know how quickly you would take the little one into your heart, and gladly tell her of the wondrous love of our Saviour. I heard Dr. Parker say there are 10,000,000 of child widows in India under ten years of age!" They say that for every one of us trusting in Christ, there are many heathen women! You would pity and help one if she came to you. What will you do with the millions? Will you go, or send?—*Clara M. Cushman, in Heathen Woman's Friend.*

# OUR FELLOW-LABORERS.

## Statistical Review of Missions.

REV. DEAN VAHL has recently issued his Third Annual Review of Missions to heathen or Mohammedan lands, as usual excluding those to Jews or to nominally Christian Churches. All missions are laid under obligations by these valuable tables, the result of much careful and accurate labor. The latest returns are for 1892, compared with those of 1891.

The income of all Christian missionary societies for 1892 was £2,695,188, a small sum for a world rolling in wealth, being £93,619 more than for 1891. The sum raised in Great Britain and Ireland was more than half the sum contributed by all other Christian lands.

The number of male foreign missionaries, clerical and lay, not including their wives, was 5,502, of an increase of 441, compared with the previous year. The unmarried female missionaries were 2,771, being 292 more than in 1891. This would give 8,273 missionaries by Dean Vahl's method of reckoning. If we add the wives of married missionaries, we shall have probably about twelve thousand missionaries, from Europe and America to the non-Christian peoples of all lands. What are these among so many as one thousand millions of Mohammedan and heathen?

The number of communicants in 1892 was 1,079,378, representing a Christian population of at least 3,750,000. The increase of the former was 72,582, and of the latter 250,000. That means the addition to the communicants of two hundred every day in the year, or fourteen hundred every week. The increase of professing Christians of all ages is seven hundred every day, or about five thousand every week, "added to the Church" of "those as are being saved." We cannot generalize and say this is the exact rate for every year; but we have reason to believe it is not far from the average. We are encouraged to hope for a more rapid rate of increase in future, not only from the greater number of missionaries sent out, but from the improved organization of the native churches. This is seen in the increase of native pastors and helpers. The number of pastors in 1892 was 4,285, an increase of 604 ordained trained workers, and the number of native helpers—Christian colporteurs and evangelists—was 45,683, an increase of 5,901 over those of 1891. Surely these figures are instinct with life and hope. They are written in heaven, and ought to be written on every Christian heart as a theme for grateful thanksgiving and a stimulus to effort and self-sacrifice.—*The Dawn in India.*

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## British Societies.

REPORTS come to us from several annual meetings of the British societies.

The London Missionary Society reports 67 new laborers sent out last year, an increase of $10,000 in the income, a total membership of 94,000, and a debt for the year of $150,000, which was reduced one-third before the anniversary meetings.

The Wesleyan Missionary Society has just held its eightieth annual meeting. It has 341 missionaries, with a large number of native agents, and nearly 40,000 communicants. The income of the Society is $600,000, and the debt is nearly $150,000.

The Baptist Missionary Society has just held its one hundred and second anniversary. The income of the year was $350,000, and the debt is now $70,000. More than one hundred missionaries are employed in India, China, Central Africa, and other fields.

The British and Foreign Bible Society reports last year's circulation of the Scriptures to be more than four million copies. Over four hundred Bible women were employed in various countries. The circulation had more than doubled in Poland. More than one-half a million copies have been circulated in Russia, and one-quarter of a million have been circu-

lated in China. The circulation has doubled in Persia. The effect of the Scriptures in some countries was as wonderful as the Reformation. Free passes were given in Russia on almost all the rivers to the colporteurs and their baggage.—*Ex.*

## Canada Presbyterian Missions.

On the 11th of July, 1844, the Synod of the Presbyterian Church of Nova Scotia resolved to undertake the work of missions to the heathen. That little church was then one of eight Presbyterian churches within the Dominion of Canada, which ultimately became one in 1875, and so share the honor of the Nova Scotia jubilee. The field selected was the South Sea Islands, and the first missionary sent out was the famous Dr. Geddie, the apostle of Aneityum, of whose labors it is recorded that "when he landed in Aneityum there was not a single Christian; when he left it there was not a single heathen." Several jubilee meetings were arranged for July last, and it was earnestly hoped that these might prove the means of reviving the missionary fervor which inaugurated the foreign mission enterprise.

The Canada Presbyterian Church has signalized the jubilee year of its foreign missions by electing Rev. Dr. Mackay, of Formosa, Moderator of Synod. The work accomplished by him there, within twenty-two years, is simply marvelous; the story of it, were it fittingly told, would be one of the most thrilling romances of missions. Formosa is an island about 250 miles long and from 70 to 80 broad. On the island there are two nationalities—the Chinese on the west, and the Malayan in the central mountains and on the east coast. About 4,000 of the Malayan are civilized, and about 100,000 are savages. The English Presbyterian Church has a prosperous mission in the southern part of the island, chiefly on the west coast. Dr. Mackay was sent out from Canada in 1872, and began mission work in Tamsui, a city at the extreme north of the west coast. Around that city there is now a group of stations, but a still larger group has been planted in the northeast among the aborigines. In starting the work Dr. Mackay encountered the fiercest opposition, and his life was again and again in peril. Slowly, however, the force of persistent toil in Christ's name has won triumph after triumph; and when Dr. Mackay was leaving for America he received an almost royal ovation from Christians and heathen alike throughout the whole district, and especially in the very city where he had been most of all mobbed and persecuted. The first convert won is now an ordained pastor; through all these years he has been Dr. Mackay's right-hand man, and is now superintending the whole work in his absence. The number of communicants is now 1,751. There are 2 ordained native pastors and 51 native preacherss, besides 22 students in Oxford College (Dr. Mackay comes from Oxford County, Ontario). From the first Dr. Mackay aimed at a native agenoy, and his work in this direction has been facilitated through his having himself married a Chinese lady. He is continually itinerating, and takes his students with him on these itinerating trips, so that they can receive practical instruction and experience in evangelistic methods. In due time a student has a district assigned to him, in which he works as a local preacher, organizing and building up the district congregation. the hospital work has also been greatly blessed.—*Missionary Record.*

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The statistics of the Irish Presbyterian Mission in Manchuria show that in addition to the 5 principal stations there are 11 out-stations occupied by native agents, and street chapels at two others. The number of baptized members at the beginning of the year was 522, and at the end of the year is 855, of whom 325 are communicants, and there are 130 applicants for baptism; 33 native Christian agents are employed in addition to the native assistants who work under the medical missionaries. 14 of these are evangelists, 2 are teachers, and 9 are colporteurs.—*Review.*

# MISSIONARY GLEANINGS.

The great work of partitioning the vast African space still goes on merrily among the statesmen of Europe. The latest phase of the matter is found in the Anglo-Belgian treaty, whereby the party of the first part enlarges temporarily the limits of the Congo Free State on the east until they touch the Upper Nile; and in return for the favor, the party of the second part cedes to Britain a long strip of territory upon the west shore of Lake Tanganyika, all with the elegant result that now and from henceforth British lines of railroad and telegraph can run on British soil all the long way from the Cape to the Mediterranean.—*Review.*

The *Missionary Herald* is "very glad to be able to report that within the last two years there is a decrease in the amount of distilled liquors sent from the port of Boston to Africa. In the year ending June 30, 1891, the amount was 1,025,226 gallons, but the next year the amount decreased to 711,338 gallons, while in the year ending June 30, 1893, the amount was still further reduced to 561,365 gallons. The cost of this last exportation in dollars is put down in the custom house reports as $679,357, but who can estimate the cost in souls and in character?"

The great mosque of Omar at Damascus, recently destroyed by fire, was originally a Chistian church, and still retains over a disused gateway its ancient Greek inscription: "Thy kingdom, O Christ, is an everlasting kingdom, and thy dominion is from generation to generation." The sole remaining original copy of the Koran, kept here in a place by itself, was burned, though the rest of the valuable library was saved.

In Malaysia is a population of 60,000,000, mostly Mohammedan Malays. The British and Foreign Bible Society has several European colporteurs at work and twenty-five who are natives. At Singapore alone Bibles are furnished in forty-five different languages.

It is said that there are 200,000 lepers in Japan, and a very large proportion of them are found in one section of the country. There is no provision made for them, and the very word "leper," in Japan, means not only an outcast, but one less than human. An earnest effort is now being made by a number of Christian friends in England and Japan to establish a missionary work for their benefit, and Mrs. Edward Nott and Mrs. B. Baring-Gould, of London, are especially interesting themselves in this movement.

The British and Foreign Bible Society last year sold in China Bibles and portions to the number of 183,446. This work is principally done by native colporteurs under the direction of missionaries. Last year thirty-six missionaries thus assisted the work of the Society. There are two other national Bible Societies working in China — the American and the Scotch. Their work is conducted upon a similar plan. The British and Foreign Society spent $42,000 in China last year.

The persecution of the Stundists in Russia, instead of discouraging and breaking up this extraordinary movement, is really scattering them over the country and the world. A few weeks ago a hundred of them sailed from one of the Baltic ports for America. As the vessel left the wharf they stood on deck and raised an old Psalm tune, and as they sang, like the old Scottish Covenanters, many hearts were deeply touched.

A missionary in China says: "If there is any thing that lays hold of the people here, it is the simple story of the crucifixion of the Lord Jesus Christ. Not his miracles, nor even his wonderful sayings or teachings, but the old, old story of the cross, of the blood, of the sacrifice, of the satisfaction of Christ in dying for sinners on the tree—that is the power for good in touching the heart and awakening the conscience."

Bishop Taylor says: "When a Kaffir dies the body is placed in a sitting posture near the grave and left there two or three days, that all who wish may come and give him messages for their friends who have departed to the happy land; thus showing that even the Kaffirs, whose very name, given them by the Mohammedans, signifies infidels, believe in the immortality of the soul. But of a Saviour they know nothing."

At least in some parts of China the truth has been fairly well planted; for a missionary affirms: "I could walk from Canton to Shanghai, over eight hundred miles, not walking more than twenty miles a day, and could sleep every night in a little village or town that has a little Christian community."

The Methodists in Peking appear to be appropriating heathen temples by the wholesale. Three have already passed into their hands, and their eager eyes are now fixed upon a fourth, which will be laid hold of as soon as the cash is forthcoming from America.

It is gratifying to note that the Japanese Christians are sending preachers to labor among their own people in the Sandwich Islands. The Japanese pastor of the church in Honolulu has secured the services of five native ministers, who will be supported by their own countrymen. Rev. O. H. Gulick and wife are in the islands to aid in the good work of carrying the gospel to the toilers on the sugar plantations.

The very general notion that the Chinese are a stolid, unemotional race, and hence we should not expect to find a joyous, fervid type of piety among them is a mistake, writes Rev. N. W. Brewster in *Gospel in All Lands*. When the Chinaman becomes filled with the Spirit he has as much joy and manifests it in much the same way as other people.

A Baptist association in Burmah is named after the place where Dr. Judson suffered his cruel imprisonment, from which he nearly died. The place is Oungpenla, or, as it is now spelled, Aungbinle. The site of the death prison is now occupied by a Baptist mission school.

# TREASURER'S DEPARTMENT.

## Report of T. B. Holt, Treasurer of the Board of Missions.

(*Parties sending money to the Treasurer will please in every case give the name of the* CONFERENCE *from which it comes.*)

### RECEIPTS FOR SEPTEMBER, 1894.

*Alabama Conference.*

| | | |
|---|---|---|
| J. B. K. Spain, Tr. | $ | 600 00 |

*Arkansas Conference.*

| | | |
|---|---|---|
| Boonsboro, J. H. Sturdy, per V. V. Harlan | $ | 20 00 |
| Bentonville, K. S. Vanzandt, per V. V. Harlan | | 20 00 |
| | | $40 00 |

*Baltimore Conference.*

| | | |
|---|---|---|
| Taylor Ct., W. Melville | $ | 30 00 |

*East Texas Conference.*

| | | |
|---|---|---|
| Henderson Ct., C. B. Smith | $ | 5 00 |

*German Mission Conference.*

| | | |
|---|---|---|
| New Berlin, C. Kurz | $ | 15 00 |

*Indian Mission Conference.*

| | | |
|---|---|---|
| Muskogee Sta., M. L. Butler | $ | 10 00 |
| Muskogee Sta., M. L. Butler | | 10 00 |
| Muskogee Sta., M. L. Butler | | 12 25 |
| | | $32 25 |

*Kentucky Conference.*

| | | |
|---|---|---|
| F. S. Pollitt, Tr. | $ | 3,741 54 |

*Los Angeles Conference.*

| | | |
|---|---|---|
| Valley Center Ct., W. A. Harris | $ | 5 00 |

*Louisville Conference.*

| | | |
|---|---|---|
| Marion Ct., J. B. Guthrie | $ | 25 00 |

*Memphis Conference.*

| | | |
|---|---|---|
| Humboldt Sta., E. K. Bransford | $ | 50 00 |
| W. C. Sellars, Tr. | | 250 00 |
| Trenton Ct., D. M. Evans | | 25 00 |
| | | $325 00 |

*Mississippi Conference.*

| | | |
|---|---|---|
| Shubuta, D. P. Bradford | $ | 40 00 |
| Eucutta Ct., W. W. Moore | | 5 00 |
| McComb City, M. L. Burton | | 14 55 |
| Shubuta Ct., D. P. Bradford | | 20 00 |
| | | $79 55 |

*Missouri Conference.*

| | | |
|---|---|---|
| Geo. J. Warren, Tr. | $ | 5,725 01 |

*Montana Conference.*

| | |
|---|---|
| A. G. Clark, Tr. | $ 277 55 |

*New Mexico Conference.*

| | |
|---|---|
| Robert Hodgson, Tr. | $ 222 85 |

*North Alabama Conference.*

| | |
|---|---|
| S. L. Dobbs, Tr. | $ 84 75 |

*North Carolina Conference.*

| | |
|---|---|
| Deep River Ct., H. G. Stamey. | $ 25 87 |

*North Georgia Conference.*

| | |
|---|---|
| W. A. Hemphill, Tr. | $ 500 00 |

*North Mississippi Conference.*

| | |
|---|---|
| Eupora Ct., W. C. Lester | $ 16 30 |
| J. W. Luter, Tr. | 25 00 |
| | $41 30 |

*North Texas Conference.*

| | |
|---|---|
| Commerce Ct., E. C. DeJernett | $ 30 05 |

*Northwest Texas Conference.*

| | |
|---|---|
| Lorena Ct., J. H. Wiseman | $ 50 00 |
| Bruceville and Moresville, C. N. N. Ferguson | 15 00 |
| | $65 00 |

*Pacific Conference.*

| | |
|---|---|
| M. B. Sharbrough, Tr. | $ 92 00 |

*South Carolina Conference.*

| | |
|---|---|
| C. G. Dantzler, Tr. | $ 332 03 |

*South Georgia Conference.*

| | |
|---|---|
| A. M. Williams, Tr. | $ 129 80 |

*Southwest Missouri Conference.*

| | |
|---|---|
| C. H. Briggs, Tr., per W. R. Lambuth. | $ 3,314 50 |
| C. H. Briggs, Tr. | 70 05 |
| | $3,384 55 |

*St. Louis Conference.*

| | |
|---|---|
| Cape Girardeau Sta., C. P. Marchman | $ 31 50 |
| Samuel Cupples, Tr. | 820 20 |
| | $851 70 |

*Tennessee Conference.*

| | |
|---|---|
| W. R. Manier, Tr. | $ 600 00 |

*Texas Conference.*

| | |
|---|---|
| John E. Green, Tr. | $ 350 00 |

*Western Conference.*

| | |
|---|---|
| W. S. Chick, Tr. | $ 509 37 |

*Western North Carolina Conference.*

| | |
|---|---|
| John G. Staples, Tr. | $ 300 00 |

*Western Virginia Conference.*

| | |
|---|---|
| S. T. Mallory, Tr | $ 618 33 |

*White River Conference.*

| | |
|---|---|
| De View, I. B. Manly | $ 10 30 |

*Specials.*

| | |
|---|---|
| Mrs. H. M. Davis, Thorn Grove, Tenn. | $ 1 00 |
| A Friend, Columbia Ct., Miss. Conf. | 75 00 |
| A Friend, Columbia Ct., Miss. Conf. | 25 00 |
| B. J. H. Thomas, from Little Crik Wright, 3 Mexican dollars sold for. | 1 50 |
| | $102 50 |

*Debt Payment.*

| | |
|---|---|
| W. D. Kirkland, S. C. Conference | $ 4 60 |
| Miss Kate Harlan, Penny Helpers | 2 25 |
| | $6 85 |

*Donations Directed.*

| | |
|---|---|
| Mrs. W. R. Lambuth, for Mrs. M. I. Lambuth's school | $ 4 00 |
| Miss Kate Harlan, for Mrs. S. Shaw | 2 50 |
| C. K. Adachi, to be sent to Japan | 25 00 |
| Miss Mamie Hatton, for W. E. Towson | 28 00 |
| Y. P. S., Shubuta, Miss., for Mrs. Lambuth's school | 18 75 |
| Frank L. Kerns, of "Rosebuds," Va. | 139 70 |
| Frank L. Kerns, of "Rosebuds," Va. Reported | 248 95 |
| L. P. Jones, Manchester, Va., to educate Japanese boy | 40 00 |
| T. Masao, for Mrs. Lambuth's school. | 85 69 |
| | $592 59 |

*Bills Payable.*

| | |
|---|---|
| American National Bank, 60 days. | $ 7,000 00 |

*Bequests.*

| | |
|---|---|
| D. C. Scales, Sec. Board of Trustees, M. E. C., S., bequest of J. B. McLauren | $ 1,130 21 |

## Recapitulation of Receipts.

| | |
|---|---|
| Alabama Conference | $ 600 00 |
| Arkansas Conference | 40 00 |
| Baltimore Conference | 30 00 |
| East Texas Conference | 5 00 |
| German Conference | 15 00 |
| Indian Mission Conference | 32 25 |
| Kentucky Conference | 3,741 54 |
| Los Angeles Conference | 5 00 |
| Louisville Conference | 25 00 |
| Memphis Conference | 325 00 |
| Mississippi Conference | 79 55 |
| Missouri Conference | 5,725 01 |
| Montana Conference | 277 55 |
| New Mexico Mission Conference | 222 85 |
| North Alabama Conference | 84 75 |
| North Carolina Conference | 25 87 |
| North Georgia Conference | 500 00 |
| North Mississippi Conference | 41 30 |
| North Texas Conference | 30 05 |
| Northwest Texas Conference | 65 00 |
| Pacific Conference | 92 00 |
| South Carolina Conference | 332 03 |
| South Georgia Conference | 129 80 |
| Southwest Missouri Conference | 3,384 55 |
| St. Louis Conference | 851 70 |
| Tennessee Conference | 600 00 |
| Texas Conference | 350 00 |
| Western Conference | 509 37 |
| Western North Carolina Conference | 300 00 |
| Western Virginia Conference | 618 33 |
| White River Conference | 10 30 |
| Specials | 102 50 |
| | $19,151 30 |
| Debt Payment | 6 85 |
| Donations Directed | 592 59 |
| Bills Payable | 7,000 00 |
| Bequests | 1,130 21 |
| | $27,880 95 |

## Disbursements for September.

| | |
|---|---|
| Brazil Mission Conference | $ 5,627 00 |
| Central Mexico Mission Conference | 2,537 99 |
| China Mission Conference | 135 00 |
| Florida Conference | 700 00 |
| German Mission Conference | 687 50 |
| Indian Mission Conference | 500 00 |
| Japan Mission Conference | 587 36 |
| Mexican Border Mission Conference | 1,637 65 |
| Northwest Mexico Conference | 1,175 83 |
| Western Conference | 445 00 |
| Expense | 1,760 48 |
| Interest | 207 36 |
| Bills Payable | 1,866 00 |
| Donations Directed | 298 95 |
| | $18,166 12 |

# MISSIONARY DIRECTORY.

NOTE.—We shall consider it a favor in case of changes of address, or corrections to be made, to be promptly notified.—ED.

*China.*

Rev. Y. J. Allen, D.D., LL.D., Shanghai, China.
Rev. A. P. Parker, D.D., Suchow, China. Post-office, Shanghai.
Rev. C. F. Reid, D.D., Shanghai, China.
Rev. D. L. Anderson, Suchow, China. Post-office, Shanghai.
W. H. Park, M.D., at home on leave.
Rev. W. B. Bonnell, Shanghai, China.
Rev. W. B. Burke, Sung Kong, China. Post-office, Shanghai.
Rev. Moses B. Hill, Nantziang, China. Post-office, Shanghai.
Rev. J. L. Hendry, Nanzing, China. Post-office, Shanghai.
Rev. H. L. Gray, Suchow, China. Post-office, Shanghai.
Rev. George R. Loehr, Shanghai, China.
Rev. T. A. Hearn, at home on leave.
Rev. B. D. Lucas, Shanghai, China.
E. H. Hart, M.D., Suchow, China. Post-office, Shanghai.
Rev. R. A. Parker, Sung Kong, China. Post-office, Shanghai.

*Japan.*

Mrs. M. I. Lambuth, Nashville, Tenn.
Rev. W. R. Lambuth, M.D., D.D., Nashville, Tenn.
Rev. W. E. Towson, Osaka, Japan.
S. H. Wainright, M.D., Kobe, Japan.
Rev. J. C. C. Newton, at home on leave.
Rev. N. W. Utley, Osaka, Japan.
Rev. T. W. B. Demaree, Kwansei Gakuin, Kobe, Japan.
Rev. B. W. Waters, Hiroshima, Japan.
Miss N. B. Gaines, Hiroshima, Japan.
Miss Laura C. Strider, Hiroshima, Japan.
Miss A. D. Bryan, Hiroshima, Japan.
Rev. C. B. Moseley, Matsuyama, Japan.
Rev. W. A. Wilson, Hiroshima, Japan.
Rev. Simeon Shaw, Yamaguchi, Japan
Rev. W. A. Davis, Uwajima, Japan.
Rev. J. T. Meyers, Tadotsu, Japan.
Rev. C. A. Tague, Iwakuni; post office, Hiroshima, Japan.
Rev. S. E. Hager, Oita, Japan.
W. P. Turner Kobe, Japan.
C. M. Bradbury, Ph.D., Kobe, Japan.
W. J. Callahan, Kobe, Japan.

*Brazil.*

Rev. J. L. Kennedy, Taubate, Brazil.
Rev. H. C. Tucker, Caixa 454 (Correio Genrol), Rio de Janeiro, Brazil.
Rev. J. W. Wolling, Caixa 290, Sao Paulo, Brazil.
Rev. J. W. Tarboux, Juiz de Fora, Brazil.
Rev. E. A. Tilly, Caixa 384, Rio de Janeiro, Brazil.
Rev. Michael Dickie, Piracicaba, Estado de S. Paulo, Brazil.
Rev. John M. Lander, Juiz de Fora, Brazil.
Rev. R. C. Dickson, Capivary, Estado de S. Paulo, Brazil.
Rev. J. L. Bruce, Sao Paulo, Brazil.
Rev. E. E. Joiner, Rio de Janeiro, Brazil.

*Central Mexico.*

Rev. W. D. King, Avenida Balderas No. 3, City of Mexico, Mexico.
Rev. D. F. Watkins, D.D., Avenida Balderas No. 11, City of Mexico, Mexico.
Rev. George B. Winton, San Luis Potosi, Mex.
Rev. J. R. Mood, San Luis Potosi, Mexico.
Rev. K. J. Yearwood, Monterey, Mexico.

*Mexican Border.*

Rev. D. W. Carter, San Antonio, Texas.
Rev. J. W. Grimes, Monterey, Mexico.

*North-west Mexico.*

Rev. Samuel G. Kilgore, El Paso, Tex.
Rev. John F. Corbin, El Paso, Tex.
Rev. Robert C. Elliott, Durango, Mexico.
Rev. John C. Cavener, La Paz, Mexico.

*New Mexico Conference.*

Rev. W. D. Clayton, Albuquerque, N. M.
Rev. C. C. Eddington, Eddy, N. M.

*Indian Mission.*

Rev. A. C. Pickens, Ardmore, Ind. Ter.
Rev. C. F. Roberts, Norman, Ok. Ter.
Rev. J. M. Gross, Oklahoma City, Ok. Ter.
Rev. N. F. Law, Atoka, Ind. Ter.
Rev. J. L. Keener, Antlers, Ind. Ter.
Rev. A. N. Averyt, Minco, Ind. Ter.
Rev. J. Y. Bryce, Checotah, Ind. Ter.
Rev. W. B. Austin, Muskogee, Ind. Ter.
Rev. C. M. Coppedge, Muskogee, Ind. Ter.

*German Mission.*

Rev. Jacob Kern, San Antonio, Texas.

*Florida Conference.*

Rev. C. A. Fulwood, Bartow, Fla.

*Western Conference.*

Rev. J. W. Faubion, Augusta, Kansas.
Rev. T. C. Downs, Rosedale, Kansas.

*Western Virginia Conference.*

Rev. C. W. Shearer, Prestonburg, Ky.
Rev. T. S. Wade, Clarksburg, W. Va.
Rev. C. H. Dowell, Austed, W. Va.
Rev. S. F. McClung, Ravenswood, W. Va.

*Denver Conference.*

Rev. M. H. Neely, Denver, Col.

*Montana Conference.*

Rev. R. H. Shaeffer, Helena, Mont.
Rev. S. B. Tabor, Stevensville, Mont.

*Columbia Conference.*

Rev. H. S. Shangle, Oakland, Oregon.
Rev. D. C. McFarland, Albany, Oregon.

*East Columbia Conference.*

Rev. J. W. Compton, Palouse, Wash.
Rev. M. V. Howard, Pendleton, Ore.
Rev. E. G. Michael, Island City, Ore.

*Pacific Conference.*

Rev. Samuel Brown, San Jose, Cal.
Rev. W. P. Andrews, Chico, Cal.
Rev. C. O. Steele, Santa Rosa, Cal.
Rev. H. C. Christian, Fresno, Cal.
Rev. W. F. Coffin, Modesto, Cal.

*Los Angeles Conference.*

Rev. W. E. Vaughan, Phœnix, Arizona.
Rev. Q. A. Oats, Lompoc, Cal.
Rev. T. J. Duncan, Los Angeles, Cal.

*North-west Texas Conference.*

Rev. M. K. Little, Vernon, Texas.

*West Texas Conference.*

Rev. A. E. Rector, San Antonio, Texas.

FIRST CLASS GRADUATED AT PEKING UNIVERSITY.

DINING HALL (FORMERLY A TEMPLE), PEKING UNIVERSITY.

THE

# METHODIST REVIEW OF MISSIONS.

NEW SERIES. DECEMBER, 1894. VOL. XV. NO. 6.

## PEKING UNIVERSITY.

BY REV. MARCUS L. TAFT, PEKING, CHINA.

PEKING University, as the Catalogue of 1892 states, is the outgrowth of a small day school for boys, started twenty years ago. This, after a few years, gave place to a boarding school for boys, drawn from a rapidly increasing constituency of Christian families. The instruction soon rose to the grade of a high school, and in 1885, shortly after the visit of Bishop I. W. Wiley, the subject of higher education in China was carefully considered, and the Wiley Institute was organized. During the following year a medical department was organized under the direction of Dr. W. R. Lambuth.

In the autumn of 1888, while Bishop Fowler was visiting China, the work of the Institute was thoroughly reviewed, and it was thought that its growth warranted and that the times demanded a greatly enlarged scheme. After mature deliberation and a careful study of the resources at command, it was deemed advisable to give the institution a more comprehensive name, to create a department for the special study of the sciences, and to greatly increase the facilities for instruction in the other departments. Thus was organized Peking University with the following departments:

I. College of Liberal Arts.
II. College of Science (to be organized).
III. Wiley College of Theology.
IV. College of Medicine.
V. Preparatory School (with intermediate and primary departments).
VI. Industrial School.

Modeled after the Robert College, near Constantinople, Turkey, which has exerted such a powerful influence in infusing American ideas of liberty and progress in Bulgaria and the Levant, Peking University was incorporated June 25, 1890, in accordance with the laws of the State of New York, U. S. A., and is under the general control of the Board of Trustees, residing in or near the city of New York.

The original incorporators, forming the present Board of Trustees, are

Bishop Edward G. Andrews, President; James M. Buckley, D.D., LL.D., Vice President; Stephen L. Baldwin, D.D., Secretary; Charles H. Taft, Treasurer; John M. Reid, D.D., LL.D., James H. Taft, Mercein Thomas, Lewis S. Pilcher, M.D., Henry C. M. Ingraham.

The objects of the University, as stated in its charter, is the establishment and maintenance of a college or other educational institution, which shall be founded and conducted upon strictly Christian and evangelical, but not sectarian principles; and to aid the youth of the Chinese Empire and other countries in obtaining a literary, scientific, or professional education.

The local management of the affairs of the university is entrusted to a Board of Managers, not exceeding twenty-four in number, elected from among residents in China, of whom one-third are members of the Methodist Episcopal Church, and of whom at least one-fourth must reside in Peking and vicinity.

This Board, pursuant to an invitation from His Excellency, Hon. Charles Denby, met at the United States Legation for the purpose of effecting a permanent organization on Wednesday, December 2, 1891. His Excellency, Col. Denby, was called to the Chair and Mr. Rhein chosen Secretary. After prayer by Dr. Martin, the Board was divided by lot into three classes, whose terms should expire in 1893, 1894, and 1895, respectively; retiring members being eligible for reëlection. By-laws were adopted, officers and committees were elected, and a Declaration of Principles, to be signed by the members of the Faculty on assuming office, was adopted.

*Officers of Board of Managers.*—Rev. Leander W. Pilcher, President (*ex-officio*); Hon. Charles Denby, United States Envoy Extraordinary and Minister Pleniopotentiary, Rev. W. A. P. Martin, LL.D., President of the Imperial Tung Wen College, and Rev. Henry Blodget, D.D., American Board of Missions, Vice Presidents; Jan Rhein, Esq., Secretary; Rev. Marcus L. Taft, Treasurer.

Of the twenty-four members composing the Board of Managers, four belong to the Legations and Consulates, two to the Imperial Chinese Maritime Customs, one to the Imperial Tung Wen College, two to the merchant class, two to the American Board of Missions, one to the Presbyterian Mission, two to the London Mission, one to the Methodist New Connection Mission, one to the English Baptist Mission, and eight to the Methodist Episcopal Mission, thus forming a representative Board for the prosecution of this advanced educational work.

The first class of graduates, consisting of five fine young men, received their diplomas on Commencement Day, June 7, 1892, when a crowded audience of Europeans, Americans, Japanese, and Chinese listened attentively and appreciatively to the literary exercises in Chinese and English, interspersed with instrumental music, kindly furnished by the private

band of Sir Robert Hart, G. C. M. G., one of the managers of Peking University.

Of these graduates, three entered the Christian ministry, one become a teacher in the Peking Intermediate School, while the fifth successfully passed the examinations for admission into the Imperial Chinese Maritime Customs, where his efficient services have been rewarded by steady promotion, and where his Christian character is manifested by his aiding the local church where he resides with his time and money.

In the Theological Department, the instruction to the post-graduate classes is conveyed through the medium of the English language. This department was organized in 1892 with a class of five students, but last year the class consisted of only three, who gave promise of completing a three years' course in theology."

The Medical Department (we again quote from the Catalogue) "was organized in 1886, under the direction of Walter R. Lambuth, M.D. Coming to Peking from Central China, he brought with him two young medical students. They constituted the first classs. A second class, comprising five young men from the Wiley Institute and one Japanese, was formed. These were afterward joined by another Japanese student of much promise, making in all nine who have been under instruction.

"After one year of further instruction in Peking, Tsao Yung Kuei completed the prescribed course, and having passed satisfactory examinations, was granted a certificate of graduation. During the following years, 1887–88, he acted as instructor in anatomy and physiology in the medical school. Then, after a year of service as surgeon at the Jeho silver mines, he went to the United States," where he graduated at the Long Island College of Medicine, and afterward took special studies at the Postgraduate Medical College in New York. Since his return last autumn to Peking he has been performing faithful work in connection with the Medical Department.

It is our sad duty to chronicle the great loss which Peking University has suffered in the death of its first President, Rev. L. W. Pilcher, D.D., in November of last year. To him great honor is due for successfully putting into operation this important educational enterprise at the capital of China's millions. In his honor the Pilcher Professorship, at $30,000, has been started, of which amount over one-tenth has already been subscribed. We are glad to announce that reinforcements to the Faculty are promised for the coming fall.

Peking University has been especially fortunate in acquiring the fine extensive premises formerly belonging to the Italian Legation, and beautifully located inside the walled city of Peking. In the spring of that year over one hundred and fifty trees and shrubs, donated by native and foreign friends, were tastefully planted, adding greatly to the attractiveness of the campus.

Durbin Hall, an imposing structure, built of brick, two stories high,

and having a frontage of 205 feet, was completed in time for the opening of the fall semester of 1892. It has supplied dormitory accommodations for the students of the Collegiate Department. Rooms for the President's office, for recitations of the college classes, and the weekly meetings of the Literary Society, for the recitations of the Theological Department, and space for the library and museum have been set apart in the building until such time as permanent accommodations shall be provided in a building especially erected for the purpose. The building has called forth the commendation of all who have seen it, and Bishop Mallalieu pronounced it "the best built and most satisfactory edifice in all educational work in China." Now, after the experience of a couple of years, we are unable to suggest any material improvement in the plan.

Peking University is run on the cash basis and is entirely out of debt. Through the financial assistance of its patrons in the home land, the hearty support of the Board of Managers and other friends in China, the efficient labors of the teaching force, and the diligent efforts of the students within its walls, Peking University has bright hopes for the future. May she long continue to bless many bright Chinese youth with a sound, Christian education!

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## RELIGIOUS CONDITION OF THE WORLD.

### 1870.

BY REV. W. G. E. CUNNYNGHAM, D.D.

"Watchman, what of the night?"

[THE following valuable paper from the pen of Dr. Cunnyngham appeared in the *Home Monthly* of February, 1870, edited by Rev. A. B. Stark, A.B., and issued by the Publishing House of the M. E. Church, South. The facts it presents were the result of careful research on the part of the author, as well as of his personal observations and experience in the mission field. He had stood within the shadows that overhang the nations without Christ. He had seen the realities of heathen life. He presents a faithful but appalling picture of the religious condition of the world in 1870. The Christian world and heathen lands have witnessed wonderful changes in twenty-five years. We will append to the paper some later estimates of the religions of the world, and some of the tokens that light has been breaking into pagan night between 1870 and 1894.]

The present population of the world is supposed to be about 1,250,000,000. Of these, only 369,400,000 are called Christians, leaving 880,000,000 who either have no knowledge of Christ, or reject him as a Saviour.

The 369,400,000 Christians in the world may be classed under two general names, Romanists and Protestants, using these as collective titles—Protestants including all who do not belong to the Roman Catholic or

DURBIN HALL UNIVERSITY OF PEKING.

Greek Churches. This arrangement is not supposed to be technically correct, but is used simply to place in one grand division the Protestants of the Christian world. We have, then, Protestants, in Europe, 67,000,000; in America, 27,500,000; in Asia, 700,000; in Africa, 700,000; in Australia and Polynesia, 1,000,000. Total Protestants, 96,900,000. Romanists in Europe, 146,200,000; America, 42,700,000; in Asia, 4,600,000; in Africa, 1,100,000; Australia and Polynesia, 400,000. Total Romanists, 195,000,000. In this estimate the entire population of Catholic countries is set down as Romanists, without respect to the multitudes in these countries who may be atheists, infidels, etc.

Among the 96,900,000, who are classed as Protestants, are sects and denominations whom we do not regard as orthodox Christians, and many in orthodox denominations who are merely nominal Christians. This reduces greatly the number whom we may consider sound Bible Christians. It is impossible to ascertain the number of these, and it would not be proper to indicate even the probable number. The true Church of Christ is still "a little flock" in the world. His true disciples are found everywhere, but he only knows who and where they are. After a conflict of more than eighteen centuries, the enemies of Christ are vastly in the majority, even counting in "all who profess and call themselves Christians," however corrupt in creed or life.

We may now consider the 880,000,000 who either have no knowledge of Christ, or reject him as a Saviour. And first in this great host stand the Buddhists, numbering 430,000,000. Then the Brahmans, 150,000,000. Next Mohammedans, 130,000,000. Jews, 5,000,000. The remainder must be divided among the numerous sects and systems of other false religions, such as Tauists, fire-worshipers, Seiks, Ghelics, Mormons, etc.

What a melancholy picture is here presented to the Christian mind! Three-fourths of the race yet in the darkness of heathenism! We cannot suppose this state of the world to be the result of any divine purpose, as if God did not desire its conversion. He who freely gave his Son to die for the world cannot look with indifference upon these benighted millions. When the dying Son of God said upon the cross, "It is finished," his part of the work was complete. After he came up from the grave—just before he ascended to his mediatorial throne in heaven—he sent his disciples into all the world, with the gracious invitation, "Come, for all things are now ready." Why, then, has the world not been converted? The Holy Spirit has been sent into the world to convince it of sin, of righteousness, and of a judgment to come. Has it not performed this great work? Who is to blame? Not God, who gave his only begotten Son. Not Jesus, who gave himself a ransom for the world. Not the Holy Spirit. Who, then, but the Church? The Church has acted the part of a "slothful servant," and the awful sin of neglect lies at its door. The souls of perishing millions cry to heaven against it; and, unless it

awake from its guilty indifference, and do its duty, God may "remove the candlestick out of his place," and leave it in hopeless darkness.

The moral condition of the heathen world is deplorable beyond expression. It is fearfully, awfully depraved; filled with all manner of unrighteousness and abomination. The heathen are exceedingly unhappy—miserable living, and miserable dying. They are "without hope in the world." Social, civil, and domestic life is poisoned in its very fountains, and pours forth only a stream of moral death. Heathenism, in its best form, is an unmixed evil, from which proceed "all unrighteousness, fornication, wickedness, covetousness, maliciousness." Its devotees are "full of envy, murder, debate, deceit, malignity;" and universally "whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful." This inspired portraiture is strikingly true in every feature—true of the heathen world as it exists to-day. It is not understood in Christian lands, but every missionary who has lived among the heathen understands it, and would place an emphasis on every word. Ages have not improved the moral condition of the heathen; they are, if possible, worse than in the days of St. Paul. As a malignant disease grows worse as time advances, unless arrested; as a falling body increases in velocity as it descends, so do "wicked men and seducers wax worse and worse, deceiving and being deceived." The world, left to itself, is a "hater of God;" and the repulsive force of this unreasonable hatred drives it farther and farther from him.

"There is no peace to the wicked." All that has been said of "the happy and contented peasantry of heathen countries" is mere fiction. All the natural ills that afflict men in Christian communities exist in an aggravated form among the heathen. They are ignorant of God, but not ignorant of toil and care, sorrow and death. They feel the vanity of this life. They realize the transient nature of all earthly pleasure. Those awful questions which have, in all ages, disturbed the mental rest of every thinking mind, perplex and trouble them. "What am I? and whither am I going?" They are not satisfied with the vague answers of a mystic oracle. "If a man die, shall he live again?" is a fearful question until answered; and this is the sad refrain that mingles with every serious thought or song. They are seeking rest and finding none. Weary and disgusted with the miseries of a life they cannot comprehend—which seems only "an aimless sorrow"—they "plunge the dark profound, and try the dread unknown."

I will now proceed to illustrate these general statements by a more particular account of the present condition of the heathen world. Such a sketch as I shall be able to give within the limits assigned must necessarily be very brief and imperfect. It may serve, however, to awaken in

some thoughtful mind a more earnest desire for the conversion of the world.

## I. Africa.

Until recently, many pagan tribes in the interior of Africa were unknown to the Christian world. Baker, Speke, and Livingstone (especially the latter) have added much to our knowledge of these wretched people, and furnished new proofs of the brutalizing effects of heathenism. What is true of one tribe may, with slight modification, be safely asserted of all. "The principles of justice, the rules of decency, the instincts of humanity, ties of kindred, and the bonds of friendship, are trampled under foot. Theft, fraud, falsehood, deceit, duplicity, injustice, and oppression, are universal. Intemperance, licentiousness, gluttony, debauchery, murder, incest, etc., are as common as the habits of eating and sleeping. No man tells the truth when it is possible to invent a lie. Christianity is unknown—there is no word in the many languages of Africa for the idea. There is no love, no friendship, no confidence, no intellectual improvement. Hatred, revenge, lust, and superstition are universal characteristics of the pagan tribes of Africa."

This deplorable state of society is the natural result of their systems of religion—*Fetichism* and *Devil-worship*. Fetichism is scarcely a religion—it is the lowest form of human worship, and sinks into such stupid brutality that it is to us wholly unintelligible, like the natural language of beasts. A fetich may be a piece of wood, a goat's horn, a piece of metal or ivory, consecrated by the priest. It is worn on the person, hung on fruit trees, carried in war, under the delusion that it possesses some power over the causes of evil to which men are exposed. The practice of wearing them is universal. They are to be seen everywhere, and at all times. They are used not only as amulets, but are worshiped! The possessor talks to his fetich, urges it to action by entreaties, threats, or bribes!

Devil-worship in Africa resembles, in some of its features, the worship of ancestors and other forms of necromancy, in Asia; but like everything else in Africa, is exceedingly gross and stupid. The objects of this strange worship are not all evil spirits: some are supposed to be good, and their kindly offices are invoked, especially in seasons of distress, with apparent earnestness. The worship of the malignant demons is deprecatory, and is performed with many grotesque and revolting ceremonies. All diseases are attributed to the agency of evil spirits, and their notions of medicine rise no higher than religious incantations. The dark and troubled intellect of the African seeks relief in debasing confessions of inferiority, and worships amid the gloomy solitudes of his native jungles as a spiritual menial, with no higher motive than fear, and no better hope than a miserable chance of escaping only the heavier misfortunes of destiny. Witchcraft, in its worst forms, is the universal plague of the African tribes. They live in hourly fear of its power, and die under the convic-

tion that they are its victims. Living and dying, they are the slaves of debasing and distressing fears.

No Christian can contemplate the social and religious condition of Africa with feelings other than those of profound melancholy. Darkness that may be felt broods in one eternal night over that unhappy land. As it is becoming better known to the Christian world, it is to be hoped that increased efforts will be made for its enlightenment.

## II. Asia.

This great division of the earth contains not only a majority of the human race, but also the greatest variety of its species. Its teeming millions are crowded together in immense cities, where every form of human vice and misery festers and propagates with fearful malignity. Every crime in the catalogue of wrong is perpetrated with professional skill, and pleasing names given to the most disgusting sins. The sanctions of religion are superadded as inducements to lust and violence, where a warm climate and luxurious habits inflame to fever heat the natural passions. Oppression, wrong, and injustice are almost Asiatic virtues. The native governments, with a few exceptions, are huge organs of cruelty, and society is so constituted as to communicate the enormous pressure of civil despotism through all degrees to the lowest class. None escape its curse. The British rule in parts of Asia, though attended by much injustice and wrong, has, nevertheless, greatly alleviated the condition of the native population. The worst form of Christian government is an asylum from the best system of heathen despotism. England has shed much blood in Asia, but her rule, with all its evils, has been a blessing to her Asiatic subjects—at least, a less evil than the native governments. It is to be regretted that she has not used her power over that people, as a great Christian nation ought, to correct their religious superstitions, and bring them to embrace our holy religion and its institutions.

All the miseries that attend bad governments and false systems of morals and religion, have for many centuries afflicted the heathen populations of Asia; and the universal decay which marks their ancient institutions, has much enhanced those miseries. They are now more wretched than ever before. The moral influence of religious faith has been weakened by a loss of confidence in their old systems of belief and cheerless Atheism has supervened. The fires on their altars have gone out, and the lights in their temples have been extinguished. Not a star shines in the gloomy vault that now domes in their hopeless night! "Darkness covers the land, and gross darkness the people." This dark picture is partially relieved by the few watch-fires which Christianity is kindling; but what are these in such a continent of gloom!

The moral and religious condition of Asia may perhaps be best illustrated by reference to some of the prominent superstitions and social cus-

toms which prevail among her mongrel tribes. As it would be impossible, in the limits assigned to this article, to give one-half of the strange conceits and practices which disfigure the heathen systems of Asia, I shall select some of the most common which exist among the more enlightened nations.

1. *The Hindus.*—The superstitions which I shall here refer to are not such as have grown up among the lower classes, who, in all countries, are more or less given to foolish observances, but such as are inculcated in the sacred books, and practiced by all classes. Eating with the face to the east will insure long life; with the face to the south, celebrity; toward the west, wealth; toward the north, trouble. Before eating, they make a circle round the plate, to prevent the demons from devouring the food. If a man eats pumpkin on the first day of the moon, he is sure to become a beggar. It is sinful to eat beans on the eleventh day of the month. The man who puts on a new suit of clothes on Sunday, becomes poor; on Monday, will have boils; on Tuesday, much trouble; on Wednesday, will always have money to buy new clothes; and so on through the days of the week, month, and year. To sneeze when one is about to sit down, lie down, or eat, or is dressing, or giving anything to another, is certain to be followed by bad luck. There is scarce an occurrence in life with which the deluded people do not associate some sign of good or bad luck. If a Hindu leaves his house in the morning, no matter what his business, and sees a bird fly in a certain direction, he will return, and perhaps not dare to go out until the sun goes down. They worship the cholera, which they believe to be a female demon walking continually up and down in the earth, breathing her poisonous breath on all in her path. In order to propitiate this fearful demon, they make offerings of rice, fruits, flowers, etc. They also, when the disease is unusually malignant, sacrifice sheep, goats, buffaloes, and fowls. They exorcise the demon by what they call the *numtrah*. It is a mystic verse, the repetition of which drives away all kinds of evil spirits, and produces many other wonderful effects. None but Brahmans and the higher order of Hindus are allowed to repeat it—others are threatened with eternal destruction for repeating, or even hearing it repeated. The gods themselves cannot resist it—it is the essence of all power. It bestows holiness, pardons sin, and secures everlasting blessedness to those who rightfully possess it. It can change evil into good, falsehood into truth, darkness into light, death into life! All diseases are supposed to be possessed of bodily forms, and may be seen by those skilled in the arts of incantation. These incarnate ills are easily provoked, and the man who disregards or violates any recognized custom of caste or religion, is made a subject of their power. If a man looks at the moon on certain days, he will be instantly stricken with incurable disease or death.

These poor people suffer not only the real ills of life, but are always in bondage through fear of imaginary evils. Amulets are universally worn

to cure or ward off disease. Many a wretched creature spends all his substance, and reduces himself to helpless penury, in order to purchase the worthless prescriptions of some knavish quack, and dies in the midst of his charms and nostrums. To their bewildered imaginations, the heavens and earth are full of omens of evil. Eclipses, comets, and earthquakes fill them with the most painful apprehensions. "The heathen," said the prophet, "are dismayed at the signs of the heavens;" and it is as true now as in the days of Jeremiah.

A false religion is invariably cruel; and nothing is more cruel than the superstitions of heathenism; and what is characteristically true, these cruelties are inflicted with greatest severity upon helpless women—especially upon those whom Christian charity teaches us to treat with greatest tenderness—widows and female children. As an instance of this, witness the burning of widows upon the funeral piles of their husbands. Hinduism has rendered widowhood so wretched and disgraceful that the Hindu wife, on the death of her husband, prefers to perish in the flames rather than endure the degradation and misery to which, as a widow, she is doomed. She is stripped of her ornaments, compelled to have her head shaved, and wear coarse white clothing; denied all association with ceremonies of joy, and refused ordinary comforts in seasons of personal affliction. Under these awful cruelties, she generally chooses to be burned or buried alive with her husband! The British authority in India has mercifully forbidden the practice of the *Suttee*; still native sentiment retains this abominable article in the religious creed of the Hindus. The satanic cruelty of this false religion is farther seen in the heartless and inhuman treatment of aged parents and little children. When parents become burdensome, through age and infirmity, they are often dragged to the margin of some sacred river, their mouths filled with mud, and left to die. The mother will tear the tender infant from her infatuated bosom and cast it into the river to perish; then stand by and watch its dying struggles! The heathen are "without natural affection;" and it is their religion that has made them so.

I could add to these illustrations many more, and many of a most revolting and disgusting character, but I forbear. Let us now look at

2. *The Chinese.*—They worship their ancestors with elaborate and expensive ceremonies, not only because prompted by feelings of respect and gratitude, but also, and perhaps chiefly, from the fear of their ghosts. Like the Hindus, they attribute much of their misfortune in life to the agency of spirits. If the soul of a departed relative is neglected, it is supposed to be angry, and to avenge itself upon the person whose duty it is to supply its ghostly wants. Sickness in the family, want of success in business, and even violent death, may be the result of such neglect. The souls of the dead are supposed to possess greater power for evil than living men. So deeply fixed is this belief in the minds of the Chinese, that

a man will sometimes take his own life that he may become a ghost, and thus be able to avenge himself upon an enemy. They believe the earth and air full of spirits, and tremble at the thought of offending them.

The Chinese worship heaven and earth, the sun, moon, and stars; mountains, rivers; the spirits supposed to preside over the powers of nature, the seasons, grain, etc. They are devoted to necromancy, geomancy, astrology, etc. There is no form of Eastern superstition to which they are not more or less addicted.

Besides the endless superstitions which oppress the popular mind of China, infanticide and many gross and cruel vices—crimes which it would be improper here even to name—are practiced by all grades. Infanticide is common in some provinces, and prevails more or less throughout the empire. A writer in the *Chinese Repository* for 1851 says on this subject: "In the two departments of Hwé-chow and Kia-ying, of the province of Canton, infanticide is carried so far that it is believed not one out of three female children is suffered to live; and what is to be regretted, it does not seem a crime in the eye of the law. Parents are under the necessity of going to other districts to purchase wives for their sons." In the city of Pekin, a cart goes round every morning to pick up the children thus destroyed and cast out! The birth of a female child is always an occasion of grief in a family. It may be readily inferred that woman is oppressed and despised in a country where the destruction of female children is so common. The males are never destroyed.

The foregoing characteristic superstitions belong to India and China, the most enlightened of heathen nations. I will now introduce some of a grosser character. I shall notice barbarous customs as furnishing the best illustration of the condition of the more degraded heathen nations.

A few years ago a teacher, while traveling in New Caledonia, witnessed a horrible transaction, which he thus describes: "A feast was held, and the people of the chief brought him food. The son of the chief, a lad of about six years, observing among them a very corpulent man, asked his father for him. The father complied with his request, and ordered the man to remain. The chief then asked his son what he should do with him. The boy replied, 'Let him be cut in pieces alive!' One of the chief's attendants then cut off one arm, then the other, and one leg after another, till only the head and trunk remained; yet the man lived till his head was severed from the body!"

Commander Wilkes, of the United States Exploring Expedition, says of the Fiji Islanders: "Their fondness for human flesh will be understood from the custom they have of sending portions of it to their friends at a distance as an acceptable present, and the gift is eaten, even if decomposition has begun before it is received. So highly do they esteem this food, that the greatest praise they can bestow is to say that it is as good as dead man." Some heathen tribes eat the aged and feeble among

them! But enough of these revolting details. I have given sufficient to sustain the general assertions made concerning the character and condition of the heathen. No language can fully portray their wretchedness. When we have drawn the darkest picture we can, it is too fair. The half has never been told, and we dare not tell all we know, for Christian decency would be outraged.

The Christian Church is doing something for the evangelization of the heathen world, but not half, not a tithe of what it ought. The Chinese expend more annually ($250,000,000) for the worship of ancestors than the 96,000,000 of Protestants expend for religious purposes. The Moravians are the only Christian people who seem to be doing their duty to the benighted nations of the earth. There are more than 400,000 pagans to every Protestant missionary in the foreign field.

I leave this imperfect sketch of the religious condition of the world without further remark.

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## RELIGIONS OF THE WORLD.

### 1894.

BY REV. I. G. JOHN, D.D.

One hundred years ago William Carey estimated the population of the world at 731,000,000. In that day geographers had mapped out very imperfectly the nations of the earth. Since then the intercourse of governments, the spread of commerce, the researches of explorers, and, we may add, the information furnished by missionaries, have revealed a much larger population in the world than was estimated by Carey, possibly one of the profoundest students of the religions of the world in his day. A recent work, "A Century of Christian Progress," by Rev. James Johnston, F. R. S., the editor of the "Report of the Conference on the Foreign Missions of the World," estimates the population of the world in 1786 at 954,000,000.

A few years ago Canon Taylor said that the population of the world is moving by natural increase at the rate of $\frac{9}{10}$ per cent., or 11,000,000 per annum, while, according to the reports on which he relied, the annual increase of converts by missionaries is only about 60,000. He reasoned that it will require about 180 years of missionary labor to bring the number of converts up to the natural increase of one year; and hence the work of foreign missions must be a failure. Many magazines and leading papers echoed this statement, and pronounced foreign missions a lost hope. Many thoughtful Christians supposed this statement was reliable, and beheld, with a sigh almost of despair, this overshadowing cloud of superstition and sin steadily deepening over the Mohammedan and heathen worlds, with only the forlorn hope in the mission field struggling faithfully, but hopelessly, to establish their scattered outposts in the wide-spread empire of

moral and spiritual night. Others were ready to accept the theory that the commission to the Church requires only the proclamation of the kingdom of Christ among all nations, and then the end of the world will come; losing sight of the promise that God shall give to his Son "the heathen for his inheritance and the uttermost parts of the earth for his possession." The commission commands the Church to testify among the nations; but the promise proclaims the possession and dominion of Christ "from sea to sea, and from the river to the ends of the earth." The picture of Canon Taylor is appalling; but may it not be possible that his statement involves an egregious mistake? He was singularly inexact in his estimates. He reasons on the assumption that the 11,000,000 of natural increase represents the vast population that is rising up each year within the hopeless gloom of the non-Christian world, forgetting that a vast proportion of them are born in Christian lands and are sharing the privileges of the gospel of Christ. He loses sight of the work of the Church at home, which constitutes the great body of the militant army which the great Head of the Church has marshaled into the field for the moral and spiritual conquest of the nations. Had Canon Taylor carefully examined the comparative growth of the Christian and non-Christians nations by natural increase, or by any other standard, he possibly would have been relieved to learn that the populations of Christians nations are moving on to-day at the rate of nearly 8,000,000 per annum, while the increase of the non-Christian nations goes on at the rate of less than 3,000,000. A few figures based on the following estimates, arranged from reliable authorities, will, if we mistake not, fully establish this statement.

We first give the growth of the population of the earth by continents, taken from the "Proceedings of the Royal Geographical Society," 1890. Africa, 127,000,000; America (North), 89,250,000; America (South), 36,420,000; Asia, 850,000,000; Australasia, 4,730,000; Europe, 380,000,000; Polar Regions, 300,000. Total, 1,487,000,000.

In 1790 the population of Europe and North and South America is estimated to have been 160,000,000. In 1890, by the above estimate, the population of these Christian continents amounted to 505,000,000, an increase of 345,000,000, or at the rate of 2 per cent. in one hundred years.

In 1790 the populations of Asia, Africa, Australasia, Polynesia, and the rest of the non-Christian continents and islands, were estimated at 794,000,000; in 1890 their population is estimated at 982,000,000, an increase of 188,000,000, or at the rate of about $\frac{3}{10}$ per cent. in one hundred years.

Assuming that these estimates are correct, then the present populations of the Christian continents, amounting to 505,000,000, are now increasing at the rate of 2 per cent., or 10,000,000; while at the rate of $\frac{3}{10}$ per cent. the non-Christian continents and islands, amounting to 982,000,000, are now increasing annually at the rate of 3,000,000.

We will next give the growth of the population of the world according

to races, as estimated by J. Bartholomew, F. R. G. S., Edinburgh. Indo-European (Europe, Persia, India, America, etc.), 545,500,000; Mongolian, or Turanian (greater part of Asia), 630,000,000; Semitic, or Hamitic (Arabia, North Africa), 65,000,000; Negro and Bantu (Central Africa), 150,000,000; Hottentot and Bushmen (South Africa), 150,000; Malayan and Polynesian (Australian and Polynesian), 35,000,000; American Indians (North and South America), 15,000,000. Total, 1,440,650,000.

That religion and race are coincident has arrested the attention of many thoughtful minds. The Brahmanic religion, by the inexorable laws of caste, has been limited for ages within the boundaries of Hindostan, the Eastern branch of the Indo-European race. Buddhism, a revolt from Brahmanism, moved eastward, and has been absorbed by the great Turanian family in Eastern Asia. Mohammedanism, rising in Arabia, overspread the other branches of the Semitic race, extending itself by force of arms among the Aryans and Turanians of Asia, and the Hamitic family in Africa. The Western branch of the Japhetic or Indo-European race early accepted Christianity, which overspread the Continent of Europe, and now, in the line of population, is moving in advance of all the races of the earth. It was not a mere incident in the affairs of the early Church when Paul was sent from Troas to Macedonia. It was a part of the plan outlined in the ancient prophecy, which said that Japheth should be enlarged and should dwell in the tents of Shem.

Gibbon estimated the population of the Roman Empire, in the days of Augustus, at 120,000,000. Bodio, a noted Italian statistician, estimates it at 54,000,000. In either case the population of Europe moved on slowly during the early periods of the Christian era. The Asiatic and African provinces were cut loose from the Roman Empire, and a stronger race poured across the continent from the East. For centuries Europe was one of the chief storm centers among the nations. In 1500 its population had not advanced beyond the numbers claimed for the Roman Empire by Gibbon. Then came the Reformation, and commenced its conflict for freedom of religion and speech. The New World was opened, aud commerce traced an open highway across the ocean, bringing the ends of the earth together. During three centuries evangelistic Christianity was equipping itself for its mission among the races of the earth.

In 1786 the Japhetic Christians in Europe and on the shores of the Western World may be estimated at 140,000,000. The above estimate gives them now a population of 350,000,000, showing an increase of 210,000,000, In 1786 the population of all the other races was 814,000,000; in 1886 it was 1,090,000,000, an increase of 276,000,000. Thus it appears that one hundred years ago the population of the Christian Japhetic race was only a little less than one-seventh of the world's population, and now it is more than one-fourth. What has sent this people with such wonderful strides along the pathway of natural increase among all the races of

the globe? What has developed the physical, intellectual, social, moral, and religious characteristics of this remarkable race, and given it the leadership of all the civilizations of the earth? Jesus Christ. Within the same century this race has become the ruling power of the world. One hundred years ago the population of the races over which Europe ruled amounted to 341,000,000; now she has under her sway 805,000,000, while the Mohammedan, Polytheistic, and Fetich races rule over 617,000,000.

The Anglo-Saxon race has extended its dominion over the East Indies, so that now the entire Indo-European race, with the exception of Persia and Afghanistan, numbering 13,000,000, is under the government of Christian ruling powers. It has been stated by the Librarian of the Royal Geographical Society of London that the Empire of Great Britain now rules over a population of 350,000,000. This nearly equals the population of China. These two powers embrace one-half the population of the world. Christianity and paganism confront each other in these mighty empires.

We close with an estimate of the religions of the world:

| Religions. | 1790. | 1890. | Increase. |
|---|---|---|---|
| *Christian.* | | | |
| Protestant | 37,000,000 | 137,000,000 | 100,000,000 |
| Roman Catholic | 80,000,000 | 205,000,000 | 125,000,000 |
| Greek Church | 40,000,000 | 89,000,000 | 47,000,000 |
| Total | 157,000,000 | 421,000,000 | 272,000,000 |
| *Non Christian.* | | | |
| Jews | 7,000,000 | 7,000,000 | ..... |
| Mohammedan | 130,000,000 | 160,000,000 | 30,000,000 |
| Brahmanic | 109,000,000 | 207,000,000 | 99,000,000 |
| Buddhist, Confucianist, Taoist, and Shinto | 351,000,000 | 460,000,000 | 105,000,000 |
| Fetich | 200,000,000 | 200,000,000 | ..... |
| Total | 797,000,000 | 1,034,000,000 | 234,000,000 |
| Grand total | 954,000,000 | 1,455,000,000 | 506,000,000 |

We simply place these figures together. In 1790 Christianity had a population of 157,000,000; in 1890, 421,000,000.

In 1790 Paganism and Mohammedanism had 797,000,000; now they have 1,034,000,000.

With one-sixth of the world's population one hundred years ago, Christianity has increased 272,000,000, and now has over one-fourth of the world's population.

With five-sixths of the world's population one hundred years ago, Pagan and Mohammedan lands have increased 234,000,000, and have about two-thirds of the world's population.

Non-Christian lands show the decrepitude of age; Christian, the vitality of youth.

# IN TRUST WITH THE GOSPEL.*

BY REV. EDWARD LOMBE, B.A.

"Oftentimes I purposed to come unto you, but was let hitherto. . . . I am a debtor both to the Greeks, and to the Barbarians; both to the wise and the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith." (Romans i. 13–17.)

"I often purposed, but was let hitherto. . . . I am a debtor. . . . I am ready. . . I am not ashamed."

Such were the utterances of the large-hearted Paul, the man who actually did in his own one life that which we all, as members of the Church of Christ, stand bound under covenant engagement, directly or indirectly, to do: "Go into all the world, and preach the gospel to every creature." Converted, moved, directed, entored by the Divine Spirit, he literally evangelized the whole known world of his day. He could say to the Romans, "From Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ" (Romans xv. 19); to the Colossians, "The gospel . . . reached you, . . . as also in all the world, and is constantly bearing fruit" (Colossians i. 6); to the Thessalonians he could speak of the word of the Lord sounding out not only in Macdonia and Achaia, but in every place (1 Thessalonians i. 8).

Admit, if you will, something of sanctified exuberance of language, fruit natural enough of a vaulting Christian ambition and an unlimited trust in the promise and power of the living God: still, so far as the providence of God opened the way, and the Spirit of God suffered it, the gospel was preached by Paul in every place, souls were saved, churches were formed all the known world over, and a divine machinery was set on foot for the evangelization of "all the nations."

And what was the secret of it? His personal interest in the gospel. "I believe, and therefore have I spoken." Long since, he had experienced in his own soul the influence of all the long suffering of God (1 Timothy i. 16). He knew in himself what it was to be brought "out of the darkness into the light, and from the power of Satan unto God," and as a natural result he burned with holy zeal for the cause and the honor of the Saviour whom he loved and trusted. Saved himself, he concluded that the gospel which he had received, "not of man, but by the revelation of Jesus Christ (Galatians i. 12), was meant for all. He held that the simple gospel of the grace of God, which had met all his need, must be enough for all; and that gospel, unfettered by ceremony, unmystified by philosophy, undiluted by human opinions, undisfigured by human in-

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* The annual sermon, preached before the Church Missionary Society on April 30, 1894, at Fleet Street, London.

crustations, he set himself in the strength of God, as the ambassador of Christ, to proclaim throughout the world. You can read off all his heart's deep thoughts in the memorable words of the Second Epistle to the Corinthians: "God reconciled us to himself by Jesus Christ, and gave to us the ministry of that reconciliation; to wit: that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them, and having vested in us the word of that reconciliation. On behalf of Christ, therefore, we are ambassadors; as though God did beseech you by us, we are beseeching you, be ye reconciled to God" (2 Corinthians v. 18–20).

Already Antioch, the great emporium of Oriental trade, Athens, the world's center of philosophy, Corinth, the center of her culture, and alas! of her corruption; Ephesus, too, the center of Oriental heathenism, and the worshiper of Diana, had received the blessed message, besides the Barbarians of many a country and city in Asia Minor; and as the result, some souls had been gathered out and become centers of life to diffuse life, centers of light to impenetrate the surrounding darkness that might be felt, centers of holy salt to arrest the world's awful corruption, centers of blessing to contribute their quota of blessing toward the blessing of all the families of the earth.

And now, filled with enthusiasm from on high, with the high courage of his opinions animating him, his heart yearning after the great center of Pagan power, "Rome also" looms large upon his soul in the near, but as yet unmeasured, distance. To "preach the gospel at Rome also" will be to grapple with the giant forces of heathenism at its very heart, and win glory to Him who is always giving us the victory through our Lord Jesus Christ.

But surely there was another reason for his purpose. The first page of his letter too plainly shows it. He could hardly be ignorant of what his philosophic contemparary had written, that in Rome "might was right, and truth unknown;" "where," continued the philosopher, "I cannot turn my eye without seeing what excites my indignation; where all is full of wickedness and vice; where there is more wickedness than can be cured by coercion; where there is one continued engagement in a vast contest with iniquity; where the lust of sin daily grows, and a sense of shame diminishes; where respect for the good and the just has been expelled, and, looking which way you will, lust asserts itself; where wicked acts are no longer concealed, but are done before your very eyes, and wickedness is so public, and so flames up in every breast, that innocence is no longer rare, but does not exist."

So wrote Seneca, and Paul must have known it, and burned with holy indignation at it. It reminds one of the once well-known volume, "India's Cries," now quite forgotten, that so moved the hearts of our missionary forefathers. The India of to-day is not the India of fifty years since.

"The spirit of Christianity has already pervaded the whole atmosphere of Indian society," said Chunder Sen, "and we breathe, think, feel, and move in a Christian atmosphere." It reminds us again of the bitter wail of the slave on the Dark Continent of Africa, and Powell Buxton's volume on Slavery, of the horrors of cruelty then commonly practiced in the Southern Seas—experiences now, thank God, much of the past, so wondrously has God blessed our feeble but obedient efforts in his name.

What then? As at Athens, so as to Rome doubtless, Paul's heart was stirred within him when he saw the whole of society steeped in idolatry, its awful lie believed and blinding them, its consequent immorality ruining them. He saw with his own eyes and heard with his own ears that which moved his soul to its utmost depth; like our own Dean of Wells, who saw upon a heathen temple at Benares "scenes depicted too gross for pen to describe; scenes of vice, natural and unnatural, visible to all the world all the day long, worse than anything in the Lupanar of Pompeii;" like Mr. Selwyn, who during his visit to Western Africa, wrote: "Never talk about home heathen any more in the same breath with dark heathenism as it is here."

Silence was impossible. He had seen. He had heard. Can you conceive of a silent Livingstone, a silent Tucker? Many a traveler in these days has been moved to speak out, like Mrs. Bishop; many a scientist like Darwin or Meinicke. Is not our ignorance the mother of our unconcern, at best of our half-concernedness?

But Paul writes: "Oftentimes I purposed to come unto you, but was let hitherto." Yes, like Henry Martyn and Bruce, yearning after Persia, and Morrison after China, and Krapf after Eastern Equatorial Africa, and a multitude of others whose names are still a watchword, whose deeds are still an incentive, and whose memorials are yet a sweet savor in the Churches. But while Paul thus purposed, because of his personal interest in the Gospel, and his knowledge of the fearful state of heathendom, he had to wait God's time. He was "let hitherto"—God's time was not yet come. At present he had other work for him to do (as Paul intimates in Romans xv. 22). As yet the Spirit suffered him not. And what a blessed thought that is, that amid all our unwillingnesses and mistakes, not to speak of opposition and contempt, God's purpose is ever moving forward in its own undisturbed, unruffled course. The tide flows ever steadily onward. The surface may be agitated, and ever will be, with the conflict of divergent human wills; storms, some greater, some lesser, may threaten destruction. It matters not. It is but the surface that is disturbed. A few fathoms below all is perfectly calm, and deep down beneath lies the Rock of Ages, the Church's one foundation, unmoved and untouched. Nothing shall prevail against it. It is more than reassuring to know that God's hand carries out God's purpose in God's time by means of God's own men. There is an economy of grace which arranges

all, and carries out all. The Word is there and must be fulfilled: "All the kings of the earth shall praise Thee, O Lord, when they hear the words of Thy mouth; yea, they shall sing in the ways of the Lord, that great is the glory of the Lord" (Psalm cxxxviii. 4, 5). And again: "All kings shall fall down before Him, all nations shall serve Him (Psalm lxxii. 11). And again: "He will famish all the gods of the earth, and men shall worship Him, every one from his place, even all the isles of the heathen" (Zephaniah ii. 11). So has God said, and so shall it be. Not more true to the hour the shadow of the pyramid on the plain than God to the fulfillment of his promises. The day is nearing when some ancient leader in our noble cause shall truly bear his last testimony like another Joshua: "Behold this day I am going the way of all the earth, and ye know in all your hearts, and in all your souls, that not one good thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof" (Joshua xxiii. 14).

Beloved brethren and sisters, let us strive to realize it. Missionary work is no new departure, but the long-delayed working out in time of the plan and purpose of eternity. It is God by his mighty Spirit just then moving his people's hearts to work, while he moves heathen hearts to open doors, and even heathen lands to help.

How wonderful is this, as seen in Israel's story. Simultaneously almost, Daniel's mind is taught to "understand by books the number of the years," and to "seek by prayer and supplication" (Daniel ix. 2, 3). And the heart of Cyrus, the heathen king of Persia, is stirred to utter forth his proclamation that "the Lord hath charged him to build Him a house in Jerusalem" (Ezra i. 2). The history runs: "Then rose up all the chief of the fathers . . . with all them whose spirit God had raised, to go up and build the house, . . . and some of the chief of the fathers when they came to the house offered freely for the house of God" (Ezra i. 5, 6), for just then God raised up Haggai, who spake as the Lord's messenger in the Lord's message unto the people, and bade them "be strong, all ye people of the land, and work, for I am with you, saith the Lord of hosts" (Haggai ii. 4).

Do not we stand much in the same position to-day? Long have we purposed, well-nigh a century, ever since the memorable April 12, 1799, to cover all Africa and the East with the gospel. Hitherto we have been much hindered. Then, all India was barred by godless cupidity; China and Japan were closed by the memory of the unchristian doings and teachings of Jesuits; New Zealand and the isles of the Southern Seas by cannibalism; Africa by the slave trade, while the geographical science of the day gave us only a blank for the vast continent of Central Africa, whose teeming millions were carefully hidden from Christian purview, with all their hideous monstrosities of iniquity. Now, all is open. There

is access everywhere. Missionary enterprise and geographical discovery have brought to light all lands. Steam and electricity have made all their populations our neighbors, thereby accentuating our responsibilities. Alas! vast territories are yet unoccupied, but they are not inaccessible. Where *can* the Church not enter in? Where, then, is she not bound to enter in? Where is our own Society not bound to go, wherever in Africa or the East the God of Missions has opened the way? Where have we a right to refuse to "occupy," yea, and to occupy effectively, so far as men may, for God?

Has not God stirred up his modern Cyruses to open the long-barred gates of the world—of India, of China, of Korea, of Japan, it may be of Thibet? And what of Uganda and Unyoro, and Singo and Kyagwe, and a multitude of other provinces and peoples time would fail us to enumerate? Is not God stirring up his Haggais and Zechariahs to plead and pray? Yea, and his people's spirits to go up and build? What mean our twice-repeated simultaneous meetings, our multitude of unions, our gleaners' and sowers' bands, our frequent missionary exhibitions, our deputations to foreign climes, our missionary literature which has attained to the vast dimensions of 3,800,000 papers in a year; and better, better far, our constant missionary prayer meetings, our Thursday gatherings in yonder wondrous home that keeps in daily touch with all the world for Christ; our Cycles of Prayer, that every day, it should be in every home, draw out ten thousand hearts in devout thanksgiving and yearning prayer to the God of Missions?

What means this resolution of Committee, anxious to be just, yet too believing to shrink from the divine call and its demands, to go forward in faith and refuse no good offer of service, sure that he who gives the agents will undoubtedly give the means? Why are we gathered here to-night and in another place also, save to have our minds stirred by way of remembrance as to the indefeasible right of all the nations to have the gospel, and the unquestionable duty of every Christian, because he is a Christian, to provide for that right? Why to-morrow such thronging crowds, crushing in to hear and praise and pray, and that in more than one place of gathering? Our great evangelical fathers, with all their deep-toned piety and wondrous eloquence, knew none of these experiences. O surely it means that ours is a day of mighty privilege and responsibility. Before our very eyes the angel is flying through the heaven, having the everlasting gospel to preach unto all them that dwell on the earth, and to every nation and kindred and tongue and people, saying with a loud voice, "Fear God, and give glory to him" (Revelation xiv. 7).

We ourselves are here before God to be stirred to pray and work and freely give, and to go forth as one man, literally to go forth to the ends of the earth for God, if we can render him no just reason why we should not go; or, if reasonably hindered, then at home to do all in our power to be working the work of the Lord, as Paul also and Timothy did.

That is our business to "occupy," to trade with these grace-gifted souls for Him, to put the coin that bears His heavenly image, stamped by His own hand, into currency, and thus to win more souls for him. "The gospel must be," yes "must be," and it shall be, "first preached in all the world, and then"—blessed thought!—"then shall the end come."

But see the motives that lay behind Paul's action—"I am a debtor." How so? Paul hated debt, as every true Christian must, save to love one another, and that he loved because it was the fulfillment of the law. It moved him for this very work. Divine love knows no metes and bounds. "God so loved the world that he gave his only begotten Son"—even he could give no more—"that whosoever (πᾶς) believeth in (εἰς) Him should not perish, but have everlasting life." That "whosoever" is the little hinge on which the great gospel door of mercy swings wide open for a lost world. It must ring in our ears and move our hearts, as any reader of this epistle can see it did move the heart of Paul. Listen to him in the tenth chapter and eleventh verse: "For the Scripture saith, Whosoever (πᾶς) believeth on Him shall not be ashamed. For there is no difference between the Jew and the Greek, for the same Lord over all is rich unto all that call upon Him . . . How, then, shall they call on Him in whom they have not believed? And how shall they believe in Him whom they have not heard? And how shall they hear without a preacher?" It is the word "all" which fastens upon his soul, and rouses in him his yearning desire after "all," and his imperative demand for heralds of the good things for "all," and his injunction to pray for "all."

Mark again, how that same love recognized a special debt. He is addressing Timothy, his beloved son, of whom he bears this peculiar testimony that "he worketh the work of the Lord, as I also do" (1 Corinthians xvi. 10), and that, equal-souled with himself, he cares genuinely for the state of the young Christian Churches among the heathen (Philippians ii. 20). He tells him of the healing doctrine that is in accordance with "the Gospel of the glory of the blessed God," and it reminds him of his trust. "Which was committed to my trust," he writes (1 Timothy i. 11).

Listen to him once more as he writes to the Church of the Thessalonians (1 Thessalonians i. 5, 6). Filled with that one overmastering missionary thought, waked up into fresh vigor, because to them the gospel had come not in word only, but in power and in the Holy Ghost—so that they had become imitators of us and of the Lord, and ensamples unto all them that are in Macedonia and Achaia, for that the missionary spirit had seized their souls, and from them the gospel sounded out in every place; Paul writes: "As we were allowed of God to be put in trust with the gospel, even so we speak, not as pleasing men, but God which trieth our hearts" (1 Thessalonians ii. 4).

Burning thought! "We are allowed to be put in trust with the gospel"—that gospel which the Divine Spirit dignifies with the name of "the

gospel of the glory of the blessed God." Our hearts burn within us, our souls are filled with fervid desire, our lips tremble to utter forth all—"all," shall I say? Nay, such little parts of his wondrous ways of redeeming love as these poor souls of ours can conceive, the inexhaustible riches of his grace toward sinners, all summed up in the "Christ," "made of God unto us wisdom, even righteousness, sanctification, and redemption." Inasmuch as we have received it, we are put in trust with it. We are to administer that trust for the benefit of those named in the deed. Who are they? Open the deed. Read. I will bless thee . . . and thou shalt be a blessing, . . . and in thee shall all the families of the earth be blessed" Genesis xii. 2, 3). Paul tells us in Galatians iii. 8 that "the Scripture, foreseeing that God would justify the heathen through faith, forepreached the gospel to Abraham that there shall be blessed in thee all nations," that, as he adds, "the blessing of Abraham might come on the Gentiles in Jesus Christ, that we might receive the promise of the Spirit through faith." Thus from the very first the great saving doctrines of justification by faith only, and of sanctification by the Divine Spirit only, were proclaimed for all the nations; and these are the very cardinal truths which our six thousand agents with one unhesitating, harmonious voice are this day sounding throughout the world, from the polar regions of La Pierre's house among the Esquimaux and Tukudh, and presently from Cumberland Straits, almost to south polar climes, among the Maoris, and from the shores of Japan to the very isles that breast the wild waves of the North Pacific.

What shall we say then? That common religious honesty demands missionary work. It is no religious luxury, no unneeded excrescence upon our religious system, no "hobby of a fevered brain," as I have heard it called; no mere scheme of benevolence, interchangable with the Deep Sea Mission, or some other equally valuable agency; no, but the bounden duty, nay, rather the blessed privilege, which no longing heart can forego that believes in Jesus and knows what it is to have touched him and felt the power that came forth from him to pardon and to bless. Blessed be God, the high-toned portion of the secular press scruples not to say to-day: "The proclamation of Christianity to all the world is, according to the teachings of its Divine Author, at once the goal of the human race and the purpose in which the present order will find its term. . . . It is too late to speak of efforts as futile and fanatic which have literally girdled the world with a chain of missionary stations, and those who speak scornfully of missions are simply men behind the age" (*Quarterly Review*, January, 1894).

How is it then, dear brethren and sisters in the Lord, that all the gifts of all the Protestant Churches of the United Kingdom for God's missionary work amount to less than £1,350,993, and those of our beloved Protestant and Evangelical Church to but £686,692? How is it that some

5,000 parishes contribute nothing to any Church of England Missionary Society? How is it that that sad count of indictment against Israel in the days of Nehemiah is still true: "But their nobles put not their necks to the work of their Lord" (Nehemiah iii. 5)? How is it that multitudes of professing Christians never give "worthily of God?" Meanwhile England and Wales, with a population of 29,000,000, consume spirits to the value of £27,500,000, £16,000,000 worth of tobacco, and £78,500,000 in beer! Ought not the word "deficiency" to be expunged from the missionary vocabulary?

Nay, what means this, which, alas! is too common still, though the call to work is deep and loud and continuous, and even authorities in high places are moved at last to take some public action—that there exists a parish or a congregation without a genuine missionary appeal at all, a clergyman without any information at all, a Christian brother or sister without an idea of the need of the world, and the work of the Church and the just demand of God; one who never says a word, or does a thing, or uses a prayer for its advancement? Surely all this must be altered, and *we* must do it, and do it by our influence and example. Nay, missionary work is the burning question of the day. The Christian Churches are engaged in forming the Church of the future, and our business is to fulfill our trust. We are "debtors" both to the Greek and to the Barbarian, both to the cultivated Pagans of India and China and the uncultivated heathen of Central Africa. Let us see to it that the debt is paid.

Thus far we have seen Paul's purpose and his motive. He proceeds further to add, and we must gladly add with him, readiness of mind and will: "So as much as in me is, I am ready to preach the gospel to you that are at Rome also."

The will and the mind go out to it. Ready am I, because I am the child of God, and desire, with Jesus, to "do always such things as please him."

Ready am I, because I am the servant of the Lord, dignified by admission into his household, called into his vineyard to do his will, to cultivate his sacred enclosure for him, and complete his work.

Ready am I, because I long, with the true spirit of an heir of God and joint heir with Jesus Christ, to see the world's fortresses leveled for his honor and glory, and all mankind obedient to his will.

Alas! for the dishonor done to him by heathenism and Mohammedanism! Think of 170,000,000 to 180,000,000 of Mohammedans rejecting Christ, in whose person is given all the light of the knowledge of God. Take such a Sura as this from their Koran:* "Every mortal necessarily must once go to hell; it is obligatory on God to send all men necessarily once

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*Quoted from Imad-ud-nin's Autobiography.

to hell, and afterward he may pardon whom he will." Well might the heart of the Moulvie Imad-ud-din be pierced with it like a thorn; well might that foul slander concerning a God who delighteth in mercy effect in his honest, though then blinded, soul the first dislodgment of fatal untruth, and lay the foundation of that distinguished career which is still such a blessing to the Punjab. And all the while the Word of God has said: "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth his anger for ever, because he delighteth in mercy. He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea" (Micah vii. 18, 19).

Or read the latter half of the first chapter of this epistle—too, too true to-day of heathen populations. It is thus that at least 1,000,000,000 of souls are to-day dishonoring the God of all the earth. Think of one section of them, whose system denies the existence of a God, and bids its followers seek, not everlasting life, which is the gift of God, but something which they call Nirvâna. What though there be some faint scintillations of light in that so-called "Light of Asia" * in such a passage of the Tripitaka as this: "Man having many faults, if he does not repent, will find sins rushing upon him like water to the sea." Turn over another page and read: "The human teacher is the redeemer, and man can save himself." And all the while the Book of God declares: "There is none other God but one." "I, even I, am the Lord, and beside Me there is no Saviour." "There is one Mediator between God and man, the Man Christ Jesus."

Or what shall we say of Hinduism, which affirms the Brahman to be part of God, and deifies vice; a system which admits that salvation is the chief object of man, and that to show the way of salvation is the true end of religion, and all the while looks at sin more as a misfortune than as a disease, and looks for deliverance from it, not by change in the individual himself, but by final deliverance from existence; a system which believes in a vicarious atonement for sin, but it is to be made by himself

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* The present writer thinks it may be worth recording that Sir Edwin Arnold, author of "The Light of Asia," was a passenger with the Rev. Dr. Ashmore on the *Belgic* from San Francisco to Yokohama, and in conversation with him said that "The Light of Asia" was to be regarded simply as a poem. In regard to his supposed views, he said: "I have been criticised for an implied comparison between Buddhism and Christianity in regard to doctrine derived from them, and principles contained in them respectively. No such object was in my mind. For me, Christianity, rightly viewed, is the crown-queen of religion, immensely superior to every other; and though I am so great an admirer of much that is great in Hindu philosophy and religion, I would not give one verse of 'The Sermon on the Mount' away for twenty epic poems like the 'Mahabharata,' nor exchange the Golden Rule for twenty Upanishads."

in another life of sin and suffering, so that sin is never cured and justice is never satisfied? Meanwhile men and women are dying by millions, year after year, who know not God, and have never heard the name of Jesus

Dying, yes, dying by thousands,
A hopeless, despairing death.
Can ye not hear them calling,
Calling with bated breath,
Will no one come over and give us the light?
Must we perish in darkness, darker than night?

Why, O why, are our hearts not stirred within us, stirred with indignation at the dishonor done to our Redeemer's name? Why not, no less really if in a less poignant degree, at the sad lot of those who live and die with the words on their lips, "My shasters do not satisfy me; I do not know God; I want forgiveness and can find none." "I know sin, but how to deal with it I know not. Can you tell me?" "Our gods are so cruel, I dare not face them." "All our idolatries are useless, but what is a poor Gond to do?"

Men, brethren and sisters, shall this last decade of the nineteenth century after Christ close upon the Church, and heathenism in any part still gain on Christianity? Shame, shame be upon us if it be so! "We have been put in trust with the gospel." Christians have been in that trust more than eighteen and a half centuries. Nay, more, "Woe be to (us) if (we) preach not the gospel." I know well the question is still asked by some, who surely can never have read or pondered well the teachings of the Divine Word, Cannot the heathen, the Mohammedan, the Jew be saved without the gospel? But the question is rather, "Can we be saved without giving them the gospel in obedience to the Divine command? Can we be saved who coldly yield a half-obedience, so that if this department of the Christian life were dropped out it would scarcely be missed? Can we be saved who leave one word unspoken for the Divine Master which we could utter, one deed of love undone which we could do, one gift unbestowed which we by common self-denial might have given, one power of influence unused which we had it within our reach to exercise, that His will might be done, His people gathered in, His name glorified? Surely we need to have more of the readiness of Paul.

But Paul had the courage of his convictions. "I am not ashamed," he wrote, "of the gospel of Christ, for it is the power of God unto salvation to every one that believeth."

Let us bear in mind that he proposed to attack the great center of brute force, "where might is right, and truth unknown." I am not concerned to produce further proofs of the fearful condition of the then population of Rome. One chapter in a few telling touches sketches out a picture so dark, so terrible, so repellent, that to this day we turn from it in disgust

and ask, Is it possible that a man, whom God made upright, in his own image, can, by the inventions which he has found out, have made himself so degraded? And all we can say is, Look around. Every fresh addition to the multiplied and ever-multiplying literature of Missions only reveals fresh horrors.

The foulness and the cruelty of the Maori, which startled some of us in our childhood, are equaled to-day by the horrors of the New Hebrides and Central Africa, and, alas! by the brutality of the Chinese. We had hardly learned to speak with equanimity of the refined wickedness of the Nana Sahib, cultivated without the gospel, and the terrors which environed Cawnpore and Delhi, before our hearts were rent, and unbidden tears were forcing themselves from our eyes, as we read of Lugulama and others in Uganda, mutilated and slowly roasted to death. These are but specimens, and still as ever unchristian worldliness opposes and vilifies whatever is most real and genuine; and there is reason for it, it is to be feared, in their ungodlinesss.

But no stronghold of Satan to-day is worse than ancient Rome. No opposition is more virulent. Then, as now, the ambassador of Christ went forth with his life in his hands. A Peter, a Paul, a John it is believed, a Polycarp, all fell victims to the tyranny of heathendom. And can we forget our Livingstones, our Hanningtons and Pattersons among the dead; our Tuckers and our Patons among the living? James Hannington said to me: "In all probability I shall be massacred, and what if my one poor little life be sacrificed to cut a way for my Master into the heart of Africa?" Paul could say, "We are the offscouring of all things; . . . set forth last as it were appointed unto death," and yet he could avouch, "I am not ashamed of the gospel of Christ." Whatever the form of false teaching, the gospel of Christ can cope with it. Whatever the opposition, the power of God can overcome it. India, China, Japan, Madagascar, New Zealand, Fiji, and now Central Africa, all yield their witnesses. "The gospel is" still as ever "the power of God unto salvation to every one that believeth." We are aware that its success is due to Divine power, and to Divine power alone. We know that "Almighty God, who alone worketh great marvels," alone can effect the new creation of souls, and the sanctification of human lives; but in simple truth we look for such marvels, and we see them. Long since Karl Ritter, the great scientist, wrote: "New Zealand Christianity is the standing miracle of the age. Without a miracle such an establishment of Christianity is impossible." This witness is true, true of every field where the gospel has reached, and is still yielding fruit.

It is this miracle power upon which we have depended, and still depend in our ninety-fifth year. It is the supernatural factor in the gospel, "the power of God," in which our confidence is reposed. The words of our great missionary statesman, Henry Venn, still record our principles, and

deserve constant reiteration. They were written in a memorable year of crisis, more than a half a century since, when men and money, as now, were sorely needed. The evangelical body then gave for our missions but £84,000, where they now give £256,000; and men mused in their hearts then, as they muse now, Will the Church ever rise to her privileges and fulfill her responsibilities? They thought then, the days may yet come when our annual receipts will reach £100,000; and we now think, and are sure they must, and that immediately, be advanced to £300,000. And why not? If the world, or even the Church, asks, we answer without hesitation, "Because the Lord hath need of it."

It was this great minute in the Society's Report which settled forever the principle of independent and separate action: "While earnestly desiring that the Divine blessing may rest, not only on the Church Missionary Society, but on every other Society having for its object the extension of the Redeemer's kingdom or the edification of his Church, whether in this country or abroad, whether among those who profess or among those who have not yet received the gospel of Christ."

Mr. Venn wrote: "Let it not be supposed that it is on silver or gold or patronage that the Committee found their hopes of success. God forbid! It is the faithful, plain, and full maintenance of those great principles of the truth as it is in Jesus, by all the agents and missionaries of this Society, without compromise and without reserve; it is the sustentation of that Scriptural, Protestant, and Evangelical tone throughout all their ministrations, it is the upholding of the Bible, and the Bible alone, as the foundation and rule of Faith, upon which the blessing of God has rested, does and ever will rest."

Yes, it is the old, old story of salvation by the remission of sins through the tender mercy of our God, granted to every soul that believeth in Jesus; it is that, and that alone, in its simplest form, which is the one effectual means, alike in the hands of the pleader at home and the missionary abroad. In it, and in it alone, is there revealed that which lost and ruined man most needs to effect his restoration—"the righteousness of God from faith to faith," that which as it becomes ours in actual possession by faith, so is revealed to our faith, that by faith we may embrace it. And no other thing do we need, no other thing must we use, by God's help no other thing will we employ. We must have the gospel in all its naked simplicity, without subtraction, addition, or incrustation. Nothing but life can communicate life. There is no life in any priestly system and its concomitants, unsanctioned as they are alike by Bible and prayer-book. Organization and ceremonies are equally void of quickening force; but the gospel is "the power of God unto salvation to every one that believeth." Life force in living men, "alive unto God in Christ Jesus our Lord," is what we need. We ask for men and women who can say, "I live, yet not I, but Christ liveth in me," who know in their own deep

heart's experience what are the mighty pulsations of the Divine Spirit, and can say, like Micah of old, "I am full of power by the spirit of Jehovah" (Micah iii. 8). Paul felt it and avouched it. Let us as one man take up afresh to-night the same resolution, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth." Paul's thought was, I am aware that I have nothing but spiritual force to oppose alike to brute force and subtle distortions of Divine philosophy; aware that the truth represents to the world, in its darkness, nought but shame and disgrace, in the person of the Crucified One of Nazareth, whom we preach. I know that to the Jew with his dead ritual it is a stumbling-block, and to the philosophic Greek foolishness. They said at Athens, "What meaneth this babbler?" They cried at Ephesus, 'Our craft is in danger." They scoffed in Corinth at what they regarded as a question of words and names. The Jews, filled with envy, spake against these things, contradicting and blaspheming. Alas! men say strange things now of the old gospel, though every clime and race and language is still yielding fresh trophies of its power. But still Paul said: "I am not ashamed of the gospel of Christ." I dare for Christ, and in place of shame I am filled with confidence. Why? Because the gospel is the exerted power of God. It carries with it divine power to each believing soul. Paul knew it in his own personal experience, and what he felt he could explain. A spiritual man himself, he knew spiritual truth experimentally. There is the value of spiritual men for spiritual work. It was well laid down in 1799 by John Venn, as a first principle of our work, "He that goes forth should be taught of heaven, should have heaven in his heart, should tread the world under his feet."

And Paul succeeded. Shall I not rather say, God succeeded in Paul? for Paul was nothing, and Apollos nothing, but God who was giving the increase. Even in Cæsar's household, even in the headquarters of heathenism, souls were converted to Christ, believers were added to the Church. And that gospel has lost nothing of its power. There is no such thing as waste or decline of Divine power. The world may have lost something of its receptivity for it, or never have experienced it; the Church may want, and does want, the appetite for it, and requires the assimilating power renewed in her, but the old power is there. We need no "handling of the trinkets of Rome," no altars, no heathenish trappings. Nay, we need no new presentation of the gospel, but the old truth, "Jesus Christ and him crucified," charged with the old power of the Divine Spirit; the truth in the heart first, and then on the lips; the Word of God in the hand, and the Word of God in the pulpit; the Spirit of God honored by believing prayer and holy expectation. We want nothing else. God helping us, we will use nothing else. This is what we have to wield at home, keeping the basis of our operations sound and secure. This is what we have to wield abroad, for the demolition of Satan's strongholds,

and the building up of the Churches in their most holy faith. We have no need of change now. Our principles are tried and proven. We live in just hopes that our nearing centenary will find the old Society true to to those first principles, believing still, and acting upon it, that "of all the blessings which God has bestowed on mankind, the gospel of our Lord and Saviour Jesus Christ is the greatest, . . . the sovereign remedy for all the evils of life, and the source of the most substantial and durable benefits." The traditions of well-nigh a century remain with us. Let us be ever true to those traditions, bold in our avouchment of them; ever full of the spirit of holy purpose, to honor God and complete his work; ever realizing our indebtedness to a sin pauperized world, in that we have been put in trust with the gospel for it; ever actuated by a spirit of readiness to be what Christ will have us be, his fellow-workers; to go where Christ will have us go, though it be to the very ends of the earth; to do what Christ will have us do, "preach the gospel to every creature," and, as "fellow-helpers to the truth," give, yea, so give that we bring forward the messengers of the Churches worthily of God, in no niggard spirit, because we must, but with glad heart, because we may—never ashamed of the gospel of Christ. Humbling ourselves before God in deep penitence for all the confessed shortcomings of the past, and mindful of all the opportunities and demands of the present, back let us all go to Christ, the great Captain of our salvation. Let us renew our faith in him, our fealty to him, our sense of responsibility for him. And with all our power and all our might, freshly invigorated by renewed contact with him, satisfied and reassured by the reinvestigation of our principles, strengthened with great might by his Spirit in the inner man, let us go back, each to our place in the vast building, and our work in it, filled by God with wisdom of heart to work all manner of work, such as he shall apportion to us. Aye, let us work on all the days even unto the end.

It is early morning with some of us. "Awake, awake, put on strength." Forth to thy work, brother, sister! Employ thy young vigor in the good Master's service. Forth to the field, while you yet may, and claim your part in the noble enterprise, the only work that Jesus left to his Church to do.

With some mid-day is past. It is no time to rest yet, brother. Up! up! and be doing. It is the work-day still. The blessed Sabbath-keeping lies yet beyond.

With some among us it is eventide. Hoar heads and consciously failing powers betray it. But there is daylight yet, and we must use it. "Make haste! make haste! the light is all but gone." Thus once a district visitor, on her errand of mercy, heard a poor workwoman say as the twilight gathered round. Make haste, brother! make haste, sister! we venture to say to you.

I mind me well, how in that memorable meeting at Ranceby on March

18, 1789,* among those twice seven for the Church (*bis-septem pro ecclesiâ*), there rose up the venerable Charles Simeon, who already in earnest, with characteristic promptitude, asked: "What can we do? when shall we do it? how shall we do it?" Replying himself to the question "What?" he said: "We must stand forth at once;" to the inquiry "When?" "Directly;" to the inquiry "How?" "It is hopeless to wait for missionaries; send catechists." So let us stand forth afresh, with life and resolution a thousand fold renewed, for hath not our God prospered us? and let us do it directly. Not a moment must be lost. The heathen are perishing. The world is open. The Divine Master is at hand. We need not wait for missionaries. God has given, is giving, will give them; and with them, if we are faithful and pray, will give us grace to send them forth "worthily of God."

"Worthily of God," "after a godly sort." So wrote the loving Apostle John in his third Epistle. And shall we not take up the thought? We have learned that there is a deficiency in the income of the past year, and we gather that there is a general deficiency in the annual income to meet the continually and necessarily growing demands of our Master. Some £13,000 is lacking.† A large income to carry on larger work, given us by our Lord to do, is manifestly needed. And Tucker and Tugwell and Evington and Stuart, and a host more of honored and blessed men and women are gone but recently, or going forth, in the strength of our Lord, to the forefront of the battle, "for his Name's sake, taking nothing of the Gentiles." Shall we sadden their hearts, or weaken their force, by holding from them of our abundance? Yes, I dare say, "of our abundance," for with all our agricultural and commercial depression, England teems with abundance. Your streets and haunts of pleasure testify it. The treasured savings alike of rich and poor attest it. Nay, nay, beloved brethren and sisters, this must not, this shall not be. God helping us, we will send them forth "worthily of God." There shall be no lack of the needed commissariat. We at home are, or ought to be, their "fellow-helpers to the truth." Let this night, let to-morrow prove it. Let us revive the memories of 1852, and though no Hugh Stowell be here as then, with his voice of eloquence and power of influence to enforce, let us resolve, in the name of the Lord, the debt shall be wiped out at once, the income shall rise with increasing demand. We have sent forth the servants of the Lord to do his work and rescue his souls from Satan's awful power. The silver and the gold we need are his. We "ask the Lord (for it), and tell his servants." Yes, and we will give ourselves, and give now. So shall we act as fellow-helpers to the truth, and send them forth worthily of God.

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* Vouched for in a privately printed letter written by Canon Carus.

† This deficiency had been more than covered even before the preacher spoke.

# WHY?

BY GEORGE B. WINTON, SAN LUIS POTOSI, MEXICO.

I HAVE been asked again why we are at work in Mexico, as these people have already the true religion!

Roman Catholicism is only in a limited sense the true religion. Her teachings are a mixture of the true and the false. When the former are stressed, the Catholic Church becomes in that degree a power for good. But if all possible emphasis is placed upon those of her doctrines which are founded neither upon Scripture nor a right morality, to the neglect of justice and mercy, then her case is exactly parallel to that of the Jewish Church which our Lord so roundly denounced.

Even if Rome were at her best in Mexico, we should still be needed. There are certain vital errors in her doctrine against which protest should always and everywhere be raised. She teaches, for example, that the authority of the Bible is not supreme. On the contrary, we believe that the faith was once for all delivered to the saints. On this, evangelical Churches unite. The integrity and power of God's Book is our very foundation stone. The doctrine that the Church in any of her forms of activity, legislative or executive, has a right to add to the fundamentals of Scripture teaching, opens the way for every imaginable abuse. From it arise the blasphemous pretensions of the priesthood in Mexico, claims that would wither instantly in the dry light of public opinion in our own favored land.

Again, the Catholics teach the worship of Mary and other saints. No amount of refinement or explanation can disguise the repugnance of this teaching to the Bible. And it is as open to gross abuse as the error just mentioned. There is no doubt that Rome owes much of her power over the feminine mind to the incorporation of this element in her cult. Nor is there any doubt but that in its every manifestation it is idolatry pure and simple.

I need not speak here of other errors in doctrine, such as purgatory, the mass, the infallibility of the Pope; nor of pernicious practices, such as celibacy, the convent system, and auricular confession. Any apologist for Rome, outside her communion, would be forced to admit that all these are evils inherent in what in other respects he might consider an admirable ecclesiastical system. But let this suffice as to Romanism in general. It remains to set forth the particular needs of Mexico.

Many things have already been written on the subject. If they had been read, the time-worn question would not have been again asked. So I will repeat some of them. The religion of Mexico is a system not of morals but of ceremonials. The natural inclination of the human heart to neglect internal states for external practices has been allowed here to run to the furthest extreme. To lie, to steal, to rob, to live in unclean-

ness, to break the Sabbath, to make havoc of the commandments from first to last, is no hindrance to being a devout Catholic. To attend mass regularly, to contribute freely to greedy priests, to confess often, and to have no dealing with heretics—these are the cardinal virtues.

The effects of this prostitution of the office of a religious teacher are appalling beyond what is wise to put in the public prints. Priests set the example of open disregard of God's law. The men of intelligence become outspoken infidels, because they think that the Catholicism which they know is "the true religion." I do not blame them. Only the women and the ignorant lower classes of the cities and towns remain good Catholics, and small profit it is to them.

Again, the so-called Christianity of Mexico is the enemy of education and of the uplifting of the masses. The Indians and the poor of this country are not one whit better off than when it was "Christianized," three hundred years ago. Bishop Haygood, after three annual visits and careful observation, believes they are in worse condition. The plain truth is that the priests object to the education of the people because they know that only the utterly ignorant will bear such a yoke as they are inflicting upon them. They have placed the public schools under ban, they have filled their own so-called schools with childish mummeries, they have set themselves against improved agricultural machinery, against a liberal and progressive government, against everything, indeed, which tends to uplift the poor.

Once more. All the dangers of idolatry consequent upon the worship of the Virgin and of saints and images have been incurred without a single check, and the whole land is sick with the dreadful fruit. When I first came I thought surely there must be some mistake in my understanding of what I saw. But after six years of observation I have found that bad as is the idolatry visible on every hand to the chance spectator, it is not half the mournful story. It is utterly futile to seek some gleam of real comprehension, some effort to get back of the symbol to the thing signified in the imbecile adoration which these poor creatures pay to their favorite saints. A saint is not the person of that name who once lived on earth, and is now alive in heaven; it is an image or a picture always. I could illustrate by many a sad example their incongruous attitude toward these objects of their worship—for worship it is, as nearly as they are capable of worship—an attitude as destitute of any rational defense or explanation as the fetichism of Africa.

Even Christ himself is no longer the blessed living Lord and Saviour of men, the only Mediator between us and God; but a poor brutal figure upon a painted cross. Hence the common phrase is "*a* Christ," not *the* Christ, the anointed of God. I was walking one day in the hills near the city in which I live, accompanied by a garrulous old countryman. "A beautiful Christ appeared near here, señor," he said to me. I thought

some one had had a vision, and began to inquire. "Yes, sir," he continued, "right down there; I will show you the stump." Then I began to comprehend. A tree had been noticed with two branches like a cross. Above them childish imagination discerned the outlines of a face. A little hacking with a dull ax completed the apparition, and the "beautiful Christ" was cut down and carried, with snapping sky-rockets and twanging harps, to the nearest country shrine. When I told him that I had always understood that there was only one Christ, and he a man, not a piece of wood, he agreed, though the idea seemed new to him. "But it was a beautiful Christ that appeared here," he said.

Can the need of Mexico be inferred from all this? Her thinking men are all infidels. So are her thinking women, what few she has. Her "religious" classes are sunk in the depths of ignorance, superstition, and idolatry. They have absolutely no knowledge of the Bible, of the plan of salvation, of God and his Divine Son. "The workman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains. He that is so impoverished that he hath no oblation, chooseth a tree that will not rot; he seeketh unto him a cunning workman to prepare a graven image that shall not be moved." In the retired mountainous sections live hundreds of thousands of Indians, who do not even speak the Spanish language. They have been herded into the Catholic Church, and are the prey of priests and bishops. Their condition is in no essential different from that of rankest heathen. They still retain their old feasts and superstitions. Their simple childlike minds are ready for the gospel, but we have not taken the first step toward giving it to them.

The first Mexican who was ever a clerical member of our General Conference, and who attended the recent session in Memphis, returned with his soul on fire to give the gospel to his people. (He is, by the way, a full-blood Indian himself.) The condition of even the Negroes in the United States excited his envy in behalf of his poor Indian brethren. And indeed, the thought that the Negroes of darkest Africa, after one century of slavery in a Protestant nation are more advanced than are the Indians of Mexico after three centuries of Catholicism, and that in spite of the fact that they were a fairly civilized, agricultural community at the time of the conquest, is worth pondering.

I will stop here, not because the story is told, but because it cannot be in one article. It would fill volumes.

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## THE CROSS-BEARERS' MISSIONARY READING CIRCLE.

BY MARCUS L. GRAY, ST. JOSEPH, MO.

"WE are entering on a new era, of which the twentieth century will be the beginning, and for which the nineteenth has been a preparation." Dr.

Strong thus briefly states a great truth. As a factor of that new era of the twentieth century the Cross Bearers' Missionary Reading Circle will have its place in the promotion of Christ's kingdom among men. "This movement," says Dr. A. T. Pierson, in the *Missionary Review of the World*, "contemplates an intelligent study of the whole subject of missions, and without doubt will prove of immense value to the 'Forward Movement' in Christian Missions." Dr. T. J. Scott, of Bareilly Theological Seminary, India, affirms of the Circle: "It will inaugurate a new era for Missions." Bacon, in his essay "Of Innovations," says that all innovations which are the births of time are at first ill-shaped, but assures us that "he who will not apply new remedies must expect new evils." "New evils" have come to the Church. The success of Missions alarms the Church with the prospect of new burdens and larger. May we not suggest that a new remedy of more reading, more study, and more prayer would lead pastor and people to a more healthy liberality? As to the effect of such a course of reading and study upon a pastor, Alexander M. Mackay wrote from Nyanza: "A missionary minister is the right kind of a pastor, to my mind. He is sure to hold more enlarged views of men and things than others who confine their thoughts to their own little circle." And as to the effect of such a course upon the congregation, the same writer well says: "The progress of the kingdom of God in the world is a study well calculated to enlarge the mind and soul, and rescue torpid congregations from their self-satisfied ease." The readers of this paper who may be interested in missions may address Rev. Z. M. Williams, A.M., Gallatin, Mo., inclosing six cents in stamps for the "C. M. R. C. Hand-book," which fully explains this work. Here are a few facts for pastors to remember: The pastor stands at the head of every missionary enterprise in his Church. He is the leader, and it is for him to give missionary inspiration to the missionary societies of his congregation. In view of this responsibility he must himself have sources of inspiration from which to draw. He should have the best literature on missions to be found on any continent. The directors of the "C. M. R. C." have examined hundreds of books and periodicals on missions in order to find the best material for the most thoughtful minds. Another item should be remembered. For various reasons missionary publications are costly. By means of larger sales and consolidation the "C. M. R. C." course is reduced in price. By purchasing the books of the course for theree years, the pastor supplies himself with a good set of books which will do him service for years to come. If you are a missionary worker, it might pay you well to inquire more fully into the "C. M. R. C." movement.

# EDITORIAL.

## *THE AMERICAN BOARD.*

THE annual survey of the work of the American Board of Missions, at its annual meeting October 10, 1894, reveals encouraging progress in every portion of its great missionary field. The chief burden resting on the Board and its missions arose from the financial depression in the land, which diminished its income and arrested the gathering of the ripened harvest in growing fields.

The past year in Papal Lands its missions had been marked by special blessings. The leavening process, which is the main reliance of success in Catholic countries, exhibited encouraging signs in Mexico. Believers are developing Christian character and commanding the confidence of the surrounding communities. In Northern Mexico the gospel is welcomed and the open Bible read. Native preachers is one of the pressing demands of the work. In Spain the evangelistic work is chiefly in the hands of native preachers. They were educated in Switzerland, and are rendering effective work The mission in Austria is full of promise. The work in Bohemia has been restricted by the government, but has made delightful progress. The missionaries are bringing the Young Men's Christian Association, the Sunday school, and Christian literature into effective service. Twelve churches and over 700 members give promise of enlarged success.

In European Turkey the Bohemians and Bulgarians, branches of the Slavonic race, are being now reached by the gospel by the aid of Christian literature, especially a Commentary on the New Testament. Two missionaries will soon take up their residence in Salonica, Macedonia.

The higher classes in India are becoming more accessible by missionary effort than at any former period. The great want of India is a native agency well trained in the gospel and sufficient means to support them in this work. The Marathi Mission has been arrested by the reduction in its appropriations, yet the work has been sustained chiefly by the women and girls. The consecrated lives of the missionaries of the Woman's Board calls for the gratitude of the Church at home and in the mission. Though embarrassed by inadequate means, the Madura Mission reports a hopeful progress in the churches. Over 800 additions to the Christian congregations and over 300 by confession of faith. The fact that thirty different castes are reported in these converts indicate the far-reaching influence of the gospel. In a population of 1,000,000 the missions now have 2,000 communicants. The Ceylon Mission is small, but the work, especially in connection with the Jaffna College, is increasing in interest.

The Japan Mission has encountered special difficulties from anti-evangelical agencies, but it is hoped the sifting process through which the churches are passing will in the end be wholesome. The addition of 670

members during these trials is a hopeful token. The present war will interrupt the work, but we hope the gain to Christian civilization will outweigh the present losses.

The four fields in China occupied by the Board have been well maintained this year and faithfully prosecuted. In the North China Mission a revival of special interest has been enjoyed at Peking, Tientsin, and other points. The college and other educational institutions at Tung-cho have shared special blessings in connection with their work. The courage of the missionaries and the spirit of the native preachers have been stimulated by their visitation. The first building for the North China College is now open for students. The Foochow Mission has been reënforced. The Shensi Mission is admirably arranged, and the missionaries are full of hope. The South China Mission force was reduced last year, but additions to these workers gives great promise the coming year.

For more than seventy years the American Board has carried on its work in Asiatic Turkey. The evident purpose of the Turkish Government to restrict the evangelical work and fetter the freedom of the missionaries and native preachers greatly embarrasses the regular and effective prosecution of missionary labor. The strong Christian faith of the missionaries and the presence of the hand of God have borne the work steadily forward through all these years. The attendance of colleges and high schools, both for young men and young women, shows an increase of twenty per cent. in excess of that of the preceding year. Woman's work in these missions are of special value. The colleges for girls at Constantinople, Harpoot, and Marash, as well as the boarding schools, common schools and kindergartens, report substantial prosperity. The interference of the Turkish Government with missionary work has been reported to our government at Washington, and has met with prompt attention, and it is hoped will soon find a satisfactory solution.

The West Central African Mission reports the Churches increasing in numbers, with deeper Christian life and expanding Christian knowledge. The schools are greatly enlarged, the work of translation is moving on, and the message of the gospel from missionaries and native preachers is gladly received by the people. The new mission in East Central Africa has reached the chosen locality and been recognized by the natives and the British South Africa Company. The health of the mission is good, and the evangelical work opening hopefully. The Zulu Mission has been hampered by the want of funds and scarcity of laborers, but the outlook is full of hope.

The Board has twelve missions among the Pacific islands, in which 341 missionaries are employed, of whom 32 have gone out this year for the first time. The native pastors, preachers, and teachers number 14,000, with 60,000,000 of souls accessible to Christian instruction.

From the general summary of the work of the Board we condense the

following: Number of missions, 20; ordained missionaries, 184; women (wives 185, unmarried 183), 368; native pastors, 241; native preachers and catechists, 508; native teachers, 1,553; churches, 421; members, 40,-187. Receipts for the year, $705,132.70; debt, August 31, 1894, $116,-370.26.

## *MISSIONS AMONG THE JEWS.*

As early as the days of Christ a large portion of the Jews had wandered from Palestine and established communities along the shores of the Mediterranean. "In that day," said Isaiah, when the Gentiles would be gathered around the ensign of the Root of Jesse, Ephraim and Judah would be united as one people and "fly on the shoulders of the Philistines toward the west." The wonderful preservation of the people of God as a distinct race is not more remarkable than their recovery the second time "from Ashur and from Egypt and from Cush and from Elam and from Shinar and from Hamath." Exiled from their land and lineage, these descendants of Shem have pitched their tents amid the sons of Japheth. Though some remnants of the Hebrew race still lingers in Asia and along the northern shores of Africa, the chief trend of this wonderful people has been toward Europe and America. In this day they are divided as follows among the nations: Europe 5,457,000, America 402,400, Asia 300,-000, Africa 370,000, Australia 20,000. Total, 6,549,000.

How strange the mystery that has blinded the sons of Abraham. For centuries they have been living under the light of the Sun of Righteousness, with the shadows of unbelief resting on their hearts. Has "the fullness of the Gentiles come in?" For eighteen centuries the Christian world has been slowly preparing for the mission that will win the world for Christ. One hundred years ago the evangelical Church began to wake up respecting its duty to a dying world. The sons of Abraham were not forgotten.

The first movement by Protestant missions among the Jews was made at Halle as early as 1727, with Shultz at its head, who visited Germany and other countries and some points in Asia. Zinzendorf also attempted mission work among them. These movements were circumscribed by the narrow evangelical zeal of that century.

In 1801 Christian Friederich Frey, a German Jew, was converted and and educated in Berlin for service in the London Missionary Society. While still studying he obtained permission to preach the gospel to his kinsmen in the flesh. The converts were placed under charge of a special committee, and in 1808 this committee was organized into an independent "Society for Promoting Christianity Among the Jews." In 1877 it reported 3,574 Jewish baptisms. It is now under the Church of England. It has 25 ordained and 24 unordained missionaries—two of the latter being physicians—81 canvassers and teachers, making in all 130

workers. It has 6 stations in England, 2 in Holland, 5 in Germany, 3 in Austria, 2 in Russia, and 1 each in France, Italy, Roumania, and Turkey in Europe, 5 in Turkey in Asia, 3 in North Africa, and 1 in Persia. The British "Society for the Propagation of the Gospel Among the Jews" was founded in 1842. It now has 19 stations, 26 missions, and 90 missionary helpers. The Jewish mission of the English Presbyterian Church was organized in 1875. Since then missions among the Jews have been greatly enlarged. There are 15 missions in Great Britain and Ireland, 13 in Germany, 1 in Switzerland, 3 in Netherlands, 2 in France, 5 in Denmark, Sweden, and Norway, 4 in Russia, and 5 in the United States. Total, 48. At the London Missionary Conference of 1888 132 fields of labor were reported, 457 certified workers, and a total income of $375,000. It was estimated that upward of one hundred thousand Jews and Jewesses were baptized during the last seventy-five years, and these proselytes and adherents will number 250,000.

More remarkable than the mission among the Jews is that movement under the inspiration of the New Testament and the direct influence of the Holy Spirit which is bringing leading men and women of that race to a knowledge of David's greater Son. Some years ago Rabbi Lichtenstein, a Hungarian Jew, was pondering sadly over the temporal and religious state of his brethren. For thirty years a New Testament had been lying unread on the shelves of his study, and he had never given it a thought only to pronounce on the book the malediction of an orthodox Jew. He took up the sacred book and began to read. In his work on "Judaism and Christianity" he tells the impression that was made by that sacred book: "I felt myself strangely, wonderfully fascinated; a brightness, a flash of lightness passed through my soul as though an electric shock had opened my blind eyes. I gazed with astonishment into the future. I felt as one who had recovered from a severe illness, as a prisoner released from his fetters, for I had sought thorns but gathered roses; instead of stones I found pearls—celestial treasures; instead of pride, humility; instead of hatred, love; instead of bondage, liberty; instead of revenge, forgiveness; instead of enmity, atonement; instead of death, life, resurrection." He told the wonderful story to his wife and his son, a physician in the royal hospital in Pesth, and they soon shared his faith and joy. He published three pamphlets in German, setting forth his faith in the Nazarene. They met an immense sale among his Jewish brethren, but it soon brought on him a storm of persecution. The Synod of Buda-Pesth demanded that he should retract his faith in Christ or leave his congregation. He replied that he could do neither. Only when his teachings were shown to be unbiblical would he retract his faith in Christ or leave his congregation. In the midst of his trials his son died with the name of Jesus on his lips. Alone among his people he maintains the cause of Christ. Slowly but surely the veil is being lifted from their hearts.

## *JOINT COMMISSION ON GERMAN WORK IN TEXAS.*

At the annual meeting of the Board of Missions in May at Memphis, a Joint Commission on German Work in Texas was provided for. The Commission was to be composed of one member each from the Boards of Missions of the several Annual Conferences in Texas, the bishop in charge of the German Mission Conference to be *ex officio* Chairman.

A provisional meeting of the Boards of Missions of the Texas Conferences was held in September. We publish the following minute of the same:

### MEETING OF THE MISSIONARY BOARDS.

The following brethren, members of the various Boards of Missions of the Texas Conferences of the M. E. Church, South, upon the call of Bishop J. S. Key, met in the city of Corsicana, in the Methodist church, September 26, 1894, 9:30 A.M. From the Northwest Texas Conference, Horace Bishop, C. W. Daniels, G. W. Owens, W. H. Vaughan, J. P. Mussett, J. H. Wiseman, and R. C. Armstrong; from North Texas Conference, John R. Allen; Texas Conference, J. B. Sears, J. C. Green, and J. C. Cochran; From West Texas, A. E. Rector; from German Mission, J. Kern and W. A. Knolle.

Bishop Key took the chair, called the body to order, and opened the meeting with appropriate and impressive services.

On motion, J. R. Allen was elected Secretary. The roll was then perfected. The Secretary, at the request of the Chair, read the action of the Board of Missions creating a commission to take charge of the German and Bohemian work in Texas. Bishop Key then made an explanation of the situation in Texas, and of the action of the General Board. This was followed by a general and informal discussion, participated in by nearly all present, and which elicited much useful information.

John R. Allen offered the following resolution, which was adopted.

"*Resolved*, That we recommend to our various Boards of Missions in Texas, that we cordially accept the trust committed to us by the General Board of Missions, and, in furtherance of this plan, that we recommend the organization of the proposed commission."

On motion of Horace Bishop the following was adopted as a substitute for a motion by R. C. Armstrong.

"*Resolved*, That we request the several Annual Conference Boards to appropriate $2,500 to the work of this commission."

On motion of R. C. Armstrong, this $2,500 was prorated upon the Conferences in proportion to the assessment of each for foreign work.

On motion, the meeting adjourned until 2 P.M., the benediction being pronounced by Bishop Key.

The afternoon session met at 2 P.M., prayer by Brother Kern; minutes read and approved. Brother Bishop moved that the Conference Boards be asked to make appropriations for this work this fall, such disposition to be made of the same as the Board contributing it desires.

The Bishop was authorized to take collections for the benefit of this commission.

### ASSESSMENTS.

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| North Texas Conference | $705 |
| Northwest Texas | 705 |
| Texas | 385 |
| East Texas | 305 |
| West Texas | 270 |
| German Mission | 130 |

## *THE SINEWS OF WAR.*

A NATIVE paper, the *Jiji Shinpo*, assures the Japanese authorities that there need be no anxiety concerning the funds necessary for the vigorous prosecution of the war, for "the nation is determined to contribute whatever is needed for the purpose." The statement is substantiated by the facts. A war loan of thirty million *yen* was asked for, and more than double the amount—seventy-seven millions—was subscribed in a few days. The *Japan Mail* adds: "Many of the subscribers offered 10 or even 20 per cent. above par. The metropolitan journals are united in ascribing the issue to the patriotism of the people."

A few weeks ago the Church Missionary Society in England found itself with a missionary debt of $60,000. No halt was called save for immediate prayer and special offerings. In three weeks the entire indebtedness was liquidated.

What is our plain duty in an hour of opportunity in China, Japan, and Brazil? A forward movement is being carried onward by our missionaries in Sao Paulo, Brazil. Bishop Galloway calls for an immediate advance in the Orient. As a military necessity we must maintain our force and keep on the aggressive. Men are ready to go to the front, but our Secretaries are powerless to send. We call the Church to fasting and prayer. We throw our columns open to subscriptions. Let them come in to sustain the work on the field, being applied at the point of the greatest need until the Board can throw off the incumbrance of debt. Who will give to send those who can go? Who will give to sustain those who are there?

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## *MISSION TO THE BLIND.*

THE Church Missionary Society has opened a school for the blind in the city of Gifu, Japan. Massage, acupuncture, and verbal instruction in Christianity is the course pursued at present. A native catechist who lost his sight last year is studying at the Blind School in Tokyo, qualifying himself for the principalship of the Gifu school. A course covering five years has been mapped out which, besides the branches mentioned, will include music, reading, writing, arithmetic, geography, and history. The Bible Society has published a Bible in raised type, which is of great service, though the system of M. Louis Braille is now being adopted in most institutions.

Mrs. Draper, of the Methodist Mission, has also a school for the blind in Yokohama. There is so much blindness in the East that such efforts in behalf of these unfortunates must appeal to the sympathies of the people. This is Christianity in the concrete.

A young man whom we esteem most highly for his talents, his indomitable energy, and his devotion to Christ is steadily working his way through the Theological Department of Vanderbilt University. He is

blind, but by having others read to him has completed a literary course. His heart has been drawn toward the heathen shrouded in double blindness. How appropriate, if God opens the way, that a blind missionary should seek to save the blind heathen! Mr. Murray, of Peking, has trained and sent forth several bands of blind young men as Bible readers and evangelists. They visit hospitals and dispensaries, speak on the streets, in front of temples, and are often admitted where others would not be tolerated. In Oriental lands, where eye disease with its ravages are so prevalent, it does seem that the blind might be largely utilized for disseminating the Word of Truth.

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### *FORWARD.*

We rejoice to note the forward movement in Brazil, of which Rev. J. W. Wolling writes from Sao Paulo:

Here in Sao Paulo we have made what might truly be called a forward movement. Here we have a nice piece of property on a fine square of the city, two houses with a chapel and a parsonage, the only one in our Church in Brazil. But seeing the great multitude of 100,000 souls surging through the streets, we felt like something else must be done, so we hired a hall in one of the most frequented streets of the city, and there began. The attendance was large from the beginning, and has never grown less. We began on the 12th of April, and for nearly a month had nightly services, with a full attendance every night. In ninety days we held sixty services, and during that time had an aggregate attendance of over 7,000 persons, 56 had given their names as interested in the gospel, 8 had been received as members, and three children had been baptized. Besides all this, thousands of tracts and papers had been distributed, and from night to night we had an opportunity to converse with a great multitude. The work continues, and the outlook is promising.

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### *THE METHODIST REVIEW.*

The bi-monthly journal for November and December, devoted to religion, philosophy, science, and literature. Jno. Jas. Tigert, D.D., LL.D., Editor. Published by the M. E. Church, South. Barbee and Smith, Agents, Nashville, Tenn. Price $2 per annum; single numbers 35 cents. Contents: "The Historical Situation In the First Epistle of John," by Gross Alexander, S.T.D., Professor of New Testament Exegesis in Vanderbilt University; "A Constitutional History of American Methodism," by the Rev. George B. Winton, M.A., San Luis Potosi, Mexico; "The Virginia Woman of To-day," by Mrs. Mary Stuart Smith, University of Virginia, Charlottesville, Na.; "The Art of Sacred Reading: a Study in Vocal Exegesis," by Rev. Jas. T. Docking, Ph.D., Pastor of the Grace Methodist Episcopal Church, Westerly, R.I.; "Physiological Psychology," by A. C. Wightman, M.A., Ph.D., Professor of Biology in Randolph-Macon College; "Korea: Past and Present," by Walter R. Lambuth, M.D., D.D., Missionary Secretary of the Methodist Episcopal Church, South; "Co-education of the Sexes," by Charles F. Deems, D.D., LL.D.,

late President of the American Institute of Christian Philosophy; "British South Africa," by Edward Rogers Norton, late United States Vice and Deputy Consul at Cape Town, South Africa; "Evolution as a Method of Creation," by M. B. Chapman, D.D., Editor of the *St. Louis Christian Advocate*; "Voltaire, a Character Study," by J. M. Wright, D.D., of the Tennessee Conference; "A Theistic Argument Restated," by the Editor. Editorial Departments. Book Notices. Current Reviews and Magazines. Topics of the Day. The Open Court.

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*NOTES ON THE INTERNATIONAL LESSONS.*

"EXPOSITORY and Homiletical Notes on the International Lessons for 1895," by Rev. E. E. Hoss, D.D., Editor *Christian Advocate*, Nashville, Tenn. The object of the author in writing this book is to bring together in a connected and orderly way the views of the best commentators, lecturers, and preachers on the different passages that are to be studied in our Sunday schools during the year 1895. To these he has added the careful study of these passages of the Word of God during many years. He says "it is not an ambitious book." It is more. It is a helpful book. It is designed to assist the teachers in preparing the lessons, and thus qualify them to instruct the classes placed under their charge; and to assist the scholars more clearly to understand the sacred truths of that sacred volume. We are sure the author was a wiser and better man when he closed his task, and we sincerely join his prayer that this volume will prove helpful to those who will be led to study its pages. Published by Barbee and Smith, Agents. Price $1.

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A RECENT mail brings the good tidings of the safe arrival of Misses Gaines and Bryan in Japan. This news is the more gratefully received since their steamer was reported as having been in a severe storm. They plunged at once into work, and the first letter written us was an urgent request for another teacher in the school at Hiroshima.

Our hearts are stirred to their depths by the earnest pleas that come from every field for men, women, and money. Would to God the burden of these needs could be laid upon every heart in the Church!

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WE welcome the return to the United States of Rev. B. W. Waters and family. Brother Waters, who went out several years ago from the Baltimore Conference as a missionary to Japan, has shown himself a workman approved unto God, having done most effective service on the field. May this year in the home land be one of blessing, and may he be used of God, to deepen the interest of the Church in the great work to which he has given his life.

### *REV. HOMER S. THRALL, D.D.*

ANOTHER of the early pioneer preachers of Texas has passed from labor to reward. He joined the Texas Conference in 1842. Ruter, Fowler, Alexander, Summers, Williams, De Vilbiss, and Whipple have answered roll-call on the other shore. He saw the Conference and Church grow from a handful into a mighty army, with over 800 traveling preachers and 168,000 members. After half a century spent in his Master's service, he rested for a few years in the honored ranks of the superannuated men, and then peacefully went home to meet his comrades on the other side.

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### *REV. SAMUEL D. RODGERS, D.D.*

A PRINCELY and knightly man in Israel has fallen. In pulpit and in council Dr. Rodgers held high position among his peers. He was the Chairman of the Committee on Missions at the General Conference of 1890, and a member of the Board of Missions during the late quadrennium. As Editor of the *Episcopal Methodist* he was meeting wisely and efficiently the duties of his office when the hand of the messenger called him to his Father's home.

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THE report of the Central Mexican Conference, held at Toluca, Mexico, by Bishop Key, which will be found in "Our Mission Fields," presents two points of especial interest. One is the presence of deep spiritual power from the beginning to the close of the religious services. At the first preaching service three penitents bowed at the altar, and at succeeding services it was crowded, resulting in several conversions. Bishop Key and Dr. Morrison, through interpreters, rendered efficient service in this work. The other item was the advance in self-support. The Border Conference had already moved forward on this line, and the Laredo church had become self-supporting. Now the church of San Luis Potosi moves into line, and every preacher in the Central Conferences has pledged himself to this advanced movement. While our missions are moving forward ought not every church at home rally to the support of this aggressive department of Christian effort?

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THE missionary cause has had no more constant friend and advocate than Dr. S. W. Speer, of Vanceburg, Ky., who, after many years of faithful work in the itinerancy, was superannuated at the session of the Kentucky Conference. To him belongs the honor of being the first in our Southern Methodist Church to give a hundred dollars to missions. This was substantial evidence of an interest in the great cause which has never waned. May he in his declining years be filled with peace and joy in the Holy Ghost.

# OUR MISSION FIELDS.

## *CHINA.*

### "We Need Men, and Need Them Now."

THESE are the words of Rev. G. R. Loehr, one of our faithful workers in Shanghai, whose heart is in his work. His communication is full of encouragement, and his appeal to the Church should not go unheeded:

"The growth of the work for the past two years, at the Central Methodist and Trinity Churches, has brought encouragement and gladness to all our hearts. This work is the most prosperous and hopeful of all the work in Shanghai. Dr. Reid and his co-laborers, native and foreign, have worked harmoniously and unitedly in this charge, and God has owned and blessed their efforts. The protracted services which have been held in all the large churches in Shanghai were well attended, and resulted in much good both to the Christians and the many outsiders who flocked in large numbers to the churches to hear the gospel preached. Shanghai is a great place for preaching. There is no difficulty in getting people to come to hear the gospel preached, and those who have this work in hand are earnest and diligent in peforming their duties. The native ministry seems to have derived much benefit from the extra services. These meetings were, so to speak, training schools for them. They learned new methods of work, and found out what could be done by united effort. Such services will doubtless be held every winter, and we may reasonably expect a large and gracious outpouring of the Holy Spirit—a real Methodist revival—and a large ingathering into the churches. There is great union, harmony, and love prevailing among all the missionaries and native ministers in Shanghai.

"Brother Hendry, at Nanzing, has enjoyed very encouraging success at his new station. He has, I believe, raised money enough among the membership here to build a commodious chapel in Nanzing. We rejoice with him in what he and his co-laborers have done, and pray that he may have still greater success, and feel more and more encouraged in his work. His devoted wife has worked as she could among the women at Nanzing, not without encouraging success.

"Rev. W. B. Bonnell has been in charge of a street chapel for the last two years, where he has secured many probationers, and from them he has had some accessions to the Church. My own work has been twofold — educational and mininsterial. The class-room has claimed my time each week-day or a part thereof, and I have preached every Sunday, taught a class in the Sunday school, and conducted regularly a mid-week service. My preaching has been confined almost entirely to the pupils of the Anglo-Chinese College, or rather that portion of them who would attend the service—a very small proportion of the number of pupils enrolled. Very few of the pupils have become probationers; there have been no baptisms. It is exceedingly difficult to try to have a church organization composed only of students. They come and go, and finally are lost sight of altogether. I have taught as faithfully as I know how, and I have preached as earnestly as was in my power, but visible and tangible results are wanting. Membership at College station is at a standstill, but the work goes on. Preaching and teaching have not been failures. Much honest, faithful work has been done, and many prayers offered up, which I feel sure God has seen and heard.

"We very much need a church building in Hongkew, near to the college, so as accommodate the students and also admit people from the outside. I preach regularly twice each Lord's-day, and every Wednesday night, to twenty-five boys. If there was a church building near the street, where people could come in, I might preach to one hundred or more as

easily as I preach to the few boys who belong to the school. Then, too, it would be a great convenience to the membership in Hongkew. The Church members, who now have to go two miles to church, could have a church within half a mile or less of their homes. The land is already in possession, and $600 (Mexican) has been raised here. Two thousand or twenty-five hundred dollars in United States gold would enable us to build such a church as we need, and would add greatly to the extension and efficiency of our work in Hongkew, both educational and evangelistic. Judge Y. L. G. Harris, of Athens, Ga., and Brother Moore, of Kansas City, have each built a church in Shanghai. Is there not another liberal brother or sister who will do the same? There are three settlements in the Foreign Concession at Shanghai. Brother Harris's church is in the French Concession, Brother Moore's in the English, and now we very much need one in the American Settlement. Perhaps some congregation or Sunday school would like to build this church. I hope some one will undertake it, for it is much needed.

"The time for holding the Conference is hastening on. We are glad to have Bishop Galloway come to us. There are some candidates for deacon's and elder's orders. I do not know if there are any candidates for admission. We are sorry not to have any new missionaries to come out this year. It is very important that some new men come on the field at an early day, so as to be learning the language. Some of our missionaries need rest and change in the home land. They have been here nearly long enough for their furlough; and unless some new men come soon to take their places, those who should go will either have to remain here longer, to the great detriment of their health, or else leave their work, which will very much suffer during their absence. I cannot say too strongly how much we need men, and that we need them now. There are Conferences that could well spare some of their best men, and here they could find work for head, hand, and heart—work worthy of their very best efforts. China is becoming more and more ready for the gospel. There are indications of encouragement on all sides and from all quarters. Here in Shanghai we meet with missionaries from all over the empire, and all have something encouraging to tell. Christianity is making progress, and it behooves us to be up and doing, hastening on the Christianization of this great empire.

"May the debt that has so hampered the Board be speedily canceled! May the treasury soon become full, and some of our ablest young men and women offer for China; also some of the older ones, for there is much need for able and experienced missionaries of both sexes. Brethren, China awaits your coming. The work needs you. Millions are perishing without the gospel that you might bring to them. Why wait longer? May I beg the pastors to raise all missionary assessments, preach missionary sermons, deliver missionary addresses, make missionary talks, become enthusiastic on the subject of missions, and they will awaken missionary enthusiasm among the churches. Give the people information, brethren, and your collections will be easily raised, I believe."

## *JAPAN.*

### "A Great Field, and Ripe."

Rev. N. W. Utley, in his report of the West Osaka Circuit, shows the extremely gratifying attitude of the church toward self-support. Self-support is being stressed in all of our mission fields, and we rejoice to note any progress in that direction.

"The West Osaka work was reopened last October. The scattered fragments of a once promising, but a long-suffering, work were gathered together, and a society of twenty-four members was organized the first Sunday in November.

"The Lord has been very gracious, and while there has been no great ingathering there has been a gradual growth, both in the membership and in the manifestation of the genuine traits of Christian charac-

ter. The Sabbath meetings, prayer meetings, leaders' meetings, Sunday schools, etc., have all had a place and played a part in our church work. Our class leaders have been our most efficient workers. There are many infallible signs that the Spirit hath wrought deeply among us this year. One of the most gratifying facts connected with the work of the church has been the readiness with which the members have assumed and the fidelity with which they have discharged their obligations as members of the Church of Christ. I speak not of the greatness of their service, but of their fidelity as humble and untaught Christiens. From the time the church was organized she cheerfully under took the support of the assistant pastor, and his salary has been promptly paid every month. In addition to this, the church has for the past few months paid all the incidental expenses of two chapels and half the rent on one of the chapels, and all the incidentals have been paid by one individual. It served as his home, but it saved the mission not less than $7 per month. This gentleman, though a very poor man, I believe to be a really converted man, and he has been the most faithful steward I have known in Japan. In addition to the above, the church has some charity work, has contributed to other church and public enterprises, is helping the government to carry on the war, and has fully met all the assessments levied by the Conference.

"Truly West Osaka is a great field and ripe, and I believe the Lord is building unto himself a real Church in her midst. Yet it must be recognized that only a beginning has been made. That trials await us goes without the saying. We pray continually to the Lord of the harvest for a great increase."

## *BRAZIL.*

### Collegio Americano Granbery.

Rev. J. W. Tarboux writes from Juiz de Fora: "We hope for a good year in all lines of Church work, for we had a baptism of the Spirit at our Annual Conference." Brother Tarboux acted as Director of Granbery College last year, and, in connection with Rev. J. M. Lander, will continue to look after its interests. His annual report to the Curators of that institution, which we append, shows the present needs, the promising outlook, and gives us also a fresh realization of the importance of this field:

"With sincere gratitude to God, who has certainly guided and blessed us during the year, we lay before you the following facts as to the results of our year's work in the college. With considerable fear as to the outcome, we entered upon our new and untried field of labor; but our daily, almost continual, cry was to God for help and guidance, and he has helped us. Glory be to his name!

"During the year 1893 the matriculations amounted to 56. On August 11, 1893, when the school passed into my hands, there were 41 pupils in actual attendance. We closed the year with 44 in attendance, three having entered during the last quarter. This year, up to the present time, there have been 72 matriculations, and 63 are in actual attendance. Of these pupils 39 are in the Secondary and 24 in the Primary department. Their ages range from 8 to 23. There are 53 boarders, 4 half boarders, and 6 day pupils—49 paying all their expenses, 13 in part, and 1 pays no tuition. Seventeen are members of the Church, and more are candidates for membership.

"All the boarders attend Sunday school and church regularly, and all the pupils have two lessons in the Bible or Catechism each week. Their duties and obligations toward God and their Saviour have been pressed upon them most earnestly and faithfully. We cannot but feel and believe that the moral and religious tone of the school is higher than at the beginning of the year. It has been a year of great financial difficulty; but we are glad to state that we have not only been able to pay expenses, but have improved the financial condition of the school.

"There have been in the school during

the year three young men who are studying for the ministry; one of them, however (Sr. Lima), being a teacher, does not enter at all in the roll of pupils. Sr. Carlos Ribeiro has withdrawn temporarily from the school, at the urgent demand of his parents, but expects to return within the next year. It is really important for our Church to have the young men who feel called to preach the gospel drawn to our school, even though they may not be prepared to study theology, but only grammar, arithmetic, etc.

"Some plan, wise and prudent, ought to be adopted, by which those who have no means of their own may be sustained at the school. Something ought to be done by our Annual Conference, looking to the support of one or more worthy young men at the Granbery.

"There being no hope of our Church being able to purchase property for the school for several years, it becomes important to secure the property we now occupy for a longer period. The owner is willing to lease it to us for five years longer than the present lease at 450$000 a month. I deem it wise to secure the property for this period without delay.

"The college ought to have for the next year the undivided and undistracted service of two missionaries. We trust, with the return of Rev. J. M. Lander, this can be effected."

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## *MEXICO.*

### Central Mexican Conference.

We are indebted to Rev. J. R. Mood, English Secretary, for the following prompt and encouraging report of the recent session of the Central Mexican Conference:

The Central Mexican Mission Conference was called to order October 25, by Bishop Key, in our new church at Toluca, Mexico. Brother W. D. King had just completed this very creditable building, at a cost of $3,800. Situated in the very heart of this beautiful city, commodious, well ventilated, with parsonage attached, this church will prove a splendid nucleus for our flourishing work hereabouts. This is the highest city on the National Railway, some nine thousand feet above sea-level, and of course the regions of the clouds are colder than elsewhere. We found frost in the early morning, and were told that Nevada de Toluca wore her crown of snow.

Thirty-six delegates answered to roll-call. G. B. Winton represented the Seminary and the *Evangelista*. Rev. D. F. Watkins, our veteran missionary, told of the year's labor on the Mexico District. W. D. King, Presiding Elder of the Puebla District, reported a large increase in converts and members. Dr. H. C. Morrison represented the Mission Board, and did fine service in the pulpit. All the preachers were found blameless in their life and official administration, excepting one of the native workers, who was suspended from the ministry for one year.

Two features of the Conference sessions deserve special mention. First, it was manifest that a deep spirituality pervaded the hearts of all. At the very first preaching service three penitents were at the altar, groping their way out of the superstition and ignorance of Romanism to the liberty and light of the children of God. The following night two came for prayer, and at every succeeding service the altar was crowded, resulting in several conversions and additions. To have listened to the testimonies at the Sabbath morning love-feast would have convinced the most skeptical that in Mexico the gospel is the power of God unto salvation. Of course the stirring appeals of the Bishop and Dr. Morrison lose much of their fervor and force in the mouth of an interpreter; still the Spirit was present to apply the Word to the hearts of those that heard, and to bring forth abundant fruit. The services were profitable to the native preachers in another way: they learned many things about revival means and methods that were entirely new to them.

There was a decided advance, too, on the line of self-support. A communica-

tion read from the church of San Luis Potosi, proposing to raise the entire salary of their preacher for the ensuing year, provoked prolonged discussion. The enthusiasm of the native ministry on the subject was quite encouraging. Many of us believe that as soon as the preachers themselves determine to be independent of the home Church, just that soon will the people of Mexico begin to support their preachers. The Bishop seized the opportunity to exhort the Conference to take steps toward self-support; for while the mother Church was willing to help them, they must learn to walk alone, for soon they would be obliged to do so. After an address by Dr. Morrison on the same subject, B. G. Reyes made a motion that each pastor, when he returns to his charge, shall see how much his people will contribute to the support of the ministry, and report to his presiding elder, that the presiding elders may send these statements to the Treasurer of the Mission Board at Nashville. Unanimously carried.

The following more important questions and answers may prove interesting:

"What is the number of local preachers and members? 3,202, which is an excess of 672 over the past year.

"What is the number of Sunday schools? 52. Scholars? 1,349.

"What has been contributed for missions? $435.04, which is an increase of $100 over last year.

"What has been contributed for Church Extension? $100.63.

"Who are admitted on trial? M. Culhuac, J. B. Anguiano, V. Aguayo.

"Who are admitted into full connection? T. M. Sandoval, J. M. Moralis, J. R. Mood.

"Where shall the Conference be held next year? City of Mexico."

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## APPOINTMENTS.

### Guadalajara District.

*B. G. Reyes, P. E.*

Guadalajara, J. G. Ramirez.
Tlajomulco, J. S. Rivera.
Ahualulco, M. H. Cuevas.
Tecotlan, V. Aguayo.
Autlan, to be supplied by A. Robles.
Tepic, J. M. Moralis.
Rosa Morada, to be supplied by L. Hernandez.
Cuyatlan and Baronca, to be supplied by T. Rodriguez.
Santa Maria del Oro, T. T. Becerra.
Cuidad Guzman, J. M. Sandoval.
Colima, to be supplied by L. Acosta.

### San Luis Potosi District.

*G. B. Winton, P. E.*

San Luis Potosi, S. G. Paz.
Aguas Calientes, to be supplied.
Morelia, A. Portugal; junior preacher, D. Espinoza.
Nuhuatzin, to be supplied by M. Lopez.
Principal of Seminary, G. B. Winton.
Professor in Seminary, J. R. Mood.
Pastor of American congregation, J. R. Mood.
Editor of *Evangelista*, G. B. Winton.

### Mexico District.

*D. F. Watkins, P. E.*

Mexico City, C. C. Abeyro.
Xochiaca, D. Novas.
Tula, N. Gomez
Toluca, M. Zavaleta.
Metepec, to be supplied.
Joquicingo, S. M. Reyes.
Santa Maria, to be supplied by Z. Rodriguez.
Cocititlan, N. Aguilar.
Rincon and Santa Cruz, J. B. Alarcon; junior preacher, M. Gomez.
Texcoco, D. Monsalvo.
Huetamo, to be supplied by Emilio del Oro.
Agent of American Bible Society, Venezuela, J. Norwood.

### Puebla District.

*W. D. King, P. E.*

Puebla, D. Paz.
Matamoras, C. Martinez.
Tochinizolca, J. B. Anguiano.
Acatzingo, M. Culhuac.
Cuernavaca, V. G. Santin.
Amecameca, supplied by L. A. Moralis.
Orizaba, L. G. Prieto.
Cuautla, A. Blanco.
Tecuman, to be supplied by D. Ortiz.
Tulyehualco, P. Godinez.

# MEDICAL MISSIONS.

## Two Theories of Medical Work.

ONE theory divides a medical missionary's work into two categories, one of which is medical and philanthropic, its aim being to gather kindly disposed crowds; while the other is spiritual and missionary and seeks to lead men and women to Christ. According to this theory, medicine is a means to an end, and if the same end could be reached by any other plan—as, for example, by daily doles of bread or by gifts of cash—it would make no difference to the Church as long as an equally good gospel opportunity were secured.

The other theory is this, that a medical missionary is the modern representative of the men sent forth by Christ in the days of his flesh with the instruction, "Heal the sick and say unto them, The kingdom of God is come nigh unto you." Those early medical missionaries were clothed with healing power, miraculous, swift, effective; a power not possessed in permanency, however, but temporarily as their Master saw fit for his own glory and their good to entrust them with it; a power which was intended to magnify their Master's omnipotence, his truth, his compassion, and the fullness of salvation to soul and body, which he was ready to give in his kingdom to all who would receive. Every healing miracle was a sign and a seal of the whole breadth of salvation.

The modern medical missionary, according to this theory, is also a man clothed with healing power; a power linked with those early gifts in that it is the direct fruit of the presence of the spirit of Christ among men; a power which, wherever and in whomsoever existing, is one of the marvelous gifts of God, which under the administration of the Spirit has been slowly evolved through the centuries of the Christian era till now it is a magnificent inheritance, and in the hand of increasingly exacter knowledge moves with ever surer aim to meet and wrestle with and overthrow disease; a power which is rapidly culminating to its destined measure of perfection at the very hour when, as in the first century, the word has gone forth that to all the world the gospel must be preached; a power which is not temporarily but permanently present in the Church, and which is to be possessed in constant union and under the direction of the Spirit for the service and glory of Christ.

According to this theory, medicine is not a means to an end, but is an integral factor in the one work of presenting Christ to the heathen.

Along the lines of slow and diligent and patient study the modern Christian student enters upon this possession of healing power, and goes forth into the midst of heathenism to reveal in deed and in word the Master whom he serves as a mighty and compassionate Saviour, whose salvation embraces both soul and body, and who permits to his servants to-day, by every healing act they perform in his name, to evidence forth and to seal the power, the character, and the extent of his salvation.—*Medical Missions.*

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## Medical Work in Morocco.

MEDICAL mission work has been found most helpful in gathering together the people to hear the gospel. Dispensary work is carried on in most of the towns, and the North African Mission has a hospital in Tangiers.

The following are a few of the advantages of the medical work:

1. The people come to us. There is no need to spend one's energy in going out and compelling them to come in. When the doors are opened, in they come in large numbers, friends often accompanying the sick. A gospel service is held, and then, while the patients go in one by one to see the doctor, other workers read the Scriptures with the waiting ones. The

doctor invites any desirable patient to remain in the hospital.

2. The hospital patients see the daily life of the missionaries. They hear the gospel preached and they see it lived. They know that all is done in the name of the Lord Jesus.

3. Many remain the hospital for a long time. On entering they are often very fanatical and refuse to hear the gospel message, but gradually become more friendly and listen to the story of Jesus and his love several times daily.

4. Sometimes we are able to minister to the dying in their last moments, and to point them from Mecca to Calvary.

4. Many of the patients come from very long distances. They have come from the Sahara, from the Soudan, from the Atlas Mountains, from far and near, taking long and dangerous journeys and incurring weeks of travel to obtain medicine; and when restored to health they return to their homes, telling as they go of the skill and lovingkindness of the doctor and his fellow-workers, often bearing with them the Word of God into regions where no European can enter. Thus the way is prepared for the going forward of God's messengers. Some five years ago, when traveling in the country with a doctor, we encamped near a market which few Europeans had ever visited, and we were probably the first that had done so without a guard of soldiers. Early in the morning we sauntered into the market, taking with us a box of medicines and a small tent. On seeing us some of the women picked up stones and shouted: "The Nazarenes have come. God has cursed the market; the market is cursed of God." Some hands were raised in the air and in the act of hurling stones at us, when a young Moor rushed out of the crowd, threw his arms round the neck of the doctor, kissed him in Eastern fashion, and shouted, "It is the doctor from Tangier." He was a former patient, and told the crowd how these Nazarenes had helped him, and assisted us to put up the tent, and during the day fifty people received medicine and the gospel was preached to from two to three thousand souls.—*Rev. H. N. Patrick, in Missionary Review.*

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## Do You Know

That New York City contains over three thousand physicians to attend to its one and a half million of people?

That there is one medical missionary to three millions, or twice the population of New York, in heathen lands?

That these suffering millions are made, like yourself, of the same Father, and have nerves so they can feel?

That their doctors generally increase their sufferings by their ignorance of anatomy, disease, and its cure?

That in Africa the doctors live by their wits: their chief wisdom and skill being seen in their ability to deceive?

That the witch doctor's business is not to cure disease, but to find out who bewitched the sick one?

That when one such is found out he is made to drink poison prepared by the doctor who discovered him?

That if the victim dies the doctor is right; if he does not, well, that is the doctor's fault; he mixed the draught?

That one day in 1892 a young man crawled to a missionary in Africa; he had been literally roasted, so that he hardly looked like a human being?

That the witch doctor had tied this young man's mother to a stake in front of her hut, because some one was sick?

That he then set fire to wood which he had piled around her, and burned her slowly to death?

That the son tried to help or rescue her, and was thrown into the burning pile by the ignorant mob?

That millions of lives are thus destroyed for lack of the knowledge we could give them?

That Bishop William Taylor saw a father kill his little daughter because his wife, the child's mother, was dying?

That the only reason why the father believed the child had bewitched her mother was she squinted.—*Med. Mis. Record.*

# WOMAN'S WORK.

## Saving Women and Girls in Singapore.

In our visiting from home to home we frequently meet with those in the darkness of heathenism with whom the Spirit of the Lord is striving. Such a one came to our notice a few weeks ago. As we were passing along a Chinese street, a door of one of the houses suddenly opened and a girl of about eighteen years of age begged me to enter. I did not understand all that she said to me, but soon Mrs. Munson came in, and she learned that the girl was very unhappy; she requested us to visit her regularly, and if possible to send her a teacher, which we did. The girl says that for years she has been unhappy; she sacrificed to idols, but still she did not get rest. She longed to attend school and learn to read, but as she has an aged mother this is impossible. Now she is under instruction and is happy to learn that there is a Spirit who loves and cares for her. Her life seems different already. The leaven of the word is working slowly but surely, and God alone can tell what the harvest will be.

Our Bible woman went into a very destitute home one day. A Chinese woman and three children inhabited it. The woman is an inveterate opium smoker, and in consequence the children were left much to themselves. The woman sold herself and children to a planter, and received part payment of the money, but did not sign any agreement, and went to her home to prepare for departure. She used the money for opium and the necessaries of life, and when the man came to claim his purchase, she denied ever making such an agreement or receiving money. Her case was taken to court and she gained it. After a good deal of persuasion this old woman came to visit our home, with a view of settling her children in it for a time. Her friends told her if she did her children would become Christians, and when they died their eyes would be dug out to make medicine. This thought seemed to give her a good deal of trouble, but at last she consented to give us two girls, who are very bright and attractive. They do not wish to go back to their old home to live. We hope to be able to permeate their minds and hearts with the love of the word of God, so that when grown to womanhood they may be able to help their friends who know nothing of the *wonderful love of God.—Malaysia Message.*

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## Bible Women in India.

Both in India and China a good Bible woman is an immense help to the lady missionary. While the native women have great respect for the foreign lady, her teaching may not always have its full effect from the fact that she is foreign. "Your religion," the women will say, "is very good for you, but we have our own;" or perhaps they say, "we are only women, how can we understand religion, the foreign lady is different." But when a native Christian woman reads and speaks in an interested manner about God and his love, they are surprised and say, "she is one of ourselves, she understands these things;" and so their attention is secured.

In India we have 11 Bible women, many of them having been trained in the orphanage. Four are in Surat, two in Ahmedabad, three in Borsad, and two in Gogha. In each of these places one lady takes special charge of the Bible women and gives them regular instruction. Mrs. Jacob writes of her four in Surat: "The Bible women have worked very satisfactorily through the year. Leah and Jethi go to one part of the city and Moti and Jivi to another. Leah never fails to gain the attention of those to whom she speaks, and she puts God's way of salvation very clearly and feelingly before them. Experience has improved Moti much; she speaks well and earnestly to the women, and her manner is very pleasant and attractive. Her eldest daughter was mar-

ried not long ago, and that was a great event in the family. Jivi was married while I was in Ireland, and she seems very happy in her home and in her work. Jethi is to be married soon to a promising young man who has been educated in the High School. The Bible women come to me for a Bible lesson twice a week, and I think we all enjoy those two hours. We are now taking the course appointed for the Bible women by the Presbytery, which includes two useful tracts as well as lessons in the Old and New Testaments. I go with the Bible women twice a week to the city, and twice a week to the villages round Surat. We find the latter work very interesting and encouraging, for it seems easier to reach the village women than those in the city. In some of the villages we are quite warmly welcomed, and the women say, 'We have been watching for you; what a long time it is since you were here before.' We went lately to a village which we cannot often visit on account of the distance and the bad road, and we were told that if we would come every five or six days the boys would get very clever in singing hymns. We always have large and attentive audiences in this village, and the boys are more willing to join in the singing and repeat texts than they are in most places. I have some large colored pictures which are a great help and attraction in the villages, the Prodigal Son being a special and universal favorite. We have eighteen villages which we visit in turn. In all of these, and in many places in the city too, the women often ask still if the Doctor Missie who used to give them such good medicine has not come back yet. Many Gospels and tracts have been given, and these are always eagerly received.

"Ashabai (our first Bible woman) continued to teach in the High School with Miss Stavely and Miss Beatty for part of the year; but for some time past she has been very poorly and unable to do anything, so she was obliged, before the meeting of Presbytery, to give in her resignation to Mr. Shillidy. She suffers exceedingly from rheumatism, but no complaining or impatient word escapes her, and her sympathy and help are always ready for those who need them."—*Woman's Work in the Irish Presbyterian Church.*

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## The Pathos of Hindu Wifehood.

"LET me tell you," writes a Zenana missionary, "of one home I visited to-day. The husband is in Government employ; there is one boy of five years of age, and the mother is a nice gentlewoman.

"After last year's heavy rains some portion of their house fell in; the man and child escaped, but a great weight fell on the young woman. She was injured internally, and being a strictly purdah woman there was no medical help for her, and she gradually fell into bad health. Thin and weary she went to her father's house for a little time; that seemed to comfort her, but having no mother it was little real benefit. She got a poor welcome on her return: what good was a sick, ailing woman? One day as I tried to comfort her when she had told me her husband was dead to her—that his only question day by day was, 'When are you going to die?'—I tried to turn her thoughts to her little boy. But she said, 'What is he? Is he not like his father?—daily telling me I am in the way—when will I die?' Of course the child had been so taught by his father. Thus her only comfort seemed gone, and she said, 'You alone have words of love for me. O! if I could be quite sure that God loves me as you say; I know you believe it true, but I can't.'

"My last visit before this morning found her very low, and with glazed eyes and tottering steps she came and sat down by me. After I had been pressing home the message of life some little time, she said, with great longing in her voice: 'Do one thing for me. O, if you are sorry for me as you seem to be, if you wish me to have rest—do one thing.' I did feel I would do much to bring her rest, but what was my pain and surprise when she pleaded 'Just one powder (opium) large enough to put me to sleep forever.'"

# THE SUNDAY SCHOOL.

## Paid in Full.

EVERYBODY said it would be a hard winter (the wealth of hips and haws and all manner of scarlet berries foretold it) so nobody was surprised when Christmas came and found mother earth ice-bound.

"Seasonable weather!" declared the old folk, rubbing their hands, perhaps with pleasure, perhaps to keep them warm; while the young people skipped with joy, none more than the three Joyce's, the children of the new doctor of our village. He was a poor man as doctors go, and Cathie, Jem, and Edie had not the many pleasures children like themselves usually have. But Christmas had come, and a wonderful thing had happened to the three Joyces. Their London grandmother had sent each a postal order for five shillings, thoughtfully sending her gifts beforehand. Ere many hours were over these money orders had made more purchases, in imagination, than could have been possible in reality.

"O, well," at last said Jem, with a satisfied sigh, "I really don't want to buy anything else."

"Nor do I," chimed in Cathie, who had chosen gifts for the entire household, and a new hat for herself.

"But," said Edie, "what shall you fix on?"

"I'll have those skates!" declared Jem.

"And I'll have the hat, anyway!" said Cathie.

"Well, then, decided Edie, "I'll buy that new fairy-tale book."

. . . . . .

"It's the saddest case I ever came across." Dr. Joyce was stirring his coffee slowly, as if he had little appetite for breakfast, on the morning before Christmas Day, and he looked unusually grave.

"Poor soul!" said Mrs. Joyce sorrowfully. "Think of being turned out of one's home at Christmas time!"

"What is it, mother?" asked the children, curiously.

"Why, old Kitty Bannister, who has lived all her days in that cottage near the meadows, having failed, through infirmities, to pay her rent, is actually to be turned out on Christmas Eve. Oh, I do wish I had money to spare. How much do you say you've gathered, my dear?"

"Only twenty-five shillings," answered the doctor gloomily. "A sovereign from the squire, and five shillings from a poor chap who couldn't give more."

Tears started into Mrs. Joyce's eyes; she guessed that the "poor chap" was no other than the doctor himself.

"Won't her landlord be satisfied with that, father?" asked Cathie.

"No; he's an old curmudgeon, and exacts the full rent owing—two pounds; he refuses to excuse the fifteen shillings."

Fifteen shillings! Jem looked up from his plate, and met the eyes of his sisters. But neither of the three children spoke, though they listened eagerly while the doctor and his wife discussed anxiously what should be done with poor old Kitty.

Late in the afternoon of that day Cathie burst into the room where tea was spread out. Jem and Edie were crouched on the rug, trying to read by the firelight while they waited for mother to come and pour out tea.

"My mind's made up. I sha'n't buy that hat." Cathie spoke breathlessly. "I—I mean to give my five shillings to father for old Kitty!" Then she waited for the astonished applause, or may be the vehement opposition, of her brother and sister. "Well?" she said, for there was a strange silence.

"We've given away ours already—Edie and I," said Jem, slowly—"given it to Kitty."

"Yes; and we didn't tell you, Cathie," whispered Edie, "because your best hat is *so* shabby, and we thought you really ought to have a new one on Christmas Day."

"But—" gasped Cathie, "what about

the skates, and the book of fairy tales, and—"

"Sliding is just as good fun as skating," observed Jem shortly.

"And I can go over all the old fairy stories again," put in Edie contentedly.

"Then my shabby hat will do, and old Kitty shall sleep in her old home on Christmas night, with the rent all paid up."

When the morrow came and in the little village church the three Joyces stood side by side, waiting with open books for the old familiar hymn to begin, "While shepherds watched their flocks by night," the Christmas joy was not dimmed by the sacrifice they had made. There was a happy inner glow of satisfaction in the thought that a lonely woman should by means of their help be enabled to spend Christmas under her own roof. Young as they were, their hearts told them it was the love of the Christ-child, born that day, that had constrained each of them to give up dearer pleasures, in order to "minister unto the necessities" of their poorer neighbor.

And after all Cathie's face was sweet and fair under the shabby hat, which her mother had brightened with vivid holly-berries; while, as for Jem and Edie, little did they guess what was in store for them on returning home. Such a box from the other grandmother in the country, delayed on the road, had arrived. Oddly enough, only God is no man's debtor, that same box contained three pairs of skates as well as other gifts in profusion.

"Fancy," said Cathie, "if all this had come, and we *hadn't* paid up poor old Kitty's rent, shouldn't we have felt dreadful?"
—*Morning Rays* (*Church of Scotland*).

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### A Little Girl's Self-denial.

A LITTLE native girl in Tinnevelly had an allowance of one "pie," a coin worth only one-twelfth of a penny, every week for sweetmeats. You would not think this a very large allowance, and no doubt the little girl had to save up for several weeks before she could buy even a tiny packet of "goodies." One day she made up her mind to save her money for something else, and for forty-eight weeks the little coin was quietly laid aside; even her father and mother did not know the reason why. But Jesus knew that this dear child was saving up her scanty pocket-money for him, and when she brought the forty-eight "pies" as her gift to the funds of the native church, we may be sure that he accepted it as a gift to himself. How heavy our missionary boxes would be if we were all as self-denying as this little brown girl!

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### The Indian's Reply.

A TRADER was once trying to persuade an Indian brother that the Moravian missionaries were not privileged teachers. "They may be what they will," replied the Indian, "but I know what they have taught me, and what God has wrought within me. Look at my poor countryman there, lying drunk before the door. Why do you not send your privileged teachers to convert them if they can. Only four years ago I also lived like a beast, and none of you troubled himself about me; but these dear missionaries came and preached the cross of Christ, and I experienced the power of his blood, so now I am freed from the dominion of sin. These are the teachers we want."

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IN one of the mission stations in China two shoemakers worked together. One of them was a superior workman, and the other a good exhorter. The first agreed to do the work in the shop, and let the other give up half his time to missionary toil, while he helped to sustain his family. One day's work a week from every one of the Church members in America, estimating the wages at only one dollar per day, would amount to more than $500,000,000 and support one million missionaries, which would be one for every one thousand persons in foreign lands. American Church members, however, give for missions less than an average of twenty-five cents *a year*.—*Rev. A. B. Simpson.*

# EPWORTH LEAGUE.

## Nothing But the Bible.

I HEARD this story from a missionary friend who labored in a town on the shores of the Yellow Sea for many years in the work of healing both the bodies and souls of the people of that district.

She told me how one evening as the sun was setting, the tinkling of the bells on the necks of the mules that passed constantly the whole day long by the gates of the mission premises suddenly ceased. A caravan of mules had halted at her door, and she heard a voice inquiring if this was the "Glad Tidings Hall" of the Christian religion.

Upon being admitted, a sturdy countryman, dressed in a huge coat lined with sheepskin, greeted her respectfully, and from the inner folds of his blue cotton girdle produced a well-worn copy of the Chinese Bible.

He explained that some ten years before one of his master's household had purchased this book as a foreign curiosity. It was taken home and placed in the library. After several years had passed, the master's brother, who lived with him, fell sick, and being confined to the house sat much in the library. He discovered this book and read it over and over again. So interested was he in its pages that on summer moonlight nights he would sit in the courtyard with all the members of the family gathered round him, and relate to them some of the wonderful stories the book contained; such as how Jesus was nailed to the cross and suffered death there, and many of the wonderful events of his life.

After a time the old man grew weaker, and when upon his death-bed he called his eldest nephew, and handing the book to him said: "Read it—the book is true. I have seen the Lord Jesus in the midst of heaven, and I have no fear, for I am going to him."

After his uncle's death the young man thought little of his last words, and the book was placed once more on the library shelves and forgotten.

Some years passed by, and the nephew was stricken down by consumption. Like his uncle before him, he discovered the Holy Book and read and read, doing nothing else but read it. He became greatly interested, and longed to ask many questions about the Saviour of the world, who was able to give rest to his soul.

Having heard there was a mission in Chefu, he had determined to send the valued servant of the household to learn all that could be told of the great Person of whom the book told the story.

Surely this should lead us to believe that there will be in the great day many disciples of our Lord from the far land of Sinim, who with nothing but his own word and the Holy Spirit's teaching have learned of and believed in the Saviour of the world.—*Bible Society Gleanings.*

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## An Interesting Family.

I HAVE been able to baptize three most intelligent and interesting men from amongst the inquirers in this city. One of these is the eldest son of one of the proud gentry. Both himself and his wife are most earnest Christians. Their house, which is outside the city walls, is a large one, and must have cost over $10,000 to build. It contains at present 150 residents, all relatives, either brothers or cousins!

The father of the man who was baptized recently is the head of the clan, and is a fine, dignified old gentleman. He offered no opposition to his son's and daughter-in-law's conversion to Christianity; but he himself, while admiring the morality of the gospel, cannot as yet go any further. The son and daughter-in-law, however, are praying for him.

Recently all the family and cousins got ready to attend the theater in the city, and the old gentleman asked his eldest son and daughter-in-law why they were not getting ready too. Their little daughter

said: "Grandpa, Christians don't go to theaters, it is contrary to the Christian teaching. Father and mother are Christians, and I am one too, and we won't go to theaters any more."

The old gentleman exclaimed: "How is this! I have been exhorting my children for years to abstain from theater-going, but I could not influence them; but now this new religion has had more power in a few days than all my exhortations had for years! Truly, this is wonderful! This must be good, and from a little child, too! Good, good, very good," the old man murmured as he left the room.

I visited the family a few weeks ago. I had a long talk with the old man, and tried to show him the superiority of Christianity over his Chinese religion, and its divine character, especially as shown in its wonderful provision for the salvation of man. It would be a great joy if this large family of relatives were won for Christ. Let us pray for this. The daughter-in-law is a most earnest Christian, and has at once commenced to read, so that she may be able to read for herself the precious words of life in the New Testament. She brought her reading-book to my daughter when last she visited Hok Chiang, and with great pride she said she had learned several lines. She was encouraged to go on. We are very glad when such as these throw in their lot with the people of God, but we are just as glad when the poorest beggar does the same. —*Awake.*

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## A Remarkable Testimony.

Within the Republic of Paraguay are the Indians of Gran Chaco, among whom the agents of the South American Missionary Society have been laboring. The Public Land Surveyor of the Republic, on the 30th of December last, addressed a letter to the President of the Republic in which he refers to an expedition into the interior from which he had that day returned. He says: "I am surprised at the security and tranquillity with which we can now travel among them, thanks to the effective measures taken by the missionaries of the South American Missionary Society to Christianize those savages. The last time I traversed the same ground, five years ago, I took with me fifteen specially selected men, all armed with Remington rifles and revolvers, and I never allowed any one to go alone to seek water or to explore our road. We always rode in company and armed, and I never went far from our encampment. At night we set sentinels and slept with our weapons at hand. When measuring, if we saw smoke we fell back on our main body, and any signs of Indians made us advance with redoubled caution. In the *toldo* (Indian village) of the chief called Michi, near the Montelindo River, our horses disappeared, and while a portion of our party sought them, the remainder, who were in camp, were surprised by a company of naked Indians, painted and adorned with feathers, who certainly had no peaceable or friendly intentions. To-day this spirit of hostility has entirely disappeared. I made my present survey with Indian assistance and have not carried a single firearm. At night we slept tranquilly at whatever spot our labor for the day had ceased, no watch being set, and several times in the vicinity of stranger Indians whom we met on the road. We sought the villages instead of avoiding them as formerly." This Public Land Surveyor concludes his letter to the President by commending specially a "fair, delicate, and young English lady, who, in connection with others, has for some time been fearlessly visiting these savages, giving them her medical and surgical skill, etc., instructing them in civilization, and teaching them from the sacred words of the Bible how to live; with the sole desire and hope of lifting them from the sorrow and degradation of heathenism into the happy and pure life of Christianity."—*Missionary Herald.*

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Miss Guinness says: "A missionary is God's man, in God's place, doing God's work, in God's way, and for God's glory." That is a capital sermon outline.

# OUR FELLOW-LABORERS.

## Corea.

THIS kingdom, which is the present scene of conflict between China and Japan, has been open to missionary work for only a brief period. The American Presbyterian Board began its work there just ten years ago, in 1884; the American Methodists followed in 1885. There are also laboring within the kingdom the Canadian, the Australian, and the Southern Presbyterian Board of the United States, and the Society for the Propagation of the Gospel, of England. A hopeful beginning has been made. The American Presbyterian Board (North) has now 8 ordained and 4 medical missionaries, with a total of 28 foreign laborers. It has 4 stations—Seoul, the capital, Fusan, Gensan, and Pyeng Yang. The American Methodist Mission has 8 foreign missionaries, with 7 assistant missionaries and 68 Church members in full standing and 173 probationers. Christian work has been carried on under great difficulties, the mass of the people being suspicious and unfriendly. The most efficient means of approaching the hearts and consciences of the Coreans has been through medical work, nearly 3,000 cases having been treated at the hospital and dispensary which has been placed under the supervision of the Presbyterian Mission. The people are desperately poor and we may add corrupt, but all the more do they need the gospel of Jesus Christ. The recent commotions have greatly interrupted Christian work, and for a time there was much anxiety for the safety of the missionaries and the native Christians. We are glad to say that a telegram from Fusan has recently been received at the missionary rooms in New York reporting, "Good order; our troops all here; all secure; notify friends."—*Missionary Herald.*

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## The Swiss Mission in Africa.

FROM the *Rapport du Conseil de la Mission Romande*, recently presented to the Synod of the Free Evangelical Church of the Canton de Vaud, Switzerland, we draw some details of the work of that mission, which is in Southeast Africa. Beginning in the Transvaal in the year 1875, it has now 6 stations, with 13 out-stations. Two of the stations are at Valdezia and Elim in the Transvaal, where there are 377 adults connected with the Churches. Three stations are on the shores of Delagoa Bay, at Lorenzo Marquez, Rikatla, and Antioka, with 919 communicants and catechumens; and the sixth station is at Shilouvane, in the Bokaha country, where there are 32 members. About 2,000 persons are "under the influence of the gospel." The native elders of Valdezia and Elim are described as examples to the flock, zealous and patient; and several of them have entered upon the direct service of Christ. There are now seven native teachers and fourteen native evangelists, who aid the eighteen Swiss missionaries. Eight of these latter are ordained men, with their wives, and two are lady teachers. Some of the missionaries have gone into the interior as far as Gazaland, where they were well received by the king, Gungunyana, at his kraal of Mandlakazi. He promised not to oppose the establishment of a school there. The Mission Council desires to enter this open door, but now lays the matter before the Synod, asking if the churches will support such an extension of their work. So dangerous is the climate of Delagoa Bay that the Council has decided that missionaries shall return to Europe for a season of rest and refreshment every seven years, and that the seven years shall be divided by two sojourns in some healthful region of Africa. The Council has followed the example of the Paris *Sociéte des Missions* in voting to its missionaries a subsidy of $30 for each child from one to six years old, $35 for one of seven years, $40 for one of eight years, and so on, increasing at this rate each year up to eighteen. "We have recognized," says the report, "that it will

be difficult to apply this rule, and have apprised our dear missionaries that it is not final." Two languages are used in this region, the Ronga and the Gwamba. A Gwamba New Testament and hymn-book have been printed at Lausanne, and the British and Foreign Bible Society is to print the Gospel of John and the First Epistle to the Corinthians in Ronga. A Ronga primer and leaflet will also shortly appear. The names of Messieurs Berthoud and Grandjean, of the Romande Mission, are already familiar to the readers of *L'Afrique* and to the Paris *Journal des Missions.*—*Missionary Herald.*

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THOUGH the receipts of the Baptist Missionary Union were $510,118 last year, the expenditures were $713,714, and so April 1 found an indebtedness of $203,-596. But on the side of work accomplished in the field was fullness of cheer. The following figures indicate somewhat the growth: New missionaries, 20; native preachers, 68; churches, 81; members added, 15,499; scholars in Sunday schools, 5,312; in mission schools, 1,526. In papal and nominally Christian lands the Union has 1,115 preachers, 851 churches, and 89,119 members. In heathen lands it has 993 preachers, 761 churches, and 96,109 Church members.—*Mis. Review.*

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THE Presbyterian Church (North) contributed for foreign missions $843,412, and the expenditures were $995,922, leaving a deficit of $103,597. Of the income $324,003 came from the women's boards, $205,016 from church collections, $72,802 from legacies, $35,092 from Sunday schools, and $17,791 from Societies of Christian Endavor. The contributions of the native churches amounted to $86,-764. This Board has under its care 108 principal stations, 592 out-stations, 208 ordained American missionaries, 36 male physicians, 15 men variously employed, and 358 women, including wives, making the total of American laborers 635. Of native laborers, 165 ordained ministers, 239 licentiates, 1,335 teachers and helpers, making a total of 1,741 native laborers; 436 churches, with 30,453 communicants, 3,141 of whom were added last year; 76 students for the ministry, and about 29,-000 boys and girls in the schools.—*Missionary Review.*

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THE Reformed (Dutch) Church has missions in China, India, and Japan, and now adds an Arabian mission, which a few years since was started by Rev. Messieurs Zwemer and Cantine upon the Tigris. Notwithstanding the severe financial pressure, the Board received $106,571, an average of $1.05 per member. It has 16 stations, 209 out-stations, 26 male missionaries, 25 married women missionaries and 17 unmarried, 38 native ordained ministers, 376 other native helpers, 6,226 communicants, of whom 508 were received in 1893, 19,970 patients treated in its hospitals, etc.—*Missionary Review.*

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THE United Presbyterian Church has work in Egypt and India, which is carried on by 26 ministers, 25 married women and 19 unmarried, 3 physicians, 24 ordained natives, 22 licentiates, and 9 theological students, with other native helpers enough to make a total of 537. The communicants are 11,055, a net increase of 415 during last year. There are 13,415 in the schools. For all purposes the native Christians raised $41,849.

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THE Cumberland Presbyterian Church sustains missions in Japan, Mexico, and among the aborigines of Indian Territory. The force in the field conists of 8 missionaries, 6 wives, 8 unmarried women, 1 native pastor, 6 evangelists, and 5 Bible women. The number of communicants is 617. The income last year was $20,038.

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THOUGH the Society of Friends is numerically quite an inconsiderable body, in recent years it has manifested a most praiseworthy activity in missionary work. Thus $63,832 were expended last year in China and Madagascar, and 70 members represent the body in heathen lands.

# MISSIONARY GLEANINGS.

While in the great and fertile river valleys humanity is fearfully and wonderfully massed, it must not be inferred that the same condition prevails everywhere. "Even if the population amounts to 400,000,000—and some authorities give it as nearer 300,000,000—it means only some 90 persons for each of the 4,400,000 square miles which constitute the Chinese Empire. In other words, the density of the population of China is to the density of the population of England as one is to six, and comes a long way after Scotland, and is not over-much in advance of Norway."

Two missionary vessels have been lost among the Pacific Islands this year. One was the "Robert W. Logan," belonging to the American Board, which was never heard from after sailing from Japan for the Gilbert Islands. Only the captain and a crew of four men were on board. The other vessel was the "Mary," belonging to the New Guinea Mission of the London Missionary Society. No one was lost with the vessel. Both vessels were insured, so that the societies do not sustain a total loss.

Dr. Downie, of Nellore, states that there are 20,861 public schools in the Madras Presidency, with 668,510 pupils; also 3,455 private schools which are aided by the government, with 65,894 pupils. This gives a school for nearly one-half of the villages of the Presidency. The school system is fully officered with directors and inspectors, and is maintained at a cost of about $2,000,000 a year.

Twenty years ago the Sioux were pagan savages, following the war-path and living by the chase. Now there are fourteen Presbyterian churches among them, and their average contribution for Christian work two years ago was $2.50 per member. The average in the Church as a whole is $1. Have not we something to learn from them?

There is a community of 10,000 Jews in Southern Russia who escape the persecutions inflicted upon the rest of that people. They are called Karaites, or "People of the Law," and accept only the Old Testament, rejecting the Talmud and the rabbinical traditions. They claim that their ancestors took no part in the crucifixion of Christ, and are friendly to those Jews who have become Christians. Their moral and commercial standing is very high, and they are greatly respected.

A new sect, or religion, is making great progress among the poorer classes of the country districts of Japan. It is called "Tenrikyo" and was instituted by a woman, Nakayama Miki, who was born and lived and died at Yamato, the village where, according to Shinto mythology, the human race had its birth. The forms and doctrines of the new religion are a modification of Shintoism by some of the moral ideas of Christianity.

The Blantyre Church, in the Shiré Highlands, is said to be the handsomest church in Africa, an edifice that would be creditable to any town in Great Britain. It was erected by the natives, the Yao, Mang'anja, and Angoni, recently wild and savage, tearing each other to pieces, but now brought under the influence of Christian teaching and the arts of peace.

The American United Presbyterian Mission in Egypt is doing such efficient work that a traveler, after passing up and down the Nile, said that one can scarcely enter a town or village without finding a well-constructed school-house where the Arabs are taught, and they are proud to say that their education began in the American mission schools.

The London Missionary Society has suffered so much from the financial depression that the "Forward Movement" looking to the enlargement of the missions has been suspended until the present wants of the missions are provided for.

After twenty-three years of labor in Formosa, Dr. Mackay of the Canadian Presbyterian Mission has to report as results of his work a hospital, a college, a girls' school, 60 churches, 1,800 communicants, and a people friendly to the mission who were formerly violently opposed.

Books are a power in China; and a single mission press – that of the Presbyterian Mission at Shanghai—printed last year 42,418,457 pages. Of this number 27,879,600 were pages of Scripture. The total number of books and tracts issued during the year was 995,496.

The Canadian Baptist Telugu Mission reports 14 stations, 43 missionaries, 130 native workers, 33 churches with 3,061 members, 340 baptized in 1893, and 62 Sunday Schools with 2,157 scholars.

The Protestant Episcopal Mission workers in New York, as the clock strikes twelve each day, lay aside all tasks and repair to the chapel for a service of prayer for missions. The practice of prayer for missions every day at noon is recommended to all Christians.

The English flag in India has given Christianity its first chance to meet Islam on fairly equal terms. Were the same freedom granted in Turkey, the conflict between the two systems would soon be quite as earnest as it is in the Punjab.

The immigration of heathen from India to the Fiji Islands is increasing so fast as to seriously threaten the Christian character of the islands.

Pundita Ramabai's Home at Poona has now 51 pupils, 34 of whom are widows.

# TREASURER'S DEPARTMENT.

## Report of T. B. Holt, Treasurer of the Board of Missions.

(*Parties sending money to the Treasurer will please in every case give the name of the* CONFERENCE *from which it comes.*)

### RECEIPTS FOR OCTOBER, 1894.

*Alabama Conference.*

| | |
|---|---|
| J. B. K. Spain, Tr. | $ 600 00 |

*Arkansas Conference.*

| | |
|---|---|
| Elm Springs, Arthur Marston | $ 28 00 |
| Bentonville Sta., B. C. Mathews | 16 00 |
| Russellville, Wm. Sherman | 20 00 |
| J. W. Head, Tr. | 60 50 |
| Center Point Ct., P. B. Hopkins | 30 00 |
| Springtown Ct., J. R. Maxwell | 5 00 |
| | $159 50 |

*Columbia Conference.*

| | |
|---|---|
| J. L. Futrell, Tr. | $ 116 30 |

*East Texas Conference.*

| | |
|---|---|
| Three Springs Mission, B. F. Hayes | $ 8 25 |
| Athens and Malakoff, J. O. Calhoun | 10 00 |
| | $18 25 |

*German Mission Conference.*

| | |
|---|---|
| Quen and Collette Mission, F. Vordenbaumen | $ 10 00 |

*Illinois Conference.*

| | |
|---|---|
| Samuel Carpenter, Tr. | $ 209 94 |
| Samuel Carpenter, Tr. | 18 42 |
| | $228 36 |

*Indian Mission Conference.*

| | |
|---|---|
| Muskogee Sta., M. L. Butler | $ 55 00 |

*Kentucky Conference.*

| | |
|---|---|
| F. G. Follit, Tr. | $ 22 00 |

*Little Rock Conference.*

| | |
|---|---|
| A. D. Jenkins, Tr. | $ 100 00 |

*Louisiana Conference.*

| | |
|---|---|
| W. B. Thompson, Tr. | $ 39 30 |

*Louisville Conference.*

| | |
|---|---|
| Geo. E. Foskett, Tr. | $ 4,681 77 |

*Memphis Conference.*

| | |
|---|---|
| W. C. Sellars, Tr. | $ 100 00 |
| Tronton Ct., D. M. Evans | 25 00 |
| | $125 00 |

*Mississippi Conference.*

| | |
|---|---|
| Eslabuchia, W. G. Forsyth | $ 10 00 |
| T. S. West, Tr. | 29 70 |
| Morton and Forest, B. S. Rayner | 20 00 |
| Wesley Chapel, J. D. Grymes | 9 65 |
| First Church, Jackson, A. F. Watkins | 40 00 |
| Lake Ct., R. F. Witt | 10 00 |
| T. S. West, Tr. | 30 00 |
| Louisville Ct., W. J. Dawson | 13 50 |
| Brookhaven, M. H. Moore | 25 00 |
| | $187 94 |

*Montana Conference.*

| | |
|---|---|
| A. G. Clark, Tr. | $ 50 00 |

*North Alabama Conference.*

| | |
|---|---|
| B. L. Dobbs, Tr. | $ 80 50 |

*North Carolina Conference.*

| | |
|---|---|
| Deep River Ct., H. G. Starney | $ 29 65 |
| Millard Mial, Tr. | 200 30 |
| | $229 95 |

*North Georgia Conference.*

| | |
|---|---|
| Augusta District Sunday schools, W. C. Cleckley | $ 100 00 |

*North Mississippi Conference.*

| | |
|---|---|
| J. W. Luter, Tr. | $ 10 00 |
| Starksville Sta., J. W. Dorman | 50 00 |
| J. W. Luter, Tr. | 25 00 |
| Starksville Sta., J. W. Dorman | 27 50 |
| Starksville Sta., J. W. Dorman | 28 00 |
| J. W. Luter, Tr. | 10 00 |
| J. W. Luter, Tr. | 25 00 |
| | $175 50 |

*North Texas Conference.*

| | |
|---|---|
| F. H. Welch, Tr. | $ 286 00 |
| F. H. Welch, Tr. | 356 30 |
| | $642 30 |

*Northwest Texas Conference.*

| | |
|---|---|
| Bruceville and Moresville, C. N. N. Ferguson | $ 12 00 |
| Bluffdale, E. M. Sweet | 24 00 |
| Bruceville and Moresville, C. N. N. Ferguson | 21 00 |
| Lorena Ct., J. H. Wiseman | 44 00 |
| Dublin Sta., E. Hightower | 10 00 |
| Lometa Ct., Marion Mills | 45 00 |
| Bluffdale Ct., E. M. Sweet | 26 00 |
| Ranger Mission, J. D. Hendrickson | 3 50 |
| | $185 50 |

*Pacific Conference.*

| | |
|---|---|
| M. B. Sharbrough, Tr. | $ 105 00 |
| M. B. Sharbrough, Tr. | 14 40 |
| M. B. Sharbrough, Tr. | 1,032 00 |
| | $1,151 40 |

*South Georgia Conference.*

| | |
|---|---|
| A. M. Williams, Tr. | $ 533 70 |

*St. Louis Conference.*

| | |
|---|---|
| Samuel Cupples, Tr. | $ 1,888 78 |

*Tennessee Conference.*

| | |
|---|---|
| W. R. Manier, Tr. | $ 1,700 00 |
| W. R. Manier, Tr. | 2,343 10 |
| W. R. Manier, Tr. | 4,705 84 |
| | $8,748 94 |

*Texas Conference.*

| | |
|---|---|
| Cameron, Geo. A. LeClere | $ 65 00 |

*Western North Carolina Conference.*

| | |
|---|---|
| Forest City Ct., W. Le Gette | $ 4 00 |
| Forest City Ct., W. Le Gette | 8 00 |
| | $12 00 |

*White River Conference.*

| | |
|---|---|
| De View, I. B. Manly | $ 6 35 |

*Specials.*

| | |
|---|---|
| Rev. A. F. Rogers, of Heyworth, Ill., for Japan | $ 100 00 |
| Falls City, Union of Epworth Leagues, per R. L. Whipple, Secretary | 15 00 |
| Rev. D. C. Rankin, on account | 13 00 |
| Rev. A. F. Rodgers, of Heyworth, Ill., for Japan | 99 90 |
| Mrs. Jane M. Brown, Lynchburg, Va. | 25 00 |
| Interest rebated, 4th National Bank | 10 00 |
| | $262 90 |

*Bills Payable.*

| | |
|---|---|
| Board of Trust, Vanderbilt University, 12 months | $12,000 00 |
| Fourth National Bank, 90 days | 10,000 00 |
| | $22,000 00 |

*Bequests.*

| | |
|---|---|
| H. and A. McDonnell, Executors Mrs. A. McDonnell, Ala. | $ 500 00 |
| Bishop J. C. Keener, from Truxton Lowell bequest | 525 00 |
| | $1,025 00 |

*Debt Payment.*

| | |
|---|---|
| R. J. Craig, of Tennessee | $ 20 00 |
| Miss Kate Harlan, Penny Helpers | 3 00 |
| C. M. McDonald, Forest, Miss. | 1 00 |
| A. M. Williams, South Georgia Conf. | 12 50 |
| J. L. Futrell, Columbia Conference | 40 21 |
| | $76 71 |

*Donations Directed.*

| | |
|---|---|
| Washington District Conference, Baltimore Conf., for Takeuchi, Japan | $ 40 00 |
| J. P. Drake, of Mississippi, for Mrs. Lambuth's school | 6 00 |
| W. H. Park, for hospital in China | 200 00 |
| "A member," Huntsville, Tex., for medical work in China | 150 00 |
| | $396 00 |

## Recapitulation of Receipts.

| | |
|---|---|
| Alabama Conference | $ 600 00 |
| Arkansas Conference | 159 50 |
| Columbia Conference | 116 30 |
| East Texas Conference | 18 25 |
| German Conference | 10 00 |
| Illinois Conference | 228 36 |
| Indian Mission Conference | 55 00 |
| Kentucky Conference | 22 00 |
| Little Rock Conference | 100 00 |
| Louisiana Conference | 39 30 |
| Louisville Conference | 4,681 77 |
| Memphis Conference | 125 00 |
| Mississippi Conference | 187 94 |
| Montana Conference | 50 00 |
| North Alabama Conference | 80 50 |
| North Carolina Conference | 229 95 |
| North Georgia Conference | 100 00 |
| North Mississippi Conference | 175 50 |
| North Texas Conference | 642 30 |
| Northwest Texas Conference | 185 50 |
| Pacific Conference | 1,151 40 |
| South Georgia Conference | 533 70 |
| St. Louis Conference | 1,888 78 |
| Tennessee Conference | 8,748 94 |
| Texas Conference | 65 00 |
| Western North Carolina Conference | 12 00 |
| White River Conference | 6 35 |
| Specials | 262 90 |
| | $20,466 24 |
| Bills Payable | 22,000 00 |
| Bequests | 1,025 00 |
| Donations Directed | 396 00 |
| Debt Payment | 76 71 |
| | $43,973 95 |

## Disbursements for October.

| | |
|---|---|
| Brazil Mission Conference | $ 1,259 87 |
| Bishop's Travel | 300 00 |
| Central Mexico Mission Conference | 2,732 37 |
| China Mission Conference | 7,911 63 |
| Denver Conference | 1,175 00 |
| East Columbia Conference | 723 12 |
| Japan Mission Conference | 7,243 52 |
| Mexican Border Mission Conference | 1,348 77 |
| Montana Conference | 890 00 |
| New Mexico Mission Conference | 1,075 00 |
| Northwest Mexico Conference | 1,414 33 |
| Expense | 1,007 95 |
| Interest | 231 18 |
| | $27,312 74 |
| Bills Payable | 35,315 00 |
| Donations Directed | 217 66 |
| | $62,845 40 |

# MISSIONARY DIRECTORY.

NOTE.—We shall consider it a favor in case of changes of address, or corrections to be made, to be promptly notified.—ED.

*China.*

Rev. Y. J. Allen, D.D., LL.D., Shanghai, China.
Rev. A. P. Parker, D.D., Suchow, China.
Post-office, Shanghai.
Rev. C. F. Reid, D.D., Shanghai, China.
Rev. D. L. Anderson, Suchow, China.
Post-office, Shanghai.
W. H. Park, M.D., at home on leave.
Rev. W. B. Bonnell, Shanghai, China.
Rev. W. B. Burke, Sung Kong, China.
Post-office, Shanghai.
Rev. Moses B. Hill, Nantziang, China.
Post-office, Shanghai.
Rev. J. L. Hendry, Nanzing, China.
Post-office, Shanghai.
Rev. H. L. Gray, Suchow, China.
Post-office, Shanghai.
Rev. George R. Loehr, Shanghai, China.
Rev. T. A. Hearn, Shanghai, China.
Rev. B. D. Lucas, Shanghai, China.
E. H. Hart, M.D., Suchow, China.
Post-office, Shanghai.
Rev. R. A. Parker, Sung Kong, China.
Post-office, Shanghai.

*Japan.*

Mrs. M. I. Lambuth, Nashville, Tenn.
Rev. W. R. Lambuth, M.D., D.D., Nashville, Tenn.
Rev. W. E. Towson, Osaka, Japan.
Rev. S. H. Wainright, M.D., Kobe, Japan.
Rev. J. C. C. Newton, at home on leave.
Rev. N. W. Utley, Osaka, Japan.
Rev. T. W. B. Demaree, Kwansei Gakuin, Kobe, Japan.
Rev. B. W. Waters, at home on leave.
Miss N. B. Gaines, Hiroshima, Japan.
Miss Laura C. Strider, at home on leave.
Miss A. D. Bryan, Hiroshima, Japan.
Rev. C. B. Moseley, Matsuyama, Japan.
Rev. W. A. Wilson, Hiroshima, Japan.
Rev. Simeon Shaw, Tokuyama Japan
Rev. W. A. Davis, Uwajima, Japan.
Rev. J. T. Meyers, Tadotsu, Japan.
Rev. C. A. Tague, Iwakuni; post office, Hiroshima, Japan.
Rev. S. E. Hager, Oita, Japan.
Rev. W. P. Turner Kobe, Japan.
C. M. Bradbury, Ph.D., Kobe, Japan.
W. J. Callahan, Nakatsu, Japan.

*Brazil.*

Rev. J. L. Kennedy, Taubate, Brazil.
Rev. H. C. Tucker, Caixa 454 (Correio General), Rio de Janeiro, Brazil.
Rev. J. W. Wolling, Caixa 290, Sao Paulo, Brazil.
Rev. J. W. Tarboux, Juiz de Fora, Brazil.
Rev. E. A. Tilly, Caixa 384, Rio de Janeiro, Brazil.
Rev. Michael Dickie, Caixa 290, Sao Paulo, Brazil.
Rev. John M. Lander, Juiz de Fora, Brazil.
Rev. R. C. Dickson, Capivary, Estado de S. Paulo, Brazil.
Rev. J. L. Bruce, Sao Paulo, Brazil.
Rev. E. E. Joiner, Rio de Janeiro, Brazil.

*Central Mexico.*

Rev. W. D. King, Avenida Balderas No. 3, City of Mexico, Mexico.
Rev. D. F. Watkins, D.D., Avenida Balderas No. 11, City of Mexico, Mexico.
Rev. George B. Winton, San Luis Potosi, Mex.
Rev. J. R. Mood, San Luis Potosi, Mexico.
Rev. K. J. Yearwood, Monterey, Mexico.

*Mexican Border.*

Rev. D. W. Carter, San Antonio, Texas.
Rev. J. W. Grimes, Monterey, Mexico.

*North-west Mexico.*

Rev. John F. Corbin, El Paso, Tex.
Rev. Robert C. Elliott, Durango, Mexico.
Rev. John C. Cavener, La Paz, Mexico.

*New Mexico Conference.*

Rev. W. D. Clayton, Albuquerque, N. M.
Rev. C. C. Eddington, Eddy, N. M.

*Indian Mission.*

Rev. A. C. Pickens, Ardmore, Ind. Ter.
Rev. C. F. Roberts, Norman, Ok. Ter.
Rev. J. M. Gross, Oklahoma City, Ok. Ter.
Rev. N. F. Law, Atoka, Ind. Ter.
Rev. J. L. Keener, Antlers, Ind. Ter.
Rev. A. N. Averyt, Minco, Ind. Ter.
Rev. J. Y. Bryce, Checotah, Ind. Ter.
Rev. W. B. Austin, Muskogee, Ind. Ter.
Rev. C. M. Coppedge, Muskogee, Ind. Ter.

*German Mission.*

Rev. Jacob Kern, San Antonio, Texas.

*Florida Conference.*

Rev. C. A. Fulwood, Bartow, Fla.

*Western Conference.*

Rev. J. W. Faubion, Augusta, Kansas.
Rev. T. C. Downs, Rosedale, Kansas.
W. S. Chick, Tr., Welda, Kansas.

*Western Virginia Conference.*

Rev. C. W. Shearer, Prestonburg, Ky.
Rev. T. S. Wade, Clarksburg, W. Va.
Rev. C. H. Dowell, Austed, W. Va.
Rev. S. F. McClung, Ravenswood, W. Va.

*Denver Conference.*

Rev. M. H. Neely, Denver, Col.

*Montana Conference.*

Rev. R. H. Shaeffer, Helena, Mont.
Rev. S. B. Tabor, Stevensville, Mont.

*Columbia Conference.*

Rev. H. S. Shangle, Oakland, Oregon.
Rev. R. A. Reagan, Albany, Oregon.

*East Columbia Conference.*

Rev. J. W. Compton, Palouse, Wash.
Rev. M. V. Howard, Pendleton, Ore.
Rev. E. G. Michael, Island City, Ore.

*Pacific Conference.*

Rev. Samuel Brown, San Jose, Cal.
Rev. W. P. Andrews, Fresno, Cal.
Rev. C. O. Steele, Santa Rosa, Cal.
Rev. H. C. Christian, Colusa, Cal.
Rev. W. F. Coffin, Merced, Cal.

*Los Angeles Conference.*

Rev. W. E. Vaughan, Phœnix, Arizona.
Rev. Q. A. Oats, Lompoc, Cal.
Rev. T. J. Duncan, Los Angeles, Cal.

*North-west Texas Conference.*

Rev. M. K. Little, Vernon, Texas.

*West Texas Conference.*

Rev. A. E. Rector, San Antonio, Texas.

KOBE INDUSTRIAL SCHOOL.—Mrs. M. I. Lambuth, Principal.

THE

# METHODIST REVIEW OF MISSIONS.

NEW SERIES. JANUARY, 1895. VOL. XV. NO. 7.

## KOBÉ INDUSTRIAL SCHOOL.

BY MRS. M. I. LAMBUTH.

A FEW years since a refined and genial-looking Japanese gentleman came into the late Dr. J. W. Lambuth's library at Kobé, and after having exchanged the compliments usual to such an occasion, was seated and proceeded to make known the object of his visit. "You have known me some time, Doctor," said he, "and you are aware that since becoming a Christian I am absolutely cut off from my former associates. The old-time friends are out of harmony with my new life, and I am like a solitary vessel floating here and there alone upon the face of a great sea. Such a condition, I conclude, is not suitable to a Christian man; and besides this, I have determined to be of some service to my people; alone I cannot be, and my Christian friends recognize this fact, and have made me acquainted with an educated, refined, and worthy lady; our hearts are in harmony and I have come to ask you to honor us by performing in this room for us the Christian marriage ceremony." Dr. Lambuth readily consented to the request of the young man, who then informed him that on "the next evening a go-between or middleman would come and make further arrange ments." Thus the way was opened for a Christian marriage between two interesting Japanese.

According to agreement, the middleman came and arranged for the wedding. A few evenings thereafter the library was put in its best dress, all work was laid aside, and the front door left ajar. As the clock struck eight, a company of not less than half a dozen native friends arrived, in company with the bridegroom elect, to be witnesses of the, to them, novel marriage ceremony. Shortly afterward the middleman was announced, and with him were two native ladies. One, tall and dignified in appearance, dressed in a modest but charming native costume. She was attended by a matronly friend, equally modest and interesting. The ladies on entering bowed low to the company, who acknowledged the salutation in the same manner, after which the middleman conducted the contracting parties and attendants to a bay window, in front of which they took their respect-

ive places. A short but earnest prayer was made, invoking the blessing of God. Dr. Lambuth then performed the usual ceremony, and this Christian young man became a husband, desirous of leading his bride in the way to Jesus.

Refreshments were served; and congratulations having been extended to the young couple, the company retired to the new home, and there added interest to the occasion by holding a prayer meeting. A few months later an application for baptism and Church membership was sent in by the young husband in behalf of his bride. The Christian influence in this home, the Bible readings, and the instructions given at church, had been for good and were blessed of God. The wife, once a stranger to Christ Jesus, was so no longer, all interest in the rites and ceremonies of a Christless religion was renounced, and she professed a strong faith in the merits of a crucified and ascended Saviour. This new and zealous convert was gladly welcomed by the Church. None on earth can tell the joy that came into the hearts of this consecrated pair on that blessed Sabbath day, as they knelt together for the first time to partake of the Lord's Supper. The angels must have rejoiced over this newly-illuminated home, and their songs of thanksgiving must have been most tender as they returned heavenward, bearing the joyful tidings of another soul embarked for the better land.

Time went on, husband and wife determined to work for their blessed Lord. The work in prayer meetings, Bible readings, class meetings, and Sunday schools was much enjoyed; but there came a desire to enlarge their sphere of usefulness. A few pupils were invited to their home, and to them the gospel plan of salvation was faithfully and prayerfully explained. At first there was no response; there was no willingness to join in the Scripture readings or to give countenance to the hour of prayer.

Little by little the good seed was sown, and though the hearts seemed dry and sterile soil, there was a silent but sure power at work, and before a year was gone some of the pupils were going to the house of God and showing a deep interest in what was there heard. In class, too, they liked to hear the old, sweet story of Jesus' love. Another year came in; the rounds of holiday festivals being over, the school was reopened with broader and fuller plans of instruction. Other teachers, both native and foreign, assisted in the school, and our hearts throbbed with joy as we saw what seemed to us a sure harvest for Jesus. But a little cloud arose on the horizon. Our once joyous friend, the happy bridegroom, sickened, and for weeks lay on his pallet bed, patiently hoping for returning strength. The careful and ever thoughtful wife did all she could. The best physicians were called, and their prescriptions were regularly administered. Long nights of watching were given by the attentive wife to her companion; friend after friend tried to give relief to the sufferer, but all in vain. Removal to a hospital, where more continuous treatment could be given by the physicians, was advised. The patient was tenderly conveyed

thither; the increased expense was met by loans from business friends, and also by pledges upon the wife's own property. No word of complaint was heard, all she had was freely given to restore her husband to health, but after exhausting every resource she was told: "There is no possible means of recovery for your husband."

Home again the sick man came, and there the rounds of watching and waiting were renewed by the wife, praying and trusting that it might seem best in the sight of God to raise her husband from his feebleness to active work again.

Slowly but surely the mortal house crumbled; the sick one told his friends as they came to visit him that he would soon be in heaven, where he was sure there was a place for him. A few weeks more, and a messenger called Rev. and Mrs. J. W. Lambuth to his bedside, and to them was given his last request, that when his spirit was gone from the body, please not to allow his wife's Christian work to stop, but to help her carry on the school, and aid the pupils even more than before to learn about the dear Saviour.

The promise was given, and in 1891 provision was made for what is now the Kobé Industrial School. The dear Sunday school children of Richmond, Va., had already been sending a yearly gift, which, together with the tuition fees from the pupils, was sufficient to pay the teacher a salary and to rent a small house. Before 1892 came to a close the number of pupils had so increased that a larger place became necessary, and through the kindness of our presiding elder, Rev. W. E. Towson, we were able to secure a larger house for the school. But even this newly rented place does not meet all the requirements, and may be called for at any time by the owner. More light, more space, are essential. These we can have in a home and house of our own. One thousand dollars will be necessary for building and equipment. Some friends have responded to the amount of two hundred dollars toward this fund, and we believe that when others see the need, and realize how much is being done by this institution, the remaining eight hundred dollars will soon be in hand.

That our friends may have a clear idea of this school and its aims, we quote from the report of Rev. W. E. Towson, the presiding elder:

During the past few years in Japan there has been a decided reaction against mission schools for girls, on the ground that they were educating their pupils away from their homes and social life, instead of fitting them for their future positions as wives and mothers. The Kobé Industrial School was organized about four years ago, by Dr. and Mrs. J. W. Lambuth, to meet this objection. Its work is along purely Japanese lines, and embraces the ordinary branches of a Japanese education—Japanese serving, cooking, etiquette, and the other necessary items in the equipment of a Japanese lady. To these can be added a little English and music, if they are wanted. The Bible is taught daily, and the boarding pupils are required to attend Sunday school and church. The course is three years, and at its close, after due examinations, they are regularly graduated and diplomas are granted.

The work has been most satisfactory, and the results have been very gratifying. A number of the students have been converted and joined the Church. As the school draws its patronage from families outside the Church, a number of homes have been entered through its agency that otherwise would not have been touched.

The work has been much hindered in accomplishing its full results by deficient appliances and the want of a much-needed building. These we hope soon to secure. With a suitable house and its furnishings, there is no reason why this work should not become one of the most efficient agencies in this land. I have great faith in the Industrial School, and expect for it a useful and prosperous future.

Time is short; the command to "teach all," and to "love as He has loved," is ringing in our ears, reaching down to the very depths of our hearts. The workers sometimes fail; one of our number has passed on before, calling out as he went, "There is a great work to do; send more men." We that are left earnestly desire to help in this great work; we also wish to aid in preparing native women to become efficient workers.

Out of the 40,000,000 souls in Japan only about 35,000 are Christians, and only 7,000 youth are under instruction in the various Christian institutions of learning. The great responsibility toward those who are without gospel light should compel every Christian to feel, "Wo is me if I send not or go not to teach them." The need is *now*. That there is danger in waiting we all know. Certainly there never was a time in Japan so full of promise, and yet so full of peril. Let it not be said of us that we would not, for Christ Jesus' sake, help the darkened and the dying of Japan.

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# ROMANISM AND THE RELIGION OF THE AZTECS.

BY REV. D. F. WATKINS, MEXICO CITY.

## The Pagan and Roman Catholic Sacraments Compared.

*Baptism.* Baptism was one of the most important sacraments in the Aztec religion, as it always has been among pagan nations, because regeneration was believed to take place in or by means of it. The midwife administered baptism among the Aztecs by virtue of her position in the temple. The child was baptized when seven days old, and Catholics urge early baptism for children. Among the Aztecs a font, an earthen vessel, was used for baptism, as is used by the Catholics. The Aztecs used lighted torches, as Catholics do candles; they dressed the child in fine garments, which is also a custom among Catholics and Protestants. The child was named in baptism, as among Christians. As a rule the Aztecs named* the child after the day on which he was born; the Catholics generally name the child after the saint of his birthday. The baptism among the Aztecs breathed into the child's face, as Catholic priests always do. A little water was put in the mouth of the Aztec child, while the Catho-

* At times they named the child after an ancestor, a noted occurrence, etc. Twins were always called Cuatl (snake.)

lics put salt. The Aztec, like the Catholic babe, was exorcised; in both baptisms the children are cleansed of sin—regenerated. The Aztecs put a little water on the child's chest; the Catholic priest puts oil. The Catholic, as did the Aztec, pours the water on the child's head. A particular garment was necessary for the Aztec child, as white cloth is for the Catholic child. The Aztec put in the hand of the baptized an instrument to indicate his future office or calling, which also had a religious meaning. Among Catholics a candle is placed in the hands of the baptized. The Aztecs gave gifts to invited guests, a custom quite common among the Catholics of to-day. The priest astrologer who took part in the Aztec baptism was paid according to the means of the parents. The Catholics in Mexico take into consideration the poverty of the Indians. In several of the dioceses they are charged * only one-half of the price for the baptism of their children that is charged Europeans and foreigners generally for this and other sacraments.

*Confession.* The Aztecs had certain appointed days in which they lamented their sins and confessed them to their gods, and like the Catholics, practiced auricular confession to the priests. The Catholic when confessing kneels, believing it the most humble and reverential posture; the Aztec confessed "á cluquillas," seated cross-legged on the floor, for the same reason. The Aztec priest admonished the confessant in much the same way as the Catholic priest. A general confession was not the custom. As is customary among the Catholics, sins and the circumstances under which they were committed were confessed. Confession was considered to be strictly secret—it was the Aztec priest's duty to observe absolute secrecy in regard to what was revealed to him by the penitent sinner, and in case he revealed a confession he was severely punished. It can be proved by referring to the political history of the Mexican Catholic priests that confessions have often been revealed, and that the confessional system has been virtually the secret police service of Rome. Nevertheless the Catholics, like the Aztecs, put much stress on secrecy in regard to confession. The confessant among the Aztecs, as among Catholics, was expected to be penitent for his sins, and to have a sincere intention not to sin again. If a man among the Aztecs committed the second time a sin once confessed, there was no mercy for him; he could not be forgiven. In this the Aztecs and Catholics differ very much. This rigidity in the Aztec religion led many to make a thorough confession in old age when the danger of relapse was not so great as in younger days. The Aztec, like the Catholic priests, gave religious instruction and good advice to the confessant. They insisted on charity toward the needy. Like Catholic priests, the Aztecs imposed penance, such as fasting and severe self-torture; if the tongue had been guilty of an offense, it was pierced

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* The various dioceses of the republic have a price-list of baptism, marriage, etc.

through with the sharp point of a maguey plant. A common penance was to pass through parts of the body threads taken from a rope. All are aware that the Catholics impose penance by inflicting pain on various parts of the body that have been the instruments for sin. The Aztec priest absolved the sincere confessant in a very solemn and formal manner, in the way of prayer offered to God imploring pardon. He said: . . . "Let thy grace fall upon this person, as the crystalline waters, to wash away the stain of sin," etc. All who were absolved in the Aztec confessional were absolved of civil and other offenses against the State. The Catholics have only secured this power in rare cases, but the tendency of Romanism in the past has been in this direction.

*Communion.* In the 15th Aztec month, which corresponds with our December, the nuns who served in the temple roasted shelled corn and made it into dough, which they mixed with honey, and also with the blood that the priests had taken from the breasts and abdomen of one-year-old children. With this dough an image of Huitzilopochtli, the size of a full-grown man, was made and dressed in costly attire like that of the gods. The people began fasting at midnight, and the following afternoon the image was taken from the nunnery to the great temple of Huitzilopochtli. The night was spent by all the priests in prayer, and incense was burned before the corn image. As the sun appeared in the morning the image was consecrated, and the soul and body of the god, Huitzilopochtli, descended from heaven and entered the statue. The statue now had become the very god, who was carried on something like a bier in the midst of a large and solemn procession, which marched to various points near the city and returned late in the afternoon, bringing with it, of course, the newly made god, or the god transubstantiated from a dough image into a true and substantial divinity.

The image was deftly placed on one side of the altar, and then there took place the following ceremony. One of the priests of Quetzalcuatl let fly an arrow from his bow and thus pierced the statue, which fell into pieces upon the altar. He then proclaimed to the multitude that the god Huitzilapochtli had died, and that all were invited to come and partake with devotion of their god. The priest gave a small piece of the god to each one present, young and old, giving the heart to the king. The priest closed the communion by an exhortation to the communicants to lead holy lives.

Catholics teach that in the consecration of the wafer and the wine that these are transubstantiated into the body, soul, and divinity of our Lord Jesus Christ; and they have a feast called "corpus," in which he is carried in procession, as the Aztecs in their great yearly feast, carried the corn image transubstantiated into the lord Hùitzilopochtli.

It was a common custom among the Aztecs to make small images, and also oblong pieces of dough, to represent their gods, and while they were

boiled in the crock, the children sang: "These tamalli are changed into the flesh of the god Tezcatlipoca." The communion or partaking of this flesh was called "Fes-cualo," which word means "the god who is eaten." The Aztec also partook of the flesh of their human sacrifices. But they were not cannibals in the sense of "Cohen-Baal," the priests of Baal, who partook of a morsel of the human sacrifice. So sacred was this communion of the human flesh that the lower classes of the people were not allowed to partake of it. I need not call the reader's attention to the similarity existing between the Aztec and Catholic teaching in regard to their respective communions.

*Holy Orders.* Four orders of priests existed among the Aztecs. The two high priests, who corresponded more or less to the archbishop, or may be to the pope; the tapillzin, who corresponded to the Catholic bishops; then the inferior priests, whom we will call presbyters, and those who assisted in all matters connected with the temple—its furniture and the public service—like the Catholic sacristan. Females also served in the temple. Orders were conferred by consecration, and the priests of each order wore a distinctive dress.

The candidate was anointed with the blood of children. He took a vow to serve the gods faithfully. The conferring of orders was made a solemn occasion by the presence of many priests, by earnest prayer, and the sacrifice of little children. The priests often lived in communities. The Aztec priest was strictly forbidden to practice polygamy—he had to choose between one wife and celibacy. He prayed at appointed hours. Drunkenness was strictly forbidden, and intoxicating liquors were taken only on rare occasions; indeed, the abstinence of the Aztec priest was almost total. The priests did penance; they fasted and were rigid in complying with all their duties. The high priests wore on their breasts a cotton tassel as the insignia of their office. The high priest conferred orders on his inferior priests, consecrated the king, anointing him with black unguent; he was the pope of the Aztec Church, and his word was final in the most important matters of State. The inferior priests attended to the incense, the blessing of the water, and exorcism, and they sang or played upon instruments in public worship, etc.

The reader cannot but see at once how the Aztecs, who had, like the Catholics, the sacrament of baptism to cleanse from sin, of confession conferring pardon, of communion conferring and sustaining spiritual life; a priesthood whose power over the people was so great, teaching doctrine and administering discipline with such unbounded authority; who virtually had in their hands the keys of heaven and hell, would under favorable circumstances accept the same sacraments and priestly orders offered them by the conquerors. The Catholic missionaries recognized the similarity between the Aztec and Catholic sacraments, and the natives could not fail to do so. Conversions of the natives to Roman Catholicism were numerous.

March 22, 1521, Cortéz landed in Pinta de Palmares; on the 23d he fought his first battle, and took the town of Tabasco. On the 25th he fought the battle of Ceuta and killed 800 Indians; on the 31st the caciques brought presents to the victorious Christian chief, and submitted themselves as vassals of the king of Spain, not knowing, I presume, whether he was a deity, a genie, or a human being. Among the gifts were twenty beautiful female slaves. One of them was Malinalli, who played such an important part in the conquest of Mexico. On April 17, Palm Sunday, the priest Olmedo replaced the idols in the pagan temple of Tabasco with a wooden cross and a small wooden image of the Virgin, which still exists, I am told, in the cathedral of San Juan Bautista, under the name of "Nuestra Señora de la Victoria." On that memorable day Olmedo baptized the twenty slaves; Malinalli* was named Marianna, and was the first to receive the baptismal waters. As soon as the holy sacrament of baptism was performed, Cortez gave the twenty pagan virgins, or twenty Catholic converts, to as many of his Christian soldiers. The immorality in connection with this triumph of Catholicism in the new world cannot be mentioned here. However, this triumph is typical of nearly all the triumphs of Roman Catholicism in the New World.

August 15, 1521, the last vestige of the Aztec empire was buried beneath human gore, and Cortez was indeed the conqueror of Mexico. The priest Bartolomé de Olmedo, of the order of Merced and Juan Diaz, also the deacon Geronimo Aguilar,† came to Mexico with Cortez.

In 1523 the priest Juan Andrade came to this country and immediately

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*The Tlascaltecas who followed Cortez, added to her name the diminutive "tzin," and made it Malintzin. The Spaniards mispronounced the name and called it Malinche.

† I presume that the majority of the men left by Columbus on the Hispañiola, when he returned home from his first voyage, left the island and were the first to discover the mainland, near or on "Cabo Catoche." Aguilar, the Catholic, and Guerrero, the Jew, (?) of course were among them. When Aguilar joined Cortez, Guerrero remained with his wife and children, glad undoubtedly to be far from those who delighted in persecuting Jews. It is more than likely that William Ires, the Irishman, and Lachis or Lake, the Englishman, were also among these first discoverers, whatever became of them. Washington Irving, in his "Life and Voyages of Columbus," has this note, page 31, volume 3, edition 1851: "It is worthy of particular mention that Ojeda, in his report of his voyage to the Sovereigns, informed them of his having met with English voyagers in the vicinity of Coquihacoa, and that the Spanish government attached such importance to his information as to take measures to prevent any intrusion into these parts by the English." Had Ires, Lake, and others, who were left on the island by Columbus, constituted themselves into an exploring expedition? Fernando Navarrete long ago gave the names of Ires and Lake in the list taken from the Royal Archives of Seville, of Columbus's followers in his discovery of the New World, and it is too bad, if it is true, that Fernando Duro left their names out of the list prepared for the World's Fair.

went to Gautemala. Then came Juan Barrios, and in his wake Fray Pedro Melgarejo de Urrea, Fray Martin, the priest Marcos Melgarejo, Juan Ruis de Guerrara, Pedro Viagran, and also in the year 1523, Fray Tecto, Juan de Arra, and Pedro de Gante. On May 13, 1524, a group of Franciscan friars, under the care of Fray Martin de Valencia, reached Vera Cruz, and arrived in the City of Mexico about the 18th of June.

Although the majority of the Spanish clergy were known to be very immoral in the time of the conquest, many good and zealous missionaries of the cross were sent to this country to convert the natives, of whom we hope to write at some future date. So great was the zeal of some of them that they stood among the pagans, and, not knowing their language, ejaculated, groaned, wept, and pointed up to the heavens with the hope of conveying in this way some of their religious ideas to crowds of people who thought they were insane. These missionaries, however, by hard study of the native languages, were soon prepared to do more effectual work, and their success in winning souls for the Catholic Church was extraordinary. In the early days of the conquest it was not a rare thing for thousands of natives to leave their homes and interests, for the time being, to seek Catholic sacraments. The aged and the blind traveled fifty or sixty miles to seek confession. When the number seeking the sacraments was very large, the tired priests would ask them to go to their homes and to return when the work was not so pressing, but many, rather than do so, would wait for weeks, or until their turn came to receive the sacraments. The first archbishop of Mexico, Zumarraga, wrote June 12, 1531: "We are very much occupied . . . in the conversion of the infidels (natives), of whom over one million souls have been baptized by the hands of the San Franciscans." So many were baptized in early days "that the ministers were often too tired to raise their hands to continue their work. One minister alone would baptize as many as five or six thousand people in one day." "In Suchimilco two priests baptized in one day more than fifteen thousand." "The missionaries would baptize the inhabitants of three or four pueblos (towns) in a day." In 1536 the priest Motolina wrote that "four million souls have been baptized by priests of first orders." He calculated in 1540 that "six million had received baptism by the San Franciscans alone." He himself had baptized four hundred thousand people. Pedro Valencia "in one day baptized forty thousand Indians." "In my honest opinion," says Motolina, "during this time (about fifteen years) more than nine million souls were baptized."

Geronimo Lopez wrote to Charles V. about the numerous baptisms in the first days of the conquestadores, that "the first mistake committed by the Franciscan friars was that they baptized immediately all whom they found on the highway, on the mountains, in the fields, and in the pueblos, without explaining to them the meaning and importance of the sacrament." In some places "many were baptized several times."

The reason so many converts could be baptized by one man in a single day was that the candidates were seldom catechised; the ceremony in connection with baptism, as prescribed by the Catholic Church, was not observed. The people, often in groups, were simply aspersed with hyssop in the name of the Triune God.

Referring to the large number of natives baptized in the days of the "conquestadores," one has said: "They went to be baptized like monkeys —they did what they saw others do."

[TO BE CONTINUED.]

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## OSAKA AS A MISSION CENTER.

BY REV. N. W. UTLEY, OSAKA, JAPAN.

THE city of Osaka, called in poetry Naniwa, is situated near the center of the "Mikado's Empire," at the mouth of the great Yodo, the largest river in Japan, and at the head of the Inland Sea, which body of water is the admiration of travelers and the pride of the country. By the Yodo River and by rail she is connected with the city of Kyoto, thirty-five miles distant. Kyoto, until recently the Mikado's capital, is the largest of interior cities, and by far the most illustrious city of the empire. By the Inland Sea, that waterway of matchless beauty, Osaka is in immediate communication with every shipping point in West Japan, including a score or more of large towns and cities, the emporia of perhaps fifteen millions of people, of whose commercial life she is the center and mainspring. Furthermore, Osaka has railroad connection with the great cities of Nagoya, Yokohama, Tokyo, the present capital, and all the extensive, prosperous, and populous regions farther north; with every place of importance in the center of the country; and is gradually acquiring connection with the naturally wealthy but hitherto mainly undeveloped region, northwest and beyond the mountains, thus opening up new fields of business and enterprise.

Thus it will be easily seen that Osaka's, title, "the commercial capital of the empire," has not been improperly bestowed. She is located about the geographical center of the empire, not far from Japan's mining interests, is the manufacturing center, and is the sole emporium of the richest agricultural region. This region embraces about one-fifteenth of Japan's geographical area, supports about one-seventh of her population, and probably furnishes sustenance for another seventh. Within this beautiful region are located the cities of Nagoya and Kyoto, both larger than Louisville; Osaka, larger than St. Louis; Kobé, Okayama, and Hiroshima, larger than Nahville; and scores of smaller cities and large towns, none of which are now over six or seven hours distant from Osaka, their great center. Perhaps no other city except Venice has so many rivers and canals as Osaka, the "City of Bridges," as she has been called, from the fact that

there are within her limits twenty-five hundred bridges. Thus we see that Hideyoshi the Great did more for Osaka than to build her famous castle. This castle has some stones in its massive walls forty feet long, ten high, and several feet thick, truly a cyclopean fortress. In this castle have transpired events that decided the destinies of rulers and generations. A part of the site of this immense castle belonged once to the Buddhist monks of the Shin sect. In a struggle against the powerful Nobunoga they were vanquished, and their castle monastery was destroyed. Where the monastery formerly stood Hideyoshi rebuilt on a grand scale the present castle, and here it was, in 1615, that the Christians made a stand against their bloody persecutors, but were irretrievably defeated. From this castle the last Shogun, in 1868, wrote his letter of abdication and sent to the Mikado in Kyoto.

Hideyoshi, availing himself of the natural advantages offered by the estuary of the great river, gave to Osaka a splendid system of artificial waterways, embracing nearly thirty miles of canals. These do more for the city than furnish cheap methods of transportation for her immense commerce. Together with the tides and the headwater from the river they furnish invaluable sanitary advantages, without which life in Osaka would be attended with serious peril.

The commercial transportation of Osaka is carried on by means of fourteen thousand small boats, and fifty thousand freight wagons. The boats are drawn by men, and the wagons are pulled by men, women, and children. The street travel in Osaka is by means of sixteen thousand jinrikshas, or small buggies with two wheels, drawn by men, one man to each vehicle. Osaka contributes annually to Japan's railroad traffic sixty million pounds of freight, and to her marine traffic freight to the value of fifty-five million dollars. This traffic is carried on by means of forty railroad trains and thirty steam and sail boats, which leave the city daily. Fifteen thousand persons pass through her railroad gates every day. A hundred thousand people came to Osaka last year by boat, three millions by rail, and of this vast number over fifteen thousand remained in the city.

Imagine a city as large as St. Louis, covering about ten square miles. Philadelphia has twice the population of Osaka, and covers fourteen times the territory. The houses are never three stories high, perhaps half of them are two. The average size would be possibly twenty feet square. The streets are about ten feet wide. The transportation of freight often renders them almost impassable.

A generation ago scarcely a smoke-stack could have been seen in this city. Now a bird's-eye view of Osaka reminds one of St. Louis. The smoke and din of her vast cotton and silk factories, her large iron foundries, her great leather and paper mills, her splendid porcelain and glass works, her electrical works, consuming, as they do, six hundred millions of bushels of coal annually, and furnishing employment to thousands of

men and millions of capital, remind one not of the ideal Oriental city of luxury, lust, and laziness, but of the modern Occidental city of business, energy, and stir. Osaka last year handled forty thousand bushels of silk cocoons, and fifty thousand pounds of raw silk. She manufactured seventy thousand wheeled vehicles, *to be drawn by men and women.* She consumed five million bushels of rice, and about half as much of other grain. She consumed five million pounds of tea, and a million gallons of whisky. She employed last year six thousand fishermen, and consumed, together with her sea-weed, three hundred million pounds of fish. Her banks and banking agencies number about fifty.

Her exports last year were valued at over forty-eight million dollars. Her imports were about one-third that amount, showing an advantage in the city's favor of about thirty million dollars. What mules and drays do in Nashville is done in Osaka by means of coolies and carts. Sixty-five thousand freight carts means a hundred thousand men, women, and children doing the work which in other countries is done by horses, mules, and oxen.

It will appear from the above that as a center for mission work Osaka has no equal, except, perhaps, the capital. This is inevitably the center of the work of the Southern Methodist Church. The open ports, as Kobé and Yokohama, may be the centers of missionary labor, but they are not the centers of Christian influence. To evangelize Osaka means to evangelize Southern Japan. With the Methodist Church firmly and vitally established at the various points around the Inland Sea, she is established in Southern Japan.

There are in Osaka something over a thousand professed Christians. About one-tenth of them are Methodists. As Methodists we have here two Societies, one in the eastern, the other in the western part of the city. Neither has a church building, though both need one seriously. Not having these buildings, we have lost members who might have done much for Methodism. The other denominations have four houses of worship, hence an appearance of permanency that attracts new comers far more than a church organization in a dark street-chapel. We are praying and trusting for a church in West Osaka.

As our readers know, the Southern Methodist Mission in Japan was opened late, many years after other Churches had entered that field. The Episcopal, Congregational, and Presbyterian Churches had planted strong stations in Osaka, but the size and importance of this great commercial center determined our mission to open work there at once; and though not by any means as strong as those older churches in Osaka, we have had, all things considered, good success, and the outlook is very encouraging now. We are planning and building upon foundations broad and deep for future occupancy, and we wish we had the means to build two much-needed houses of worship.

# MISSIONARY WORK ON THE CONGO RIVER.

BY REV. ARTHUR ROWBOTHAM, DADE CITY, FLA.

In one sense the native may be said to have no religion, and in another sense this would be hardly correct. That they have idols and images is true, but that they fall down to them and worship them as do the Chinese is scarcely true; though doubtless at times this may be done. Their religion consists, as far as I can gather, in propitiating the evil spirits that are seemingly constantly pursuing them. Meeting a native you may notice a little piece of bone, or stick, or iron, or even a feather, tied to his arm or suspended by a cord around the neck. Such a thing is medicine. Passing by a house the traveler may see a feather or a piece of can, or paper stuck over the doorway. All these things are medicine, and the native becomes very angry if you are seen touching it, as such "Gentile" contact destroys its virtue. Sheppard, our colored missionary, told me that being in a certain village, he put some palm nuts (from which the oil of commerce is obtained) into the fire to roast. Unknown to him, this nut was a particular kind of medicine in that village, and while an article of food, it had its virtue destroyed by contact with fire.

On the African coast at Bonny, the field of labor of Bishop Crowther, his son, the present archdeacon, told us of a peculiar superstition among the natives that is now happily done away with. If a woman gave birth to twins, such was considered very "unlucky." They said people only had one offspring at a time. If twins are borne, the spirits have turned the mother into a beast for the time, as she must have incurred their displeasure; consequently, these twins were taken by the medicine men, thrown into the brush, and beaten to death. Everything of human consumption for eating or drinking had to be thrown out of the vessels in which it was kept at the time of the delivery of these twins.

The first sermon preached to these people was about Esau and Jacob. Now a large church (Episcopal) and mission premises are erected in the brush once dedicated to the slaughter of twins. I do not know how universal this custom may be, but I never came personally in contact with it on the Congo.

One evening as we were pitching our tents, availing ourselves of the hospitality of a village, a man came to us for medicine—I mean medicine as the natives understand it. He told us he had bought a wife from a neighboring village some days back, and things were not moving smoothly with him. In fact, his wife did not love him. Would we give him some medicine to make her love him? He went on to explain that she lived in his house in his absence, but on his approach fled and hid in the bush. Of course we told him our inability to do anything for him, but we went to talk with her. She said she loved him, but would give no reason for her conduct. The next day he said everything was satisfactory. I sup-

pose she imagined that "white man's talk" must necessarily be medicine, and she felt bound to act in accordance with the prevailing superstition. These people have medicine for everything—to cause or stop rain, to heal or to kill, to bless or to curse.

One of our carriers had a tremendous head of hair. My readers have seen sheep just before shearing time, with their backs hanging with matted locks of wool. This man's head of hair so resembled this that among ourselves he went by the name of "Sheep-head." Being asked why he did not cut his hair, he made reply that his long hair was medicine, and if he cut it off he would surely die. If dirt was any protection to him from rain and cold, he was nearer correct than he really knew.

In the village nearest to us, in the interior of Africa, where our mission is established, were several very hideous, rudely-carved, and color-bedaubed charms, some of them eight feet high. These were the gods of the village. Questioned as to their power, we found that the natives firmly believed that the presence of these "n'kisi," as they call them, kept all evil away from them. Further questioning led to the rites of worship. This consisted in a sacrifice. And as I write, and as the reader ponders, it may dawn upon our minds that some almost extinct spark of divine atonement may have been glowing in their benighted hearts from the times of God's symbolic ordinance of the coming Messiah. A chicken is taken and severed in two, the blood dripping to the ground at the foot of the image. Now the "n'kisi" suffers from hunger as well as man; so the chicken is placed on the ground for the charm to eat. "But," said one of the missionaries, "how can that wooden mouth eat anything?" "Do you see these white ants?" said the native. "Yes." "These white ants eat the chicken; then they go off into the woods. When there they meet the spirit of the "n'kisi" and give the chicken they have devoured to him." I think, my reader, you will agree with me that the devil, during his reign of thousands of years in Central Africa, has fairly well instructed his adherents in "devilology." Who would have expected so "wise" an answer? The missionary putting the question to them was sure they would see the folly of their belief; but no, they were only too well posted in their superstition.

The native is a great thief and liar. These two things are his prime virtues. One of the superstitions of the people near our station is that white man's food will kill a native. We could take all our provisions and leave them exposed, and except for the value of the tin cans, which they would steal, carefully throwing the contents away, not a thing would be touched. One day I was sitting at tea eating a biscuit. A native from the village came to talk to us and look at us. I offered him a biscuit, but he wouldn't touch it. I called my personal boy, who by this time had learned better, and had him eat a biscuit for example, but still the visitor would not touch the white man's food. Talking one day about Europe, I

asked one boy who seemed greatly interested, if he would like to go back with me. His only objection was that he would have nothing to eat, and so starve to death.

Perhaps their most cruel superstition is at the death of a big chief, when many people are put to death that he may have a train of attendants in the next world. The last letter I had from Dr. Snyder brought me the news of such an occurrence. One hundred men had already been killed, and yet the chief was not buried, but his body lying under a shed until the requisite suite, probably a hundred more, was attainable. These people have positively no regard for human life or suffering. In some tribes it is the custom to seal a bargain by the sacrifice of a slave. The treaty ended, a slave is taken, his legs and arms are broken, and he is tied in the branches of a tree, there to die an awful, lingering death. How deeply rooted is their superstition no one can tell. The Africans of America are by no means free from it. Naught but the Spirit of God can ever do any thing for this land—so fair to look upon, so dark to contemplate.

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## CITY EVANGELIZATION.*

BY MRS. T. R. KENDALL, ATLANTA, GA.

In Revelation iii. 8 I read the words, "I have set before thee an open door," and in presenting a few thoughts on the subject of city evangelization I pray God that the open door on this occasion may mean for your humble speaker an opportunity to get great honor and glory unto our King, the Lord Jesus Christ.

Have you, dear friends, ever weighed the significance of that one word opportunity? Is it not true that almost everything in life, and even life itself, depends on opportunities improved or lost? Some one has represented "opportunity as an angel with a crown in her right hand and a dart in her left, and those passing her who refuse the crown are pierced through with the dart of retribution." So as the moments pass let us, like Paul, enter the open door of opportunity and "walk circumspectly, redeeming (buying up) the time, because the days are evil." And, too, we have the assurance that the giving of one's self to any good cause is like "mercy twice blessed; it blesseth him that gives and him that takes."

In a small leaflet, entitled "Questions Concerning the Woman's Parsonage and Home Mission Society Answered," I find the following: "Is city evangelization important?" Answer. "Very, because the population of rural districts is pouring into the cities, and to-day one-fourth of

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* Read October 5, 1894, in McKendree Church, Nashville, Tenn., before the General Convention of the Woman's Parsonage and Home Mission Society of the Methodist Episcopal Church, South.

the entire population (65,000,000) in our country live in cities." A forcible writer of to-day declares:

> The city is the Gibraltar of civilization. It is a strategic point; and in directing one's attention and effort to the city we follow a divine example. For when God looked down upon this earth to select a native land for Christianity he laid his finger on that country in which the highways of the nations met. The world's altar was erected at that point—the point where the three great civilizations which were to exert the profoundest influence upon the world, the Jewish, the Greek, and the Roman, came into the completest conjunction. That fact was illustrated by the inscription over the cross written in Greek, in Hebrew, and in Latin, that all the motley crowd might read. The place where the cross of Christ was planted was a strategic point. The Lord Jesus Christ set up this example when he bade his disciples begin at the metropolis. That word was remembered by the apostles when they went forth to plant churches in Antioch, in Ephesus, in Athens, in Corinth, and in Rome.
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> The city is the great center of influence in modern civilization, as it has been in all civilizations. In the city is massed the mighty power of wealth, with its far-reaching influence. In the city are located the great corporations, with their marvelous power over the whole land. In the city live the owners of most of the mining and railway stocks, and from the city these mines and railways, with their armies of employees, are controlled. In the city is the press—that tree of knowledge of good and evil, whose leaves are not altogether for the "healing of the nations." The city, then, is the great center of influence, both good and bad. It contains that which is fairest and foulest in our civilization. It is the mighty heart of the body politic which sends its strains of life pulsating to the very finger tips of the whole land, and when the blood becomes poisoned it poisons every fiber of the whole body.
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> There are great perils threatening our Christian civilization, such as wealth, its worship and its congestion, anarchism and lawlessness, intemperance and the liquor power, immigration and a superstitious Christianity, all these threaten the land as a whole, and these are all massed in the cities. Hence the supreme importance of city evangelization.

With such facts confronting us it may be asked, What does city evangelization mean? In the language of Dr. Josiah Strong, I answer: "the great problem of evangelization is to bring every man of the multitude into right relations with God, to make him appreciate in some measure the closeness and personality of his relations to God, and then induce him to act on his convictions."

Now, by the aid of the Holy Spirit, I offer some suggestions gleaned from study, observation, and a limited experience, which I trust will prove practical and helpful in the accomplishment of this work. Have you noticed the little contact there is between the unfortunate and destitute classes and the average Church member? They come into a business contact, it is true, but it is lamentable how few of those classes attend our churches or know the Church members under other circumstances. "Separation of the Church from the world is Judaic, not Christian." Under the Mosaic *régime* the idea of purity was expressed by separation, as in the case of Samson, upon whose head no razor was ever to come; for he was to be a Nazarite unto God, and before his birth the angel of the

Lord commanded his mother thus: "Now therefore beware, I pray thee, and drink not wine nor strong drink, and eat not any unclean thing." But "Christ's idea is contact. He did not use water as his emblem of purity, which becomes impure by whatever substance it touches; but light, salt, and leaven, which transform, purify, permeate." He ate and drank with "the publicans and sinners." Hence, it follows that city evangelization can be done only by our coming into personal contact with all classes, and in using personal persuasion. "Christian godliness is positive, it is aggressive and outgoing." Think you that Mrs. Whittemore, whom many of us heard last fall in Atlanta during the Christian Worker's Convention, could have saved the hundreds of our erring sisters who are and have been sheltered in the Door of Hope in New York City, but by personal contact and persuasion? Or could her longing to save human souls have come through other channels than those of prayer, sympathy, love, and personal contact? Our Christ went about among all classes, dispensing physical and moral healing to as many as came in touch with him. The story of Mary Magdalene is a familiar illustration of the transformation that comes through personal contact.

While my husband was pastor of the First Methodist Chnrch at Rome, Ga., he and a small band of praying women were instrumental in God's hands in closing the doors of a large brothel and leading to Christ the matron and a half-dozen or more of its inmates. And again later, while stationed at Macon, Ga., special services of song and prayer were frequently held in these Magdalene homes, with encouraging results. Ah, I hear at this moment the cry of anguish that came from the broken heart of one whom I was pointing to the Lamb of God and warning of the eternal punishment that must follow a life of sin. She said between her sobs: "Don't tell me there is a worse hell than this in which I am already placed, there can be no greater suffering or torture than I experience daily!" And, friends, with an aching but prayerful heart I had to leave her in this home of shame because she had lost confidence in mankind, and there was no permanent home in that city to which she had a claim. Would to God there was a Florence Crittenden Mission or Door of Hope in every city and village in our Southland! Do you not see in all this the great need of city evangelization, and that, too, by every woman in the Church and this Society? The Magdalenes are not all in slums among the poor and in the brothels, but, dare I say it? Yes, they have been found among the rich and in the most palatial and fashionable homes.

And ye men, hear this, there is also a work for you. It has been estimated that to every erring woman there are ten disgraced and fallen men!

"The fields are indeed white unto the harvest, but the laborers are few!" We have a mission to all classes, and the spiritual destitution among the rich is even more difficult to reach, but by skillful evangelistic work and personal contact all may be washed in the "blood of the Lamb." A lean

and tattered soul among the rich is in God's sight as pitiable as such a one among the squalid poor!

Christ's command is, "Go preach the gospel to every creature," and contact with certain classes does not mean contamination, but everywhere it means opportunity! The gospel has indeed opened a "door of opportunity" for women, and so much of the world's work waits for women's hearts to be opened! May the Holy Spirit touch our hearts and open our eyes to see the blessed opportunity to do God's work! Do not let us hesitate to work because we cannot undertake great things, but be content with doing the duty that lies nearest at hand, however lowly, and leave results with God.

Suppose Lydia had closed her heart to the preaching of St. Paul, and he had counted his success in numbers and turned back, think you that the first Christian Church would have been established in Europe, and that too in Lydia's house! What a glorious thought to know that to woman is due the beginning of so many of the world's great achievements and events!

The first Methodist Church in the United States was set up in the home of Barbara Heck. Rev. C. C. Harrah says that "Christ's mission to women has not been understood because the Church that men see and know has been busy with other matters." And how dear the thought that some of the most touching facts of His life relate to women.

Beloved sisters of the Parsonage and Home Mission Society, do you know woman's position in the world before Jesus Christ, our Emancipator, came? Listen: "Woman was a slave, might made right, and history is one long record of cruelty to the subordinate by ruling classes. Woman was classed with the subordinates and was relegated to the realm of ignorance and servitude. She was given in marriage or bartered or sold as a thing of merchandise. The mother of Demosthenes was left by will to Aphobus, with a fortune of 80 *minae*.

"Under the old Roman law the husband had the power of life or death over the wife. The husband or tutor had control of her property and earnings. As a mother she had no power over her children. Her treatment at times was better than the laws, or history would be only a record of hell upon earth. Such a thing was not known as the right of woman's individual conscience. The general belief was that she had no soul. Among the Jews woman was helped by the better ideas of religion and home. But it is a sad comment upon their civilization that when the ten commandments were given the wife was classed with property, and might be coveted just like a house or domestic animal."

Now contrast this state of things with our present glorious privileges. Is it not enough to bind our hearts to the Lord forever? What are we doing in city evangelization to repay this debt of gratitude? It does not suffice alone for us to become good wives, mothers, and sisters, attending

regularly the Sabbath and weekly services, paying promptly our assessments to Church and societies, but a self-giving, self-sacrificing principle should actuate our daily lives; impelling house to house visitation among the friendless, the sick, the destitute, the erring, and the stranger.

Turn to Matthew xxv. 31–46 inclusive, and see that it is not so much what we do that makes us criminal in God's eye, but that which we leave undone. Sins of omission! "Inasmuch as ye did it not to one of the least of these, ye did it not unto me."

And again hear the warning, "If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, behold, we knew it not; doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it? and shall not he render to every man according to his works?" (Prov. xxiv. 11–12.)

The average Christian seems possessed with the hallucination that preachers only have need to exercise themselves spiritually, and that he has discharged his duty to God and man when he makes his contribution to the Church and helps to pay the minister's salary. No, just in proportion as it is needful for our bodies to exercise and be sustained by strengthening food, so the soul must be fed on the Word of God, and be made strong in the exercise of prayer and in bearing the burdens of the weak and heavy laden. The special work of preachers and evangelists the world cannot dispense with, and in this connection I do most heartily recommend the appointment of lady evangelists to our city auxiliaries of the Parsonage and Home Mission Society. At present we have only seven missionaries laboring in the field. (See Eighth Annual Report of the Parsonage and Home Mission Society for names and results of their labors and plans for the prosecution of city evangelization.) But ere we close this discussion let me emphasize our individual responsibility by the solemn illustration given by Mrs. J. K. B———, of the Convention of Christian Workers. She says:

I was helping in some evangelistic work in a country church, and there was one man who was a great help, always ready for anything. It would be his carriage that would bring the people, and the most people, and I said to his pastor, "If every man was like that man, you would have a revival in the church all the time." He said, "I wish the Deacon would tell you his story;" and one day after he had sent the carriage off to carry some people, and I was waiting in the vestry, I told him what his pastor had said and asked, "Won't you tell it to me, brother?" The strong man's face grew pale, and as nearly as I can remember he said: "I do not like to talk about it, but I will tell you. Perhaps you can use it some time. I am more than sixty years old. I have been a member of the Christian Church more than forty years, and I have been a deacon in this church more than thirty years. But never till three years ago did it come to me that I had any personal responsibility to bring people to Christ. I was always in my place at church. I contributed for the success of the church in various ways, but I never realized the opportunity I had to work for God." Then as he paced up and down before me he said, and I give his own words as closely as possible: "I was born and brought up here. My father was

a Christian man. We had a family altar. We had grace at the table, but our nearest neighbors, about a quarter of a mile from us, were just the opposite of our people—ungodly, profane, Sabbath breakers—and we were brought up to let them alone and keep away from them. When I came to manhood I married, and the eldest son of that family married, and settled down on the old homestead, and I began to bring my family up the same way, to keep away from those children and let them alone. Sometimes the man worked for me, but I usually got mad with him, for he got drunk, and I had to send him home. Three years ago the man was away working where they were blasting rock, and through his own carelessness he was so shattered he was sent home to die. They called a physician, and the moment he examined the man he said, 'My man, you have got to die, you haven't an hour left. What can I do to help you get ready? 'You cannot do anything, it is too late, too late!' was the reply. The physician said, 'Well, I am not a Christian man, but if I were to die to-night I would want somebody to pray for me. Don't you want the minister called?' They sent swiftly for the minister, they had quite a ride on horseback and the son of the family came back and said, 'He is out of town and won't be back to-night.' The poor mother and wife wailed out, 'Has my husband got to die here, and nobody to pray for him!' The doctor cried: 'Here is Deacon ——, send up and get him.' But the sick man, shattered as he was, rose up on his elbow and faintly whispered, 'Send for Deacon —— to pray for me! No, I don't want to hear him pray. He has had sixty years to get ready for it, but he has never prayed with me. I don't want to hear him to-night.' The doctor tried to reason with him, but the man said: 'He has passed my house twice a week going to Church ever since I could remember. Since he has been a Christian man he has never thought of my family. My children have grown up and never been brought into the Sunday school. My wife was never in a church in her life. I have worked for him time and again, and been drunk on his cider, and he only thought me a fool; never knew I had a soul. No, doctor, tell him for me that I died cursing him and the religion he represents.' And those were the last words that went from the man's lips. The doctor came down and called me up and said, 'Deacon, do you know about your neighbor; he is dead!' 'You don't say so!' I cried. 'Yes, he is dead, and Deacon, what do you think has become of the man's soul?' 'I will get ready,' I said, 'and go right down there.' 'No hurry now,' the doctor said. 'I have got a little piece of the day of judgment for you,' and he gave me the facts. I have no words to express my feelings. I went down to the house and on my knees begged the privilege of laying the man out. At first they would not let me come in, but by and by they did, and I buried the man and paid the funeral expenses. I tried to keep at work, for I did not want to think, but the time came when it was all done, and I went back to my house and into my room and locked the door and went on my face before God and said, 'O God, I have got to meet that man at the judgment; I can't help it now; I cannot do anything for him, but no man, woman, or child shall go from this neighborhood and say that no man cared for their souls.' That is the reason I am at work now. Do you wonder?"

Friends, God forbid that such an experience should overshadow the life of any in this audience to-night, but rather may the plaudit be "Well done, thou good and faithful servant; enter thou into the joy of thy Lord."

# THE ANGLO-SAXON AND THE WORLD'S REDEMPTION.—I.

BY REV. D. L. LEONARD, OBERLIN, O.

NATIONS and races, as well as individuals, are called of God, ordained and set apart to a specific work for the furtherance of his kingdom upon earth. Endowed with especial fitness for the appointed task, they are also providentially trained, and in due time are inducted into their high office, their divine calling. This accepted and fulfilled, they become notable instruments in the accomplishment of his beneficent and sublime designs in behalf of a lost race. With this fact in mind, of which history affords so many striking illustrations, mention is often made of three peoples in particular of the ancient world, which with gifts and tasks exceedingly unlike, yet played each its essential part, and all wrought wondrously together, both to prepare redemption for the world and the world for redemption. Thus among other things was supplied by the Jew, through the Scriptures, the knowledge of the true God and of that righteousness which is acceptable with him. The Greek contributed a magnificent language and a civilization in which the gospel could find expression. And the Roman, with his world-wide empire, made communication easy, brought peace everywhere from the Euphrates to the Atlantic, and a great advance toward the unity of mankind. But not nearly so much attention has been directed to a fourth people, which may not unfitly be esteemed the modern successor or representative of the entire three together, and in the universal diffusion of Christianity to be doing single-handed what was parceled out among them all. Here, however, is a story which, embracing the call, the preparation, the entrance on the work, the achievements made to date, and the outlook for the future, certainly takes high rank among the wonderful works of God. It sweeps across two thousand years and encompasses the globe, touching every land and nation.

But on the very threshold a definition is in order, and an explanation. The term Anglo-Saxon is employed in its broadest signification, and so embraces "the English race; all persons in Great Britain and the United States and in their dependencies, who belong actually or nominally, nearly or remotely, to the Teutonic stock of England; all English-speaking or English-appearing people." And, further, in all that follows there is disposition not the least to boast or to praise. The theme is far too lofty, too sacred, and too solemn for that. Besides, human wisdom and design have played but an insignificant part, while human folly and iniquity often appear. There was a marvelous providence at work from first to last. The purpose and the might in origin were divine. As often as anyway the end was achieved by overruling the schemes of men, making their wrath and transgression to praise God, so that all the glory and the honor belong to him alone, while to the Angle-Saxon belong always humility, and often sorrow and shame.

Going no farther back than their home in Britain, it is important to take note of the physical environments within which the people under view were planted, and by which for centuries they were wrought upon and profoundly affected in character. And first they were islanders, therefore sufficiently sundered from the adjacent continent to maintain an independent career, though also near enough to receive and give continually. How different would have been the history of the world, of Christianity as well, had no subsidence of the coast of Western Europe occurred! Then this island home was thrust out far into the deep, looking toward the New World to be discovered in due time, and where the race was to find its roomiest dwelling-place and its most characteristic development. The soil was fertile, and mineral wealth was sufficiently abundant, while the climate, healthful and invigorating, was favorable for the production of a race able grandly to endure and achieve.

We notice next some of the excellent ingrained and ineradicable qualities of the original stock, and the elements added later to ennoble and refine it. Three tribes from lower Germany were united in the Conquest, all sturdy, fierce, passionate, impetuous, warlike, given to gross sins of the flesh, and yet liberty-loving and with a strong touch of the worthy and lofty. Scarcely had Britain, after centuries of battle and slaughter, been conquered, when in long and dreadful succession other bands of semi-pirates poured in, the Danes of kindred blood, to gain extensive possessions, then to settle down as neighbors and friends, and finally to coalesce. Then later still the Normans entered the island, reduced to subjection Saxons and Danes alike, and ruled with a rod of iron; but with William came also a higher civilization, more of culture and refinement, a vastly improved civil and judicial system. Again conquerors and conquered were of not distant kin, and in the end dwelling side by side the foes became fellow-citizens, their blood flowed together, and to the Saxon phlegm was joined the Norman fire. In later centuries were introduced yet other elements, like Scotch and Irish, Fleming and Huguenot, while into the Greater Britain of the New World have flocked by the million the the representatives of well-nigh every nation under heaven, but all only to be absorbed and assimilated, and so to become an integral part of the Anglo-Saxon race.

A few words about the language, which is destined to play a most important part in the diffusion of the gospel into all lands. Of course English speech was profoundly affected by all the political changes to which allusion has been made. The vocabulary has been enriched from a great variety of sources. "By mixture with the Celtic and Latin of the Anglo-Saxon period, and later with the kindred Scandinavian and with the old French of the Norman and other dialects, especially with the Norman French as developed in England, and with later French, and finally in consequence of the spread of English exploration, commerce, conquest,

and colonization, with nearly all the great languages of the globe, English has become the most composite language spoken by man." And yet through all the additions and transformations the original Anglo-Saxon qualities have held their own. The structure, the bone and sinew, have continued to the present hour. "The vocabulary of common life is still about three-fourths Anglo-Saxon; but the vocabulary of literature contains a majority of words of foreign origin, chiefly Latin or Greek, coming in great part through the Romance tongues, and of these chiefly through French." The English tongue, which is already employed by more millions than that of any other European people, and is almost certain to be an instrumentality for the universal spread of Christian civilization, is already cosmopolitan in its contents, and thus during many centuries has been fitting for its sublime service to humanity.

In full keeping with all the rest for importance has been the civil and political history of the race. The Anglo-Saxon is emphatically the apostle of free institutions, of government which is at once constitutional, representative, and popular. Tacitus tells how ardently the Teutons of his time loved liberty, and our forefathers carried with them across the channel this noble passion which they have never lost. In one degree or another among them the rights and privileges of free men have always been recognized, or, except at intervals, English rule has been of the people, by the people, and for the people, and, on the whole, with a steady enlargement of the political sphere of the individual. The tendency has been irresistible toward democracy and universal suffrage. The despotism of kingcraft and privilege had a long lease of life, but in spite of such usurpation and tyranny—yes, often by means of them, the masses have been able to rise to dominion; and through such impressive steps as Magna Charta, the Bill of Rights, the Reform Bill, habeas corpus, and trial by jury. Little by little the functions of the executive, the legislature, and the judiciary were separated, the law-making body was divided into the lower and the upper houses, with the real power passing more and more into the hands of the popular branch. The highest development was not reached until the great American Republic came into being, with its carefully adjusted federal and state authority, and the sphere of both fixed by a written constitution. It is only the Anglo-Saxon who loves liberty better than life, is not afraid of freedom for the masses, undertakes to fit for its exercise by bestowing the priceless gift, and wherever he goes up and down the earth carries with him the germs of popular institutions which are sure speedily to spring into life. Second only in value to the religious mission of this race, so highly honored by the divine call, is the political benefit destined to be conferred by it upon the whole human family.

Another, and in many respects the most important, portion of the providential preparation for their world-mission is found in connection with the religious history of the English people. A moral earnestness, a deep

seriousness, may be traced back to the beginning. Woden and Thor were loved and served with all their might until conviction changed, and then allegiance was as hearty to the new Master. The mission of Augustine and his troop of monks to England in A.D. 596 was a most momentous one, is worthy to be compared with the crossing of Paul into Europe, for it meant, as no other event, a pure gospel first lived worthily at home, and then carried to every continent and island under heaven. To be sure the papacy gained control and bore sway for a thousand years, but submission was never quite as thorough and abject as upon the Continent. Rebellions, political and moral, broke out from time to time. Wickliffe struck a blow which was never forgotten; and when the set time was come for reformation the course of progress was strange in the extreme. The people desired no change, and as for King Henry, he sought only to add the Pope's prerogatives to his own. But he allowed the English Bible to appear. Under his successor the Reformation received divers marks of royal favor and gained a firm footing upon British soil. When Mary would expel heresy with the fagot not many were frightened, but multitudes were filled with horror, and the hundreds who fled only employed themselves abroad in drinking deep of the forbidden waters with Calvin and Zwingle, and returned after her death tenfold greater heretics than before. The popular tide had now fairly set toward the new faith, and under Elizabeth's *régime* of repression and regulation, first the stiff-necked Puritans began to appear, and then out from them came the Separatists, Presbyterians, Independents, Baptists, Quakers, and what not, to the wildest of sectaries. It was worse than nothing that for two generations the Stuarts, the Lauds, and the Jeffreys strenuously endeavored with imprisonment and death to suppress dissent. The Anglo-Saxon was at length thoroughly aroused. The sacred right to think and conclude began to assert itself with a determination which nothing on earth could break, while the English Bible, pored over diligently and passionately loved, had quickened the English conscience into an unquenchable life; and when the Revolution of 1688 was complete, England was found wholly and intensely Protestant, and though Episcopacy was made the official religion of the realm, a large place was given to nonconformity in which to live and make itself felt.

But this was not all, it was scarcely the half of what was now gained for reformed Christianity. During those years of strife when king and prelate would lord it over God's heritage, the Pilgrims had fled their country, and in New England had planted a new Church and a new State, where democracy and Protestantism could cut loose from the entanglements of the Old World, and could unfold unhindered according to their nature under the tuition of the Divine Spirit. Here the Church was no longer to be fettered and degraded by the domination of the State. Civil law should no longer meddle with matters of conscience, of religious faith and affection. The Church should no longer be allowed to lean on the

civil arm for support. The work of the gospel both at home and abroad must depend upon the voluntary gifts of those who love truth and righteousness. It is just here that the United States have made the most valuable contribution to religion.

So much for the more than a thousand years of preparation, of training the Anglo-Saxon for the accomplishment of his world-mission. Until within a century and a half the theater of his activity was a narrow and humble one, was confined wholly to the little home island and a slight fringe of settlements stretching from Plymouth to Savannah. As yet no hint had been given concerning the astounding and unparalleled expansion just about to begin; for after this race had been fitted in character, in qualities spiritual, intellectual, political, and social, it was needful next that immediate contact with all the world should be secured, in order that the redemptive forces now resident in the English people might be applied in every land from the equator to the poles. Their eyes were thus to be made actually to see the lamentable case of humanity perishing without the gospel, and thus their hearts be made to feel, and also by various intimate relations established, the conviction be kindled that verily they ought to carry salvation. And the instrumentalities providentially employed to secure the universal presence and touch were these three—commerce, colonization, and conquest, and the last two following upon the first. This part also of the divine plan was concealed for generations. Through a long period Spain and Portugal were the trading nations of Europe, while the Dutch were the next to set forth far over seas in search of wealth and dominion. After these, French enterprise began to push vigorously toward the East and toward the New World, and seemed as good as certain to possess permanently great trans-oceanic empires, while meantime Britain sat supine, made few ventures in remote regions, and ambition was confined to affairs at home and among her neighbors; and this in spite of the fact that, being islanders, the vocation of Englishmen was by nature fixed as maritime, and of the further fact that in the race was no lack of daring and readiness to endure.

The terrible approach of the Spanish Armada supplied the needed impulse. In that day the nation came suddenly to itself, and then came into being both the British navy and the commercial marine. Drake and Hawkins were rough pioneers of what a host of sailors and sea-dogs! Within a dozen years the East India Company was chartered, which at once opened trade with Southern Asia, and before the end of the next decade English settlers were found upon James River and Massachusetts Bay. In due season at the west North America became Anglo-Saxon, and upon the opposite side of the globe an empire extended from the Himalayas to Cape Comorin, and, including one-fifth of the earth's population, passed into Anglo-Saxon hands. The middle years of the eighteenth century (1757–59) must be regarded as among the most momentous in

human history, since they saw the expulsion of Catholic France both from the New World and from the Indian peninsula, and lifted to the pre eminent place of political power the nation destined with its colonies to be beyond all odds the foremost representative of Protestantism, as well as the world's supreme evangelizing force. Before the close of that century Captain Cook had completed his discoveries in the South Seas, which added Australasia to the British domain. Before the Napoleonic wars were over the golden opportunity was given to pluck from the hands of her enemies such prizes as Malta, the Mauritius, Ceylon, Cape Colony, Guiana, divers islands in the West Indies, etc.; and since then such have been the ceaseless vigor of diplomacy and arms that the bulk of Africa has fallen to the share of the British lion; which means law and order, safety for life and property, all the appliances of civilization, the easy entrance and speedy diffusion of the glad tidings.

A word more before proceeding to rehearse in outline what the Anglo-Saxon has achieved in the way of founding and fostering missions in all lands, and that with reference to the most striking providence whereby this continent was possessed, peopled, filled with choicest Christian institutions, and thus a new center was established from whence the Word of Life should be carried north, south, east, west, everywhere. When Canada and the eastern half of the Mississippi Valley were wrested from France, the entire region lying beyond that river and the Gulf coast were ruled by another power that was Latin and Catholic. But when the fullness of time had arrived "it happened" that the omnivorous Corsican held Louisiana in his clutches, though no sooner was it his than he would fain sell it to the highest bidder; and though nobody wanted that vast wilderness, and it was counted worse than worthless, the purchase was made for the Union, thus doubling the national area and turning all eyes toward the West. I need not narrate how within half a century Florida became Anglo-Saxon, and Texas, and Northern Mexico to the far Pacific, with Oregon as well, with Alaska following a little later, while the discovery just in the very nick of time of gold and silver in boundless store attracted settlers by the million. In connection with the people of this continent, and so the establishment here of the largest and choicest portion of Greater Britain, two phenomena are especially noteworthy, for they can scarcely be paralleled in the annals of the race. These boundless spaces were practically empty, waiting to be occupied. Only a half million or so of aborigines to be displaced, no hordes of alien race, as in India, already in possession, and hence the inhabitants of kindred stock could be easily united and homogeneous, all essentially Anglo-Saxon in character and ruling ideas. Australia, and on a much smaller scale New Zealand and Tasmania, are the only analogies possible here. And the second unmatched marvel relates to the wholesale immigration from abroad, the flocking hither of myriads to fill the social and political vac-

uum, so that as never before and never again a nation was born in a day! It was also a part of the same wondrous Divine ordering that for nearly two centuries the bulk of these millions came hither for conscience' sake, while almost all are either Teutons or Scandinavians, and hence *quasi* cousins to the Anglo-Saxon majority.—*Missionary Review of the World.*

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# JAPAN'S PLACE AMONG THE NATIONS.

BY REV. H. LOOMIS, AGENT AMERICAN BIBLE SOCIETY, YOKOHAMA, JAPAN.

For several years past Japan has been demanding a place among the civilized and enlightened nations of the earth. It has been denied to her on the part of Christian countries, and the people of Japan have considered such action as both selfish and unjust. And so, instead of the friendly and confiding spirit of former years, there has arisen a feeling of bitterness and mistrust in the minds of many Japanese, and, without some change, it seems likely to continue, and perhaps increase.

But a treaty has now been made with England which grants to Japan what has been desired, and it is quite certain that other nations will soon follow in the same line.

And now to the surprise of many, and the gratification of every friend of Japan, she is proving to the world that her demand for a higher place than hitherto accorded her is not unreasonable, but fitting and just.

And yet the progress made by Japan is not to be measured by her material improvements alone and the recently demonstrated strength and efficiency of her army and navy manifest in the struggle now going on with China.

To show how the Japan of to-day has changed from that of the past, we need not refer to the fact that three hundred and fifty years ago the armies of Japan swept over Korea in a war that was instituted without just cause and prosecuted without mercy. The spirit of carnage and plunder was unrestrained, and besides a heritage of poverty and suffering to those left, the ears of 3,600 victims slaughtered in a single battle were brought back and exhibited as trophies of the cruel and bloody conflict.

But how different are things to-day. For years past Japan has been watching with intense interest and anxiety the sad and hopeless state of the poor Koreans, who were being crushed and impoverished to the lowest degree. This, too, was the result of the Chinese policy which controlled the Korean Government to such a degree and extent that every measure looking toward progress was defeated. Again and again did the king and his friends attempt to institute reforms, but always with the same result. Judge Denny published the statement that a plot was formed by the Chinese to assassinate the Korean king in order to prevent his interference with their plans. The result of all was that China took the money

of the Koreans for their own use, and left the country bankrupt and wretched to the last degree.

And so when a revolt took place in one of the southern provinces against the cruelties and exactions of unscrupulous officials, and the few and inefficient Korean soldiers were unable to suppress it, a request was sent by the authorities in Seoul, who were in league with China, for the assistance of Chinese soldiers.

The sending of such troops, in violation of the treaty made with Japan in 1885, was the signal and cause of such an uprising among the Japanese that it was impossible to prevent a war. It was felt that the time had come to demand that Korea should be left to govern herself and go forward in the same path of progress that has been followed so successfully in Japan. To secure this object the Japanese were ready and eager to make every needed sacrifice.

It seemed at first to some minds that there was much more than an effort on the part of Japan to secure the independence and advancement of Korea. And so it has been frequently stated, and was believed by many to be another war of conquest.

But it is a great pleasure to say that such a spirit has not been shown in regard to Korea, at least. In fact the course of Japan in Korea, as far as has been made known, has been considerate and honorable to the highest degree. It has apparently been on the part of Japan an honest attempt to secure to the Koreans their just rights. To accomplish this, efforts have been made to secure a new and more competent as well as efficient class of officials who would labor for the highest and best interests of the people.

It is not true that the king has been made a prisoner by the Japanese authorities. On the contrary, he has called the soldiers of Japan to his aid. There was a feeble resistance on the part of some of those who were in sympathy with China, but the result has been that the officials who were in league with China have been removed and new and progressive men appointed to fill their places. There is also a High Commission of seventeen persons who are appointed to arrange the programme for the inauguration of a new and better state of affairs. The king has published a decree, announcing that they are henceforth to be an independent power, and a compact has been formed with Japan in the prosecution of the war against China.

But what is of special interest to the world at large is the immense change that has taken place in Japan in the conduct of both the government and the army and navy in time of war. The coming of the Japanese soldiers into Korea was regarded with intense horror by the people, who had never forgotten the inhumanities of former years, and feared lest they should be called to suffer in a similar way.

But to the surprise and gratification of all, the soldiers of Japan have

shown a spirit of restraint and a measure of discipline that has changed their enemies into friends, and won for them the highest praise. From many and various sources come reports of the care that has been exercised to prevent any harm or inconvenience to the people, and so severe has been the punishment for even the smallest breach of propriety that it is evident that the authorities are determined to prevent everything of the kind in the future. A countryman in Korea recently made the remark, "The Japanese pay for everything, even their water carriers." And more than this, the Japanese Minister at Seoul has recently made a liberal donation in behalf of his country to the poor and suffering residents of that city.

The Japanese army has a well equipped commissary and medical department, and all the wants of the soldiers are promptly and fully supplied. On the contrary, the Chinese army is without suitable provision for their need, and the poor inhabitants of the country are greatly distressed in order to meet the daily demand for food. In a letter just published there is the charge that the Chinese soldiers have not only exacted food from the Koreans, but returned their kindness with wanton cruelty.

One of the best steamers of the recently imported English-built commercial fleet, the Yokohama Maru, has been devoted to the special use of the Red Cross Society, and thus, in every particular, are the wants of the soldiers being provided for. And not only do the Japanese provide for their own, but it is reported that they have ministered to the wants of the Chinese who have been wounded in battle and left without any care. At the same time the prisoners taken in battle have been treated in the same way as is customary with civilized and Christian nations. The Emperor of Japan also issued an edict to the purport that all Chinese residents of the country who were here for commercial purposes should not be disturbed in their business, and as far as is known this has been faithfully observed.

A missionary from China, who recently came to Japan for his health, told me a few days ago that although he wore the Chinese costume and was everywhere taken for a Chinaman, he had suffered no rudeness on the part of the Japanese, but had traveled freely and safely wherever he wished.

In keeping with the avowed policy of Japan to aid Korea in promoting the best interests of the people, it has been announced that the Reforms Committee at Seoul have elaborated a number of changes which are certainly commendable, and if once carried out will greatly benefit the country.

Among the proposed reforms are the substitution of the modern method of reckoning time in place of the old Chinese style; the appointment of men to office on account of fitness and merit, and not as heretofore on account of rank; criminal punishments are to be limited to the perpetra-

tors of the crime, and not to include the relatives; abolition of early marriages, and fixing the age of both parties at a proper period, as well as leaving them free in their choice; abolition of service for a fixed period, and of all sale of human beings; abolition of the law forbidding priests and nuns entering the capital; determination of the number and salary of all officials. It is understood also that there is to be a system of general education, similar to that in Japan, and that all laws that interfere with religious freedom are to be abolished.

These are some of the most important changes, but are sufficient to give a good idea of the tendency and scope of the reforms proposed. The news has just been received that already a police system has been established in Seoul, and a new silver coinage is taking the place of the cumbersome cash which has been such a serious hindrance to all business and a burden to all.

It seems plain that when this is all taken together it is an indisputable evidence that Japan is actuated by a high and noble purpose in this conflict with an enemy that is the foe of progress and the embodiment of conservatism. What she seeks is in the interest of humanity and civilization. Is she not worthy, therefore, of the respect, confidence, and sympathy of Christian nations, and entitled to a place among the civilized and enlightened governments of the earth?

The following extract is from a notification which has just been issued by Count Oyama, Minister of State for war:

Beligerent operations being properly confined to the military and naval forces actually engaged, and there being no reason whatever for enmity between individuals because their countries are at war, the common principles of humanity dictate that succor and rescue should be extended even to those enemies who are disabled by wounds or disease. The Japanese troops must never forget that however cruel and vindictive the foe may show himself, he must nevertheless be treated in accordance with the acknowledged rules of civilization, his disabled succored, his captured kindly and considerately protected. Even the body of a dead enemy should be treated with respect. Japanese soldiers should always bear in mind the gracious benevolence of their august sovereigns, and should not be more anxious to display courage than charity.

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## JAPAN AND CHINA IN THE PRESENT CRISIS: A CONTRAST.

BY REV. J. M. FOSTER, SWATOW, CHINA.

[Mr. Foster, recently returned from Swatow, China, consents to our use of the following notes of what he recently said in part, in an interview on affairs in the East, which bid fair to occupy public attention for some time yet.—J. T. G.]

After proving her superiority to the Chinese forces in Corea, Japan is apparently striking at Peking, to attempt a conquest of China herself, a nation ten times her own size. That she may succeed, at least if the con-

flict be short and sharp, notwithstanding the disparity of numbers, there are reasons to believe.

*First.* Japan is small, compact, and well connected by telegraph and railroad, hence the nation can act as a unit.

*Second.* Japan has been awake for the past two decades, and has absorbed all she could of Western railroad, telegraph, electrical, and other inventions, and everything in the line of appliances and munitions of war. She has also men educated in all the learning of the West. She has plants for supplying herself with implements of war, such as a rifle copied from the French, but called a Japanese rifle. She can put 300,000 men into the field, a large proportion of them armed with repeating rifles. Thousands stand ready to volunteer. She has been rapidly adding to the size and efficiency of her navy, and the Japanese are trained to manage and command all these.

*Third.* Intense patriotism. "Japan for the Japanese" has been the cry for the past several years. Sectional and party strife is lost sight of when the nation's honor is at stake. Her fierce, deep-seated jealousy of China feeds this flame. There are newspapers in abundance to arouse the people by reports from the seat of war, and by illustrations also, all of which serve to keep alive their interest in what has taken place at the front.

On the other hand, in her favor are the weaknesses of China. China is a huge empire. The provinces of China proper are as large as the United States, and the whole empire nearly twice that size. The entire population would make six nations like our own, with some to spare. Means of communication between different parts of the empire are very limited. Railroads have been practically a failure, and there are but a few lines now running. Telegraphs only connect the principal points.

There is no bright, quick, responsive feeling of patriotism. Indeed, the ablest men of the nation chafe under the yoke of a Tartar dynasty, and they are wretchedly misgoverned. Local jealousies abound—for example, the jealousy between Chang-Chih-Tung, Viceroy of Hu-Peh and Hu-Nan, himself a Hu-Nan man, and Li-Hung-Chang, Viceroy of La-Li, Commander-in-chief of the Army and Navy, who is a native of Ang-Hoy, which has cropped out anew since this war began. Jealousies, too, between men in the same province. Men of Swatow are almost as jealous of men from Canton, their own provincial capital less than 200 miles away, as they are of foreigners. I have known men living on the north side of Swatow Bay refuse to help a dying man because he belonged to the district on the south side of the bay. China is thus disintegrated.

Although China has been to some extent supplying her army with modern weapons, and has purchased many ships of war, their value is largely neutralized by the corruption of Chinese officials. Reports have recently reached us of funds for the purchase of army supplies being misused by the higher officials. This is but a single instance of what has been going on for

years. In Shanghai in 1890, examining the works of the Kiang Nan Arsenal, where is situated a splendid plant for the making of large and small arms, also a yard for building vessels of war, we heard Dr. John Fryer, translator to the Chinese Government, a gentleman thoroughly versed in all Chinese affairs, state that if the works were managed properly excellent equipments could be turned out at a very low price; but they were managed in the interest of officials and their relatives. If a man wishes to get employment for his son, nephew, uncle, or any distant relative, he goes to the Chinese officer in charge and asks if he could give this man a place. The officer asks in turn if the applicant can use tools, or can he "file?" The reply would be, "O, yes, he can use a file." Whereupon he is taken to the shop, given a piece of iron and a file, and after making a few moves with the file he would be written down as a machinist and his name placed on the pay-roll. Consequently the works are wretchedly inefficient and expensive.

At the same time, taking a trip down the coast to Ningpo, passing by the Woo-Sung forts, we sighted several of the Chinese ships of war at anchor. A young man, one of the passengers, referred to the recent resignation of one of the Chinese naval commanders, who voluntarily gave up his post because it cost too much to bribe officials. Their mode of operation is as follows: The chief's pay-roll contains a thousand names, and the money for these men could be paid to the officer in charge. He would maintain a force of possibly 125 men on board ship. When the examining officer was about to visit him he would gather in a lot of coolies or farmers, put regimental jackets upon them, and have them drawn up in line for the inspector's benefit. The higher official would see the number of men to be the same as the number on the pay-roll, make his bow, and depart in state. Behind the scenes there was a transfer of ten or twenty thousand taels (ounces of silver), as the case might demand. Too many such payments would absorb all the margin, hence the resignation. Work of this kind has been sapping the strength of the Chinese army and navy. Now the test is come, she is "weighed in the balance and found wanting."

This cursory view of the situation shows some of the reasons why Japan, although so much smaller, may be successful against her huge rival.

What she will do with China should she capture Peking is still a great and difficult question; and what would be the future of China should she be divided among the great European powers, as Russian papers have suggested and others have surmised might happen, no one can prophesy. She can hardly be worse governed than she has been for the past century.—*Misionary Review of the World.*

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THE scriptural mode of contributing to the Lord is first *to give ourselves*, as the Macedonians did. Having given ourselves, it will be easy to give the smaller things, such as silver and gold.

# REGIONS BEYOND.

## THE SHANS.

THE people now known as the Shans form a large proportion of the inhabitants of Upper Burma, and colonies of them are also to be found in Lower Burma, even as far south as the sea-coast near Rangoon. Several Shan States lying to the north of Siam are tributary to that country. To the west of the Salween River are the States subject to Britain. Between the Salween and the Mekong or Cambodia Rivers are the independent Shan States, whilst to the north are a number of small States subject to China, and now included in the official map of the empire as forming part of the province of Yun-nan.

These numerous States are the remains of a great Shan Empire, which gradually rose to power under the title of "Mau" from the sixth to the thirteenth centuries, and which embraced not only this territory, but also many of the surrounding principalities; even the district of Tali in Yun-nan having yielded its allegiance to the Mau kingdom before it was annexed to China in the thirteenth century.

The name "Shan" is Burmese. The people call themselves "Tai." The tribes are independent of each other, and are ruled by hereditary Chao-fa (the Tsaw-bwa of the Burmese records) or chieftains, who are given Chinese titles in addition to their own, and are subject to the local Chinese officials, and particularly to the Intendant of the western circuit of Yun-nan, who resides at Tali-fu. The Palougns, a small tribe, among whom are many clever blacksmiths, who travel over into Burma during the dry season to practice their trade, are closely allied to the Shans, though they speak Chinese much more generally than any other members of the race. The Shans are a peaceable and industrious people in the north, where they occupy the valleys and pursue agriculture, whilst the predatory Kachins dwell in the surrounding hills. Still further south the Shans occupy the whole country, whilst in the Burman border they inhabit the hills, and the Burmese dwell in the plains.

The dress of the Shan women is very picturesque. They wear a black turban which rises in widening circles like an inverted cone to about a foot from the head. They have a skirt, usually of dark green or black cloth, the lower half of which is ornamented by sowing on strips of cloth of five different colors. A piece of very fine-worked silk embroidery is is worn as an upper skirt by the wives and daughters of the Chao-fa. Their jacket is short and close-fitting, and is fastened at the throat by a massive silver clasp, and smaller clasps are often continued down the front of the garment in place of buttons. Delicate little ear-rings of silver are often worn by the men, whilst the women wear cones of amber, jade, silver, or gold, as thick as an ordinary cigar and about an inch long, thrust

through a hole in the pendant ear lobe. The Shan men in the southern States have a very large hole made in the ear, and I have often seen them and the Kachins wearing a section of bamboo, in size and shape precisely like a small napkin ring, imbedded in the ear lobe. The women wear on their wrists very large bracelets of hollow silver tube, often more than an inch in diameter. The *repousee* work on these and other ornaments is often very well executed.

Until the last thirty years opium smoking was practically unknown among them, but their contact with the Chinese has led many of the young men of this generation to commence the evil habit. I have heard of some of the older men in a village lamenting the decay of their young men through indulgence in opium.

The Shan language is alphabetic, having a character similar to the Burmese. It has nine tones, and as no marks are put to the characters in books to indicate the tones, the Shans themselves often have to guess at the meaning of a word. For a long term of years Rev. J. N. Cushing, D.D., of the American Baptist Mission Union, has labored for the southern Shans. He has succeeded in translating the whole of the Bible into that language, and has also translated other books and written a number of tracts for the Shans. Rev. M. B. Kirkpatrick, M.D., late of the Philadelphia Medical Mission, and his wife are now working for the Shans in the Theebo district, and there are several other workers of the same Society among the Southern and Burmese Shans. The Chinese Shans have never had a missionary working among them, though many of them who have emigrated to northern Burma have heard the gospel from the missionaries at Bhamo. They are ardent Buddhists, but many of them also worship "nats" or demons. It is not uncommon to see a Shan woman burning incense at the foot of a tree, in order to propitiate the demon who is supposed to dwell there. In traveling through the Chinese Shan district in 1886, I had the opportunity of spending some weeks among their villages, and becoming acquainted with some of the people. Whilst trying to learn a little of their language from some of the village elders who spoke Chinese, I was more than once asked to stay and settle among them, and teach them the gospel. This request may have been made out of courtesy, or from interested motives, but I believe nevertheless that faithful and earnest men and women might live and work among them without any extraordinary difficulty, and God would give blessing among the Shans as among other people. One great advantage to those who may commence work among the Shans of southwest Yunnan is found in the fact that the Bible and some Christian literature is already translated into the southern Shan vernacular, and it is probable that a very moderate number of modifications will render these results of great labor available for the northern Shans also. "Pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest."—*China's Millions.*

# EDITORIAL.

## *COLLECTIONS IN FULL AND A FREE-WILL OFFERING OF ONE HUNDRED THOUSAND FOR 1895.*

COLLECTIONS in full and a free-will offering of one hundred thousand dollars for 1895! This is our watchword for the year. Pass it down the line. We cannot afford to do less. The obligation upon us, the opportunity before us, and the bugle-cry from China, demand that we do more.

Ours is a favored race. Though the oracles of God were not committed to us, they have been transmitted to our hands. The chosen people rejected the Christ, but we have found him. He has discovered himself to us, and in finding him we have found ourselves. The Christ of the nineteenth century is a larger Christ than the one of the first century. He grows upon us. He grows upon the world. The world begins to believe that the measure of Christ, appropriated into thought and life, is the measure of individual character; and that "the character of humanity will come to be just what the race conceives to be the character of God."

The world begins to hunger for a larger life. The ideals of the past are left behind. New and higher types are being sought for. The question "What is truth?" is transmuted into a Macedonian cry. Reformed Buddhism in Japan is not all expediency; Theism and Theosophism in India are not all ethical and mystical. The heart of the world burns within itself. It yearns for a personal and vital element in truth; it hungers for bread, not a stone; for meat, not mere gristle. "I am the Bread of life." Shall we refuse to feed our starving brethren? "I am the Truth." Shall we hinder his feet, and give the lie to Christ by loudly professing faith in him the Truth, and yet selfishly, silently reserve his spiritual forces for our own vitalization and enrichment? God forbid that we should be guilty of both disobedience and the sin of withholding Christ from a dying world.

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## *THEY OFFERED WILLINGLY.*

THE men and the means must be forthcoming. The need is pressing. But God is behind the need. He is developing it. So is he behind the Church, and working through her. We have faith in God and in the Church. Let her move forward. She is moving. The Bride of Christ will not desert her Spouse.

When King David began to gather the material for the temple, he cried out, "Who then is willing to consecrate his service [to fill his hand] this day unto the Lord?" Then came the glad response from the fathers, and princes, and captains, and rulers, and people, until there lay at his feet treasures of gold and silver and iron and precious stones. Three characteristics of that notable offering are worthy of study: first, the spirit—"the

people rejoiced;" second, the spontaneity—"they offered willingly;" third, the sense of proprietorship God had in them—"all things come of thee, and of thine own have we given thee."

. . . . . .

The offerings are coming in. A brother in an eastern Conference writes that a Presbyterian offers $300 a year for five years to support a single missionary. A missionary sister sends us $250 to defray the outgoing expenses of a missionary to China. A Christian Endeavor Society proposes to raise $100 during the year. A Sunday school offers to send out a single missionary annually, and support him for the year. *Twenty-five cents* is given by a child; and a friend proposes to be one of twenty to give $5,000 for foreign missions. We thank God for these tokens of the coming shower. The Holy Spirit is at work; let us honor Him who is the Great Administrator of missions, for it is "not by might nor by power, but by my Spirit, saith the Lord." Let us raise one hundred thousand dollars for missions by free-will offerings, over and above our collections in full—a thank-offering to God for 1895, the semi-centennial anniversary of the Parent Board of Missions. Let every Methodist give something.

## *METHODIST LITERATURE IN BRAZIL.*

We promise our readers a valuable article in the February number, from the pen of Rev. J. J. Ransom, on Brazilian literature. While a wide range is open to the general reader in Portuguese, the supply for our Methodist members is meager enough. The Discipline, first twelve chapters; Binney's Compend, translated by Dr. Carlos G. Shalders; Thigpen's Catechism, by J. Tarboux; The Wesleyan Catechism, edited by J. L. Kennedy; The Ritual of our Church, by J. J. Ransom. Brother J. W. Wolling writes:

> This completes the list, except that in the *Expositor*, our Church organ, I have for three years been publishing a translation of the International Series of the Sunday school Lessons. From this statement you can readily see how great is our need. The amount received from year to year from the Board has only been enough to enable us to continue the publication of our Church paper. So to remedy the difficulty, and if possible get something ahead, we have put together what little we had, and what we could get from our friends, and have made the beginning of our publishing house. Can't you find some generous soul who will give us, or at least sell us at a low price, a printing-press? We need one that can print a form about 18 or 20 inches for job work, and to be run by foot power.

Here is a clear-cut case. Why could not some Sunday school or Epworth League undertake to send Brother Wolling a printing-press? Bishop Wilson indorses most emphatically the work of publication carried on by Brother Wolling, and desires its enlargement. It seems to us an unwise deflection of the proceeds of Children's Day to education at home, when the need of help along specific lines is so great abroad and in the West.

To-day's mail brings two letters from different parts of Indian Territory, complaining not of hardship, but of inability to secure interpreters, from want of funds. Printing-presses and interpreters: missions cannot be carried on without them. One hundred and forty dollars for each ought to meet the case.

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### *TWENTY THOUSAND FOR FOREIGN MISSIONS.*

While the Clarendon Street Baptist Church, Boston, of which Dr. A. J. Gordon is pastor, expended less than $10,000 upon itself last year, it gave $20,000 for foreign missions. Here, surely, is a church fashioned after apostolic ideals. Our Annual Conferences have recently adopted resolutions to begin their collections early in the year, and to push them systematically until secured in full. Resolutions are good if kept, and systematic effort is better, but the secret of success may be learned from the following statement by Dr. Gordon:

> My own way has been to make collections for foreign missions and home missions every Sunday morning in the year, and to keep the subject constantly before the people. Then in April we make a special collection, which is always preceded by a week of daily prayer, at which we meet together at eight o'clock in the morning to pray for the one thing, that the people may have their hearts drawn out to give for the work of evangelizing the world. I preach on the Sunday before the collection is taken, and then put the responsibility of giving upon the people, refraining from all special dictation or urging.

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### *FIFTY THOUSAND FOR FOREIGN MISSIONS.*

At the sixth annual convention of the International Missionary Alliance, held in the Gospel Tabernacle, New York, October 1–15, Dr. A. B. Simpson preached a searching sermon on "The Man of Macedonia." Over $50,000 was pledged for missions at the close of the discourse. This was done without pressure, quietly, seriously, and religiously. It was given mostly in small sums and by people of moderate means. Thirty watches were offered, besides jewelry and ornaments. Later on, it is said in the *Outlook*, "the entire assembly arose, and with uplifted hands covenanted with God to undertake to increase their present staff of two hundred and thirty to three hundred missionaries, and to raise $200,000—an increase of over $70,000 on last year's collections."

We have heard Dr. Simpson, and believe his power lies in honoring the Holy Ghost and laying upon his members a burden of individual responsibility to Christ for the evangelization of the world.

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### *THE GROWTH OF CHRISTIAN POPULATION.*

In the December Review of Missions some estimates were presented showing the growth of the Christian population of the world, by continents, by races, and by religions, during the past one hundred years. In

connection with these estimates we furnish the growth of the Protestant, Catholic, and Greek Churches during one hundred years, showing the marked advance of Evangelical Christianity during the great missionary movement of the present century. We have selected the estimates furnished by Rev. James Johnston, F.S.S., editor of the "Report of the Conference on the Foreign Missions of the World," as the latest and most reliable we have seen.

1. The populations of the three Churches, as estimated in 1876: Protestant, 37,000,000; Roman Catholic, 80,000,000; Greek Church, 40,000,000.

2. We next give the numbers in 1886 belonging to the Protestant, Roman Catholic, and Greek Churches, respectively, according to the more recent census in each country:

| COUNTRIES. | Protestant. | Roman Catholic. | Greek Church. |
|---|---|---|---|
| *Europe.* | | | |
| Austria-Hungary | 3,950,000 | 32,000,000[1] | 3,250,000 |
| France | 700,000 | 28,000,000[2] | 600,080 |
| Italy | 100,000 | 28,500,000 | ..... |
| Spain | 8,500 | 16,000,000[3] | ..... |
| Portugal | 600 | 4,700,000 | ..... |
| Belgium | 16,000 | 5,750,000 | ..... |
| German Empire | 29,250,000 | 16,800,000 | ..... |
| Great Britain and Ireland | 30,500 000 | 5,250,000 | ..... |
| Netherlands | 2,500,000 | 1,500,000 | ..... |
| Sweden and Norway | 6,500,000 | 1,000 | ..... |
| Denmark | 2,000,000 | 3,000 | ..... |
| Russia in Europe | 3,250,000 | 9,500,000 | 64,500,000 |
| Turkey in Europe and smaller States | 100,000 | 750,000 | 9,500,000 |
| Greece | 1,000 | 31,000 | 1,800,000 |
| Switzerland | 1,700,000 | 1,150,000 | ..... |
| Total of Europe | 80,576,100 | 149,935,000 | 81,660,000 |
| Calculated to 1886 | 85,000,000 | 154,000,000 | 83,000,000 |
| *America* | | | |
| United States | 42,000,000 | 7,410,000 | ..... |
| British Colonies | 5,280,000 | 2,521,300 | ..... |
| Mexico and South American States | 500,000 | 27,000,000 | ..... |
| Total of America | 47,780,000 | 46,931,300 | ..... |
| Calculated to 1886 | 49,000,000 | 48,000,000 | ..... |
| *Asia, Africa, Etc.* | | | |
| Russia and Turkey | ..... | ..... | 4,000,000[4] |
| Missions | 2,750,000 | 2,250,000 | 500,000 |
| Grand Total, 1886 | 137,050,000 | 205,250,000 | 87,500,000 |

[1] Includes 4,340,000 Greek Catholics.

[2] 7,684,906 signed themselves Non-professants in the last census.

[3] 9,645 signed themselves Rationalists.

[4] Include Armenians, etc.

This shows an increase of population in one century in the Greek Church of 43,000,000; the Roman Catholic, 83,000,000; the Protestant 100,000,000. Or the Catholic and Greek Churches have each a little more than doubled their population in one hundred years; while the increase of the Protestants has been more than three and a half times during that period.

We also give a comparative estimate of the population of the ruling Christian powers during the past one hundred years. Greek Church in 1786 (not including the Greek Church in Turkey), 30,000,000; in 1886, 120,000,000; increase, 90,000,000. Roman Catholic, 1786, 154,000,000; in 1886, 217,000,000; increase, 63,000,000. Protestant, 1786, 157,000,000; in 1886, 468,000,000; increase, 311,000,000—a growth in Protestant powers, by dominion, of more than double that of both the Greek and Roman Catholic powers. May we not see in these wonderful movements the hand of God opening the pathway for Evangelical Christianity? May we not also trace the footprints of the kingdom of Christ moving among the nations on the line of language? The following estimate was prepared by Mulhall in 1891:

| Language. | 1801. | 1890. |
|---|---|---|
| English | 20,520,000 | 111,100,000 |
| German | 30,320,000 | 75,200,000 |
| French | 31,450,000 | 51,200,000 |
| Italian | 15,070,000 | 33,400,000 |
| Spanish | 26,190,000 | 42,800,000 |
| Portuguese | 7,480,000 | 13,000,000 |
| Russian | 30,770,000 | 75,000,000 |
| Total | 161,800,000 | 401,700,000 |

## *A MISSIONARY TRAINING CONFERENCE.*

We are indebted to Rev. Thomas H. Hayden for the following summary, which had to be held over from press of matter:

A few weeks ago Mr. F. S. Brockman, Southern Secretary of the International Committee of the Young Men's Christian Association, and Mr. H. W. Luce, Southern Secretary of the Students' Volunteer Movement for Foreign Missions, together with about thirty young men and women from colleges in and near Nashville, met in the chapel of Ward's Seminary, and instituded a careful inquiry into missionary work in their institutions. All the delegates were college students, except a teacher here and there, and represented not less than ten colleges.

The Conference was the first of its kind, but was a decided success. It was but one of the many means which the Students' Volunteer Movement is using for the cultivation of a deep and intelligent missionary conviction in the minds of the students of our high schools, colleges, universities, and seminaries. This great student movement is regarded by many of the most intelligent missionary workers as providential. It is stirring the student life with zeal for missions just as the world-doors are being thrown wide for the missionary. It is only eight years old, but it is moving with such steadiness and determination and intelligence that it is becoming one of the most powerful missionary agencies in existence. It sends out no missionaries.

It interferes in no way with any of the missionary operations of any of the Churches. It is aiming to so cultivate the student life along missionary lines that every Mission Board may have an abundance of excellent men to send out, and that there may be a multitude of men at home with deep missionary conviction, and some intelligent conception of the nature and needs and claims of the missionary work.

The first subject discussed was the duty of evangelizing the world. After defining the word "evangelize," the *duty* to evangelize was considered. The delegates were agreed that it is our duty:

1. Because it is God's plan that it shall be evangelized. He has so declared his purpose in both the Old Testament and the New.

2. Because of the saving power of the gospel, and because it has been committed to us as a sacred trust.

3. Because of the relation of the heathen to ourselves, they are our brothers; and of their relation to Christ, they are his heritage.

4. Because of the physical, mental, and spiritual condition of the heathen—the claim of humanity.

5. Because it is possible.

Many other interesting and practical subjects were discussed and prayed over. One of these was missionary study, its value, duty, and methods. Then certain courses of study were considered. George Smith's "Short History of Christian Missions" was strongly recommended as an excellent basis for systematic study. This may be supplemented by studies on special fields and in special departments. "Smith's History" is published by Charles Scribner's Sons, New York, and costs something less than one dollar. Missionary study-classes have been organized among the students of not less than seventy-five colleges, all using this book as a basis of their work. Two or three of these classes have been organized in Vanderbilt.

Missionary study and other topics, such as missionary meetings, missionary giving, missionary libraries, and missionary prayer circles, were discussed in the Conference and made the subject of prayer.

The last feature of the conference was a great students' mass meeting in McKendree Church. All the students of the city were invited. Admission was by card, the cards having been printed and distributed among the students beforehand. Mr. Luce and Mr. Brockman made earnest and effective missionary addresses, Mr. Brockman explaining fully the Students' Volunteer Movement to the great student audience. All passed off well, and the whole service made a fine impression.

The Conference has done great good, and it will do more. We prayed God's blessing on it, and our prayer was answered. Its influence will extend to hundreds of students, and through them to many outside the student circle.

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## *PLANNING GREAT THINGS FOR GOD.*

THE General Missionary Committee of the Methodist Episcopal Church met in Brooklyn, N. Y., November 7, 1894, Bishop Bowman presiding. Bishop J. M. Thoburn, from India, was present, but Bishop Taylor remained in Africa.

The receipts for the fiscal year, November 1, 1893, to October 31, 1894, were $1,137,807.86, as against $1,196,698.77 for the previous year, or a decrease of $58,800.91. The debt, which amounted to $109,263.26 on November 1, 1893, had increased to a cash debt of $175,764.12, to which, if outstanding bills of exchange be added, gives a total debt of treasury, Oc-

tober 31, 1894, of $255,187.94. This seems a large indebtedness when taken in the aggregate, but when it represents the liabilities of a Church with so large a membership, of unlimited resources and world-wide interests, it is after all a mere bagatelle.

## Courageous Words.

The following excerpts from speeches on the appropriation will give some idea of the prevailing sentiment. We quote from *Gospel In All Lands:*

The Church ought to be congratulated on the receipts of the Missionary Society. The thermometer is the collections. The decrease has not been there. The love and loyalty of the Church are wonderful.—*Secretary McCabe.*

If the Committee cuts the appropriations this year as it did last year, the pastors will proceed to cut further. It would be serving notice that the Church had beaten a retreat. I do not believe that God is dead, and I do believe in the Methodist Episcopal Church.—*T. E. Fleming.*

If we keep on making reductions, we must come to the point where we must withdraw our missionaries. When the reduction was made last year, the feeling among the people was that we need not exert ourselves much. It is a bad thing to get the Church into a retrogressive habit.—*Bishop Hurst.*

I was somewhat startled to hear of the deficiency and to hear that the deficiency shall be made the basis of further discounts of our appropriations. We ought not to talk about our liabilities without considering our resources. We have no reason to suppose our receipts from collections will be less next year than they were this year unless we cut our appropriations and notify the churches that they do not need to give as much. We may expect at least $75,000 as a special offering from the Epworth Leagues. There are also 200,000 more members this year. The increase in the membership alone will increase the collections. We are also at the beginning of better times.—*J. F. Goucher.*

One of the things that stands in the way of our raising the money we need is the custom of soliciting contributions outside the regular missionary appropriations. It is sapping the confidence of the Church in our Missionary Society. If the men who have been making these collections had solicited for the Missionary Society, we would have had a large increase in the contributions. The money collected is more wisely distributed and expended when done by the wisdom of the General Missionary Committee than when done by the wisdom of one man.—*Secretary Leonard.*

After considerable debate, on motion of Bishop Walden the appropriation of the previous year was adopted ($1,162,836) by a vote of 29 to 14. The appropriations of the Woman's Foreign Missionary Society were presented and referred to a committee of three.

On Wednesday night of the meeting the seventy-fifth anniversary of the Missionary Society was held. It was a great occasion. Addresses were made by distinguished visitors: Rev. R. S. Hunt, D.D., Secretary of the American Bible Society; Rev. R. S. Storrs, D.D., President of the American Board of Foreign Missions; and Rev. J. D. Wells, D.D., President of the Presbyterian Board of Foreign Missions.

We note that the proportion appropriated to foreign and domestic missions was, respectively, "55 and 45 per cent., making $574,410 to the foreign and $469,716 to the home work."

## Encouraging News.

Dr. McCabe, just after it was decided to appropriate $127,000 to China, rose and read dispatches from Epworth Leagues and Christian Endeavor Societies, promising to double the collections for the Missionary Society.

The following resolution, signed by J. P. Newman, C. C. McCabe, A. B. Leonard, and others, was adopted:

*Resolved*, That the General Committee, representing two million seven hundred and fifty thousand communicants and five million adherents, earnestly request the Congress of the United States to cease making appropriations of public money for sectarian schools.

Of all the fields reported, India gave more promise of immediate and large results. Bishop Thoburn was given permission to lay his cause before the Church. It was the conviction of the Committee that the Eastern war would be largely instrumental in readjustments favorable to the evangelization of Korea and China. We bid our brethren Godspeed in their great work.

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## *DOORS WIDE OPEN.*

Brother Reid writes from China; "Our great need is to enter the doors that are standing wide open. With everything ready and inviting to an extensive advance, we have to stand in front of open doors barely able to man the work already in hand."

Brother D. L. Anderson writes by the same mail: "The question of workers is getting to be a serious matter here. We want men. Our Conference was a season of blessing. Bishop Galloway's visit was a benediction. We have never had a better year in this field; we have prospered all along the line. Total members baptized, 107; total members, 493; probationers, 503; Sunday school scholars, 1,257; native contributions, $596.33. We can feel the cause growing."

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The native Christians of the Sandwich Islands, numbering some fifteen or twenty thousand members, since 1852 have sent out seventy-five native missionaries to plant the gospel on the other islands of the Pacific. Since 1847 the Methodist Episcopal Church, South, which now numbers nearly fifteen hundred thousand members, have sent out eighty-one male missionaries to proclaim the gospel in foreign lands. It is encouraging to know that we have sent out six more than the Sandwich Islanders; but are we sure that the Master is content with the work our Church is doing in his vineyard? There is much that is pathetic in the fact that the natives of the Sandwich Islands are now wasting away largely from the result of the white man's customs and vices, and yet as a dying race they are endeavoring to spread the light of the gospel among their fellow islanders. It makes us think of Henry Martyn, dying with consumption under the burning sky of India, and yet struggling to give the gospel to the Hindu race. If some of these days our Master shall place the preachers

of this Christian land along by the side of Henry Martyn or these Sandwich Islanders, will we find comfort in the memory that in about fifty years we have sent out less than one hundred soldiers of the cross to fight his battles in heathen lands? Has our Master a stronger claim on that noble English missionary or those native missionaries in the Pacific than he has on the Christians in Southern Methodism? Recently a cry came from Bishop Galloway to send three men to meet the demands. Shall three men out of the four thousand Methodist preachers be found who are ready to go? Shall $4,500 be found among our laymen with which to send these men and their wives to the field?

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A WEALTHY Presbyterian in New York recently became interested respecting the necessity of establishing new churches in neglected but growing communities in the West. Learning that $500 was required for the support of a young missionary at an important locality, he contribnted the amount, on condition that the preacher should report to him weekly the facts connected with the mission and its outlook. The condition was faithfully met. After a few months the gentleman called on the Secretary and said that while seated on a Sunday recently in his pew, thinking of the value he and his family were permitted to enjoy under the privileges of the sanctuary, his heart was filled with grateful joy that on that day one of God's servants, through the assistance he had been permitted to render, was telling the story of salvation to a distant congregation that otherwise might have been without the gospel. He esteemed it so gracious a privilege that he now wanted to add two others to the messenger already in the field, that they might spread the news of the Saviour in that Western land. Who can say whether he who will *give* or they who will *go* will share the richer joy when our Father shall make up his jewels?

Calls equally urgent are coming to our Board of Missions from our Western work. Even more urgent are the calls coming from our foreign fields. Bishop Galloway recently echoed the appeal from the China Mission. Brother Leitch was compelled to return last year from failing health, and Brother Burke must return for rest, and now Brother Hendry must come home for a time, or his physicians say he will die. Who will go to fill their places? There are wealthy men in Southern Methodism who will be seated next Sunday with their families in the sanctuary, listening to the same gospel that brought such joy to the heart of this Presbyterian brother. How much deeper would be their joy could they say: "In another land a messenger whom I have sent is now proclaiming the gospel to the nations." How long will the Master wait till the Church shall answer his call, "Come over and help us?"

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SPURGEON said: "Have you ever read the 'Ancient Mariner?' I dare say you thought it was the strangest imagination ever put together—dead men pulling the ropes, dead men steering. But do you know I have lived

to see that time? I have seen a dead man in the pulpit, a dead man as a deacon, a dead man handling the plate, a dead man sitting to hear."

This may seem a strange conceit of Spurgeon's, but does it not explain the reason why the "Old Ship of Zion" so seldom raises her anchor in Christian ports and bears with songs of hope and triumph the messengers of life across the swelling deep to those distant lands where

> The heathen in his blindness
> Bows down to wood and stone?

Several years ago the wife of one of our missionaries in Japan, seeing the wants of that people and the delay in sending the recruits from home, stirred the hearts of many with her cry: "Are you all dead?" She could not realize that

> We whose souls are lighted
> With wisdom from on high,
> Shall we to men benighted
> The lamp of life deny?

No wonder she asked: "Are they dead?" Over four thousand preachers are now at home, and yet the Church is halting when Bishop Galloway calls for three men to fill up the broken ranks in China. Surely prayer is needed by the Church that the Holy Spirit will flash conviction into the dead hearts among the one million and a half of Christians who will listen unmoved when our missionaries are waiting on the other side of the ocean for fellow-laborers who will help them to win the world for Christ.

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DEATH has entered the ranks of our Japan Mission, and Mrs. C. A. Tague, *née* Miss Lizzie Mitchell, sleeps beside the rolling sea, in Kobé, awaiting the resurrection morn. Sister Tague suffered greatly, but uncomplaining, cheerful submission to the will of God was maifested even unto the end. Her strong faith and triumphant death bore witness to the all-sufficiency of His grace. During her brief life of little more than a year on the mission field, it was evident that she possessed the best qualifications for a missionary. Our hearts go out in deepest sympathy to the bereaved husband, to the little babe, whose loss is irreparable, and to the sorrowing friends and relatives here at home.

A sketch of Mrs. Tague will appear in the February number of *The World for Christ.*

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A LADY in Florida, recently deceased, bequeathed the Board of Missions a ten-acre orange grove twelve acres of rich hummock land, and two town lots. Two ladies give $800 toward building a church in Osaka, Japan. A local preacher sends us $200 for missions, and a dear little child ten cents. A devoted missionary returns $250 to the treasury, proposing to meet her own expenses. Let every loyal Methodist add to to the fund, be the offering large or small.

# OUR MISSION FIELDS.

## *CHINA.*

### Decks All Cleared.

THE reports from China thrill our hearts with joy. After much seed-sowing and patient waiting, the longed-for fruit is being garnered. From all parts of the field we hear of souls being brought into the Kingdom, and there is a joyful expectancy upon the part of the missionaries of better things to come—great showers of blessings. This is a crisis in our China Mission. We cannot urge too strongly the great need of reënforcement.

Rev. C. F. Reid, of Shanghai, almost broken down in health, but standing bravely by his post as long as health is given, writes:

"We have had a splendid year's work in Shanghai, and the prospect is even better for next year. Sixty-four received into full connection, and over one hundred and fifty on probation, is not a bad showing; but these figures leave the best of the story untold. I shall begin the work of next year with an enthusiastic Epworth League of about fifty members, to say nothing of the Woman's League, which is nearly as large. Notwithstanding war and other disturbances, the China Mission is enthusiastic. We intend, by the blessing of God, to make history next year fit to be written in letters of gold. The decks are all cleared for a shoulder-to-shoulder attack on the enemy."

### Altogether a Successful Year.

THE same hopeful tone characterizes all news from China, so far as work is concerned, but the same earnest plea for more workers is made by all. The need is urgent and immediate. Rev. W. B. Burke, of Shanghai, writes:

"We had an excellent Conference; the Lord was with us. Brother Wadsworth preached to the missionaries on Saturday night, and after the sermon we had a kind of love-feast. We had a regular melting time—an old-fashioned Methodist meeting. Bishop Galloway preached two helpful sermons on Sunday. I think we were all helped by the Conference, both foreigners and natives. Our statistics showed improvement in every department. Altogether we have had a successful year, a year for which to be grateful; but how we do need more men!"

### An Excellent Report.

DR. E. H. HART sends a report of the medical work in Suchow. The mere statistics tell something of what has been accomplished. However, too much cannot be said in commendation of the work that has been done by this energetic missionary. The Hospital, with its present equipment, is fully prepared to do its share of the evangelistic work. Dr. Hart writes:

"The Conference year has closed, and we have all settled down to another year of hard work, which I hope will be successful, if not more so, than the last. The Bishop has appointed one of the brightest young men in the Conference to the Hospital Chapel; so now, you see, we will be in a fair way to help on the great work we have been sent here to do. The finances of the Hospital are in an excellent condition."

MEDICAL REPORT OF SUCHOW DISTRICT.

*Quarter Ending September 30, 1894.*

Foreign physician, 1; medical students, 3; in patients, 60; out-patients, 1,964; outside dispensaries, 2; patients, 1,193; receipts from patients and patrons, $525.-70½ (Mexican); total expenses, $969.73 (Mexican).

## *JAPAN.*

### Anxious for the Extension of God's Kingdom.

REV. C. A. TAGUE, who was appointed as preacher in charge of the Iwakuni Circuit, writes hopefully of the future:

"As soon as I could arrange for a traveling passport I went down to Iwakuni.

While on the circuit I visited and preached at almost all the places in which we have work opened. I found Iwakuni one of the prettiest places I have visited in Japan. While there I visited all the members of our Church in their homes, and found them earnest, zealous, and anxious for the extension of God's kingdom in their little city. All told, we have 22 members there. Brother Hori, one of the students of the Kwansei Gakuin, who is to spend one year in the field before graduating from the Theological Department, is my helper in Iwakuni. I know of no more earnest worker than Brother Hori, and I think we may look for large results from his ministry this year. In addition to the work in Iwakuni, Brother Hori is to work in the villages near the city.

"At Obatake, seventeen miles from Iwakuni, we have only chapel work, with four believers. Brother Iwamasa is my helper at that place. We had a preaching service there one night, and had a large crowd in attendance. From Obatake an adjacent island, Oshima, is visited regularly, and preaching is carried on in the villages. At Yanai, only two and a half miles from Obatake, we also have chapel work. Brother Minami is my helper at that place. He found the people rather hard to work with, as only a few came to our service. But Brother Minami writes me that though the congregations are not large there is a deep interest among those who come. He has been up several nights until 11 o'clock, talking with those who remained after the services. Several villages are reached regularly from Yanai. On the whole, I am much pleased with the outlook, and we hope to see many souls saved this year."

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### A Strange Spectacle.

OUR missionaries in Hiroshima see much of warlike preparation. In a letter dated October 16 Miss Gaines gives a graphic pen-picture of the situation:

"The city is full of soldiers. Many temporary hospitals have been built. The Red Cross Society is doing its work well. Was there ever a stranger spectacle?—so many that would scoff at the name of Christ working for or receiving the help of a society the very name of which tells where and through whom it had its origin. Only the spirit of Christ, working in man, caused such a society to be formed.

"The Diet is to meet here in a few days. The parade ground is about filled with new buildings for the Diet and the hospitals. Noted people from all over the country are coming in. Police supervision is stricter than ever. Thirty large ships are now in the harbor. A large force will be sent to China in a few days. Every thing seems to be done in a most orderly way. There is a large number of wounded Chinese prisoners in the hospitals here. Matsuyama seems to be the war prison. That the war will open the way for the gospel there can be little doubt."

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REV. W. A. WILSON becomes presiding elder of the Hiroshima District. He writes under date October 6:

"We moved to Hiroshima a week ago, but have not gotten fully started in the work yet. Since Hiroshima has become military headquarters, and the Emperor has come here to reside, it has changed wonderfully in appearance. We expect nothing but kind treatment. A called session of Parliament will be assembled here on the 15th inst. If China is as confident and determined as the Japanese seem to be, a most destructive war is inevitable. Many sick and disabled soldiers have returned from Corea, and coolies in large numbers, finding it too difficult, have come back to Japan. The financial depression that every one expected to follow has not come yet."

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## *BRAZIL.*

### Three Thousand Souls Unreached

REV. E. E. JOINER writes of a fine opening in Rio de Janeiro, for which we thank God and rejoice that our missionaries had the privilege of entering this unoccupied territory.

"Out near the Jardin Botanica (Botan-

ical Garden) there is a large cotton factory directed by Englishmen, but manned principally by Brazilians. The company has a large and commodious school building, and employ a teacher, at their expense, to keep a night-school for the benefit of their employees. They first kindly placed the building at our disposal for English service. I held service in English there from the middle of May to about the first of this month. Numbers of Brazilians came to the English service, and we began to sing some Portuguese hymns. Sometimes I would try to read some Scripture to them, and sometimes Brother Tilly or Brother Tucker would go with me and talk to them after the English service. After Conference I did not feel at liberty to go on with the English service unless the directors would give us the use of the hall for Portuguese service also, as some persecution might arise, and our cause be prejudiced with the English as well. So Brother Tucker and I went to the directors, and they very kindly gave us the use of the hall, lighted free of cost, for such service, saying that if any trouble should arise to let them know, and they would see that we had ample police protection. They said we could organize a class, and in the course of the conversation let us know that on their premises a lot for a church had been reserved, on which at first (during the Empire) they proposed to build a Catholic church, and gave us the impression that if our cause succeeded they would be glad to turn it over to us. Brother Traveras, who has charge of the mission work in Rio this year, goes with me, or rather I with him, for I turned the work over to him after Conference, and every Sunday evening we have service, well attended, and also Sunday school. A week ago last Sunday, after the preaching, twelve persons came forward, and with tears and strong pleading invoked the Holy Spirit for converting grace. Indeed, we have a flattering prospect there. I regard it as the most favorable place for work in Rio, for the following reasons: There is no Catholic priest or church within a mile; the people are under English influence, which is Protestant; they are a hard-working people, earning good wages, many of them can read, on Sundays are free to go to service, and when converted will not be subjected to outside pressure; and then they would be able to do something toward advancing the cause of Christ with their means. Pray that God may give us the three thousand souls in that immediate neighborhood, who are entirely without church privileges of any kind save what we have in that school-room, which will seat about 150 persons.

## *MEXICO.*

### Services Richly Blessed.

REV. R. C. ELLIOTT, writing from Durango, says the Lord is pouring out his Spirit in answer to prayer, and marked success has attended the preaching of the gospel.

"The extra services in our new church and in the Anaulco mission, south of the city, during the recent Conference sessions, have greatly blessed our people—Mexican and American. The earnest sermons of Bishop Key, Dr. Morrison, Brother Winton, and the native preachers produced deep and lasting impressions, and several manifested their desire to live a nobler life.

"In Anaulco we had services nightly for about two weeks. We have tried for some months to get a foothold here. Many would listen to the Word at the door and windows, but few strangers entered. The continuous preaching of the gospel, the hearty singing, prayers, and exhortations, have broken the ice, and now we need more benches for our congregation there.

"In the new church, dedicated by Bishop Key October 14, the results are abiding. Our congregations increase, and our Mexican members are more active. The Sunday night services have been especially owned of God and a blessing to believers and sinners. Numbers have pledged themselves to seek the higher life of holiness. One or more have come out on the Lord's side after the preaching. Last night the Lord was with us of a truth. Brother Vasquez preached, after which we received one of three backsliders who had lost their Church relations through indifference; now they have been revived, and desire to take the vows of the Church again. After a hymn and a few words of exhortation, nine persons came forward to the altar, seeking salvation. It was a very precious time to us all. Many desire to unite with us: these we will take on trial for two or three months, as we frequently do in Mexico, and if we find them worthy we will receive them.

"Pray for us, that the good work may proceed and sinners be converted to God."

# MEDICAL MISSIONS.

## Damascus.

THE work of the Damascus Branch of the Edinburgh Medical Society has been going on steadily during the past year, in much the same lines since the establishment of the mission some ten years ago. In the name of Christ we seek to heal men's bodily ills, and in his name, too, is the good news proclaimed. Our friends, the Irish Presbyterian missionaries here, cooperate heartily with us, especially showing their practical and brotherly interest in preaching the gospel to our motley groups of patients. A heterogeneous assembly they are, hailing from the outside villages as well as from the city itself. Nowhere else in Damascus could a Christian missionary have the privilege of addressing such a mixed audience on religious topics. Diverse creeds are represented—Moslems, Greeks, Greek Catholics, Protestants, Jews, Syrian Catholics, Roman Catholics, Druses, Maronites—there they are, seated side by side in orderly array, listening to the preacher as he unfolds the Word of Life. With eyes fixed on the speaker, they listen to the strange tidings; for strange it is to nearly every soul there, strange to hear the name of Jesus magnified above every name, while his mission of grace is explained. No doubt the bulk of the listeners prove but wayside hearers, into whose hearts the good seed does not really sink; but what else can we as yet expect?

The medical and surgical part of our work is constant and pressing. To attend to *all* the sick who clamor for attention is simply impossible. Upward of one hundred, sometimes nearly two hundred, are reluctantly denied admittance on the regular out-patient days (Monday. Wednesday, and Friday).

All of these sufferers we would fain relieve, but it is beyond our power to see them all. Our Dispensary porter distributes admission numbers to fifty or upwards of the apparently most urgent cases that crowd around the door, and these, with our other responsibilities, we find enough to attend to. Since the return of Dr. Mackinnon in April, 1893, until the middle of June this year, we have treated upwards of 3,140 out-patients at the dispensary in Damascus, besides close on 500 in Bludan (the mountain station of the mission). These figures represent the first visit only of each patient. Allowing an average of three visits for each of these, we get a total of upwards of 10,900 sick folk seen and treated during these past months. Of these 39 per cent. were Moslems, 37 per cent. Greeks, 10 per cent. Greek Catholics, 6 per cent. Protestants, 5 per cent. Jews, 2 per cent. Syrians, .6 per cent. Druses, .39 per cent Maronites, and .01 per cent. Roman Catholics.

In addition, upwards of 200 surgical operations have been performed during the same period, and about forty in-patients have resided for a longer or shorter time in the dispensary premises. Quite a number of sufferers also, rich and poor, ranging in rank from the most powerful pasha down to the friendless pauper, have been visited in their homes. Indeed, the professional services of Dr. Mackinnon amongst the wealthy and influential citizens have been so greatly appreciated that it is practically impossible for him to respond to half of the invitations to consultations that are thrust upon him.

Let me close by relating a remarkable event in which the hand of God was very evident.

Early in February last a Judge in one of the law courts of Damascus came in hot haste to the house of Dr. Mackinnon, and besought him to rush off at once to the abode of the chief cadi.

"What's wrong?" said the English hakeem.

"Dakheelak! dakheelak! have pity and come at once!" was the eager response; "the cadi's little boy, so dearly loved, is dangerously ill."

It was evening, and Dr. Mackinnon, tired and hungry, would fain have sat down to dinner; but no, the call of duty and of mercy has a prior claim; so off he went. Arriving at the house, he was promptly shown in, no tedious waiting, as is often the case, ere one can enter a Moslem dwelling. The inmates were in great alarm; dread and disquietude were everywhere apparent. Ushered into the sick chamber, the English hakeem saw a child of three years, livid and well-nigh pulseless. A glance at the child, a glance around, and the diagnosis is made—opium poisoning.

There and then began a struggle with death. For two hours he wrought and fought, stimulating the dying boy, and keeping up a constant artificial respiration. A hard and anxious fight it was, but in the end death was routed. Slowly the flickering signs of life grew stronger and steadier, until at last anxiety began to lose itself in gratitude and in praise to God. With tears and words of heartfelt thanks the powerful cadi embraced the foreigner, declaring that through life he is his debtor. This startling incident occurred at a time when a question with regard to the purchase of the proposed hospital site was being discussed in the very court over which this same cadi presides. Up till now he had not shown any marked interest in helping on our just claims; he had not bestirred himself to hasten on matters, which is quite within a Judge's power to do. We did not, and we do not, cringe for favor, but we do ask justice.

A change came over the cadi. From that day he began to display a new interest in our pending lawsuit, and in the succeeding stages of the case seems to have done all he could to secure to us what of justice and of right can be extracted from the amazing intricacies of Turkish law. Unhappily a final and satisfactory settlement has not yet been reached; but did it entirely rest with the cadi, whose beloved child Dr. Mackinnon was enabled to snatch from a tragic grave, a favorable decision would be ours to-morrow.

"The king's heart is in the hand of the Lord as the rivers of water; he turneth it whithersoever he will."

Dear friends, we ask for a continuance of your prayers on our behalf. We need wisdom, we need guidance, we need grace in all its aspects; for our one desire is to be faithful to the trust which our Master and yourselves repose in us.—*Edinburgh Medical Missionary Society.*

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THE editor of *Medical Missions at Home and Abroad* renews his appeal for help to put the Japanese Bible into the hands of every one of the forty thousand doctors of Japan. Dr. Whitney has already received £23. He feels that at present it is hopeless to expect the funds which would enable him to put a well-bound, complete Bible into the hands of each of the doctors. That would cost, including all expenses of carriage, etc., about five shillings a copy. Instead of this he now proposes to send out, in the first instance at least, a copy of the New Testament bound up with the Psalms, which can be placed in the hands of the doctors all over Japan at the rate of one shilling a copy. And if the Bible Societies give the discount expected, it would be only ninepence a copy, so that this will enable Dr. Whitney to put out six, or even seven, copies to one of the kind originally proposed. He is already at work, and is sending out in advance to the doctors a copy of the Physician's Gospel, the Gospel according to St. Luke. This he will follow up with a copy of the volume just described.

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THE argument for medical missions does not rest exclusively upon the physical destitution of the people. If a Mussulman or Hindu finds that the Christian teacher or doctor helps him more in sickness than anyone else, it will probably be to his mind a stronger argument in favor of Christianity than the mere fact, which he is asked to take on credit, that our hospitals and dispensaries, our asylums and refuges, are the fruits of the teaching of Christ.—*Katie Myers, in Herald and Presbyter.*

# WOMAN'S WORK.

## Mrs. Wilmot's Tenth.

THE Wilmot family was in fairly good circumstances. Besides the few luxuries of life, careful Mrs. Wilmot managed te lay aside quite a respectable sum "against a rainy day." There was one thing that troubled her, however. Ever since her conversion years ago the plan of systematic and proportionate giving had regularly presented itself to her, and had as regularly been thrust on one side. But the time came at last when she settled the question once for all. It happened in a peculiar manner.

The youngest Wilmot was ill, the baby and the pet of the entire household. The doctor despaired of its life, and the mother's heart was wrung with anguish. There were nine besides, but the loving mother could not spare even one. Father Wilmot was away on a Western trip, and she was alone with the children. About midnight the doctor was called away, and she knelt beside the bed and poured out to her loving Father the story of all her sorrow and anxious fear.

Mrs. Wilmot did not believe, as she afterwards expressed it, "in making bargains with the Lord," but this old vexing question came to her so forcibly that she cried, "O Father, save my child, and I will give thee the tenth of all I possess." The hours sped on, and still the little one lay in the quiet sleep into which she had fallen at midnight. The doctor came, and looking at her exclaimed: "She is much better; I think she will live. It is marvelous! I do not understand it." But Mrs. Wilmot understood and knelt once more, this time in thanksgiving. The baby grew better, and in a week or two was as well as ever. Did Mrs. Wilmot forget her vow? No; from that day to this she has given to the Lord one-tenth of all she had. Even more, for many an extra gift has found its way into the Lord's treasury.

But she was called upon to give a tenth of the possessions more dear to her than life. It was the only time in all the years that she wavered and shrank from fulfilling her pledge. It was years later, although to her it seemed but a day. Yet "the baby" was a young lady of twenty-three when she came to her mother one day, and, placing her arm about her neck, said: "I do not wish to give you pain, mother dear, but when you promised the Lord to give him a tenth of all you possessed, did that include me?"

Mrs. Wilmot opened her eyes in astonishment. "Include you? Why, what do you mean?"

"I mean did you give me to God, too? I hope you did, for I would like very much to go as a missionary soon. Can you spare me for that, mother? May I not go as your 'tenth'?"

The mother's arms tightly clasped the girl for a moment, and the tears fell softly, then without a word she pushed her gently away. When alone with her Master there was a struggle; but when she called her daughter there was no sign of it upon the smiling, peaceful countenance.

"Yes, dear, you may go where you will in the Lord's service as my 'tenth,' though dearer than life to me. May God abundantly bless all your efforts. He may have saved your life for this."

After the first sorrow and the pain of separation was over, Mrs. Wilmot rejoiced in her missionary daughter. Could you have seen her happy, sunshiny face, and felt the warm hand-shake which characterized her after life, you would agree with me that Mrs. Wilmot derived many blessings from proportionate giving. As for Mrs. Wilmot herself, should you ask her about it, she would answer: "Haphazard giving cannot be pleasing to the Lord. Why should not his cause be treated as fairly and squarely as our business or our family interests? One who tries it will be surprised to see how much systematic giving can accomplish, how much also we will have that we may give outside this

regular giving. The most delightful time in my life has been when I could give a 'thank-offering' unto the Lord. I would not go back to my old way of giving, for I think that I have been blessed spiritually and materially because I have thus given to the Lord."—*Zion's Advocate.*

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## A Shining Light.

MRS. SATHIANADHAN, one of the finest types of the educated Christian lady of India, whom the Christians of the Madras Presidency were ever ready to recognize as the foremost of her sex, passed from her earthly service on the 3d of August, at the early age of 31. Her father and mother were among the earliest Brahman converts in the Bombay Presidency, the former becoming the Rev. Hari Punt Khisty, of the American Missionary Society. She became the wife of the Professor of Logic at Madras. She had studied medicine with distinguished success; but her chief service to religion was as a writer of Christian fiction. Her greatest work, entitled "Saguna," written with a wonderful command of English, is a story of native Christian life, and has become widely popular, parts of it having been translated into German, Danish, Tamil, and Telugu. "She was a noble type of womanhood. She won the esteem and affection of all who came in contact with her, from the first lady in the land to the poorest woman who worked for daily wages under her. Her trust in others was unbounded, and it must be said at the same time, to the praise of her powers of observation, that she never trusted where she should not trust." The following passage from "Saguna" refers to the great decision of her father's life: "The sacrifice was complete. He had consecrated his body and soul to God and to his service, and he felt in the unique self-renunciation an exultation of soul which passed his comprehension. His pulse quickened; a new sense of freedom came over him; he seemed lifted out of himself, up above all the world. St. Paul's remarkable conversion came vividly before him: 'The flakes fell from his eyes.' They have fallen from mine. I see every thing different. Life has a new meaning now. Suffering! there is nothing that merits the name of suffering now; and in this transport he looked round him before descending the high barren ridge he had ascended. The woods, black and massive, on the right, were seen with the gleam of the broad silvery river flashing through them. At his front was Devaghar wrapped in mist. Behind lay the mountain solitudes—long ranges gray and shadowy, on the peaks of which a soft aureole of light still lingered, as if each had caught and retained a part of the evening light, and was reluctant to part with it. In the heavens above a faint sparkle here and glimmer there were seen as the infant stars rose from their twilight beds. A lovely world, this, wrapped in its soft dreamland night. O that it were lovely in another sense! that there was no sin to mar the God-given peace and beauty of the human soul! And as he walked on he murmured, 'By God's help, yes, even this is possible.'"

Such words, sown broadcast among the people of India, from so beautiful and consecrated a life, are another sign of the times and of the harvest that is to be. When an A. L. O. E. is found not only in the ranks of English Zenana workers, but among Indian Christian ladies themselves, we seem to see the dawn of a Christian literature in India.—*Missionary Record.*

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THE Church of England Zenana Missionary Society reports that the number of workers added to the roll during the past year was 22, but the net increase was only 9, bringing the total number of European workers up to 137. Besides these there were 73 missonaries in local connection, 196 Bible women, and 349 native teachers; 12 of the Bible women were supported by the British and Foreign Bible Society. Total receipts for the year, £30,559, a decrease of £943 from last year's income; expenditures, £83,241, an increase of £2,927. The cry for more workers is urgent, and 13 are called for in North India alone.

# THE SUNDAY SCHOOL.

## "A Little Child Shall Lead Them."

"TEDDY, is you sleeping?"

"No, Bessie, is you?"

"I is a thinking, Bessie," said Teddie, sitting up in bed. "Thinking about the new church we are going to have. I wish we could help the good cause along. The preacher-man said we should, but we have nothing to give, we are so little."

"Mamma says, 'Lord will provide,'" put in Bessie, in a sleepy tone. With this promise on their minds both were soon lost in slumber-land.

When mamma came in an hour later she looked at the two pretty doves at rest and kissing them said to papa: "The children must be having pleasant dreams, they look so bright and happy."

"Well, they may, wife, they have no cares or heartache—no, not one," answered Mr. Wells, with a deep sigh.

"Now, what is wrong?" asked the little wife, stepping to her husband's side. "Won't you tell me all about this trouble which seems to worry you?"

"It's a great wrong, a keen disappointment," exclaimed Mr. Wells. "To-night the church-building committee decided that we build no new church, the reason being that not enough money can be raised. So, my dear, the matter has been dropped for good; and we must be contented with the old church, though I am afraid it will not hold together much longer."

"The Lord will provide in some way," said Mrs. Wells sorrowfully, yet trustingly.

The next day being Saturday, mamma was kept busy with many duties. So the little ones were left to take care of themselves. When Mrs. Wells came to look for them they could not be found. Here, there, everywhere she searched in vain. At last she heard a voice behind her saying, "here we is, mamma, we's just got back;" and there stood Teddie and Bess, sunburnt, hot, dusty.

"You poor babies. Where have you been?"

"Why, mamma, we's been to the preacher-man. Took him our bricks for the new church. It's all we had, mamma."

"Well! well!" said Mrs. Wells, "what children! What did Mr. Lawson say?"

"Why, mamma, he loved us and hugged us so much—and he cried too. Please, mamma, didn't Mr. Lawson want our bricks for the church, 'cause he cried?"

"No, no, my dears," answered mamma with a sob as she patted each curly head. "God will accept your offering."

When the congregation gathered Sunday morning every one was surprised to see a little heap of blocks on the pulpit; and those very red blocks were all Mr. Lawson preached about.

How he pleaded that the good work thus begun by two little children might be carried on. Did the good old preacher touch hearts? Yes, and pocket-books, too. Everybody gave something; and the little heap of blocks grew and grew till they became a fine new church.

The following winter, when the dreaded diphtheria was raging, Teddie and Bess contracted the terrible disease and died. When Mrs. Wells folded the little hands that had done so much for Jesus across each silent breast, we heard her say, "Gone to the house of God, not made with hands, eternal in the heavens."—*Mary Taylor.*

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## Like the Publican.

A POOR Hindu, hearing a missionary read the parable of the Pharisee and publican, thought as he listened to the sentence, "The Pharisee stood and prayed," "Now I shall learn how to pray."

As the missionary proceeded the heart of the poor man sank within him, however; "for," thought he, "if I am not like other men, I am a great deal worse. I don't do any of these good things, and I can't go to the great God with false words upon

my tongue. Oh, what shall a poor wicked wretch like me do?" and he wept aloud. Then the missionary read on: "The publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner."

"That's like me, that's like me," burst from the lips of the poor Hindu. "I am far, far off from God, and I dare not lift my eyes to him; but I will cast myself at his feet, and that shall be my prayer till I die."

So saying he cast himself upon his face, and with sobs and groans cried aloud: "God be merciful to me a sinner." Nor did he cry in vain; the dark-minded heathen went out from that place of prayer a rejoicing Christian.—*Ram's Horn.*

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## A Well in Africa.

MACKAY, of Uganda, astonished the natives by using a pump which made the water rise from the low ground. They could not understand it. But they learned to appreciate the skill and power of their missionaries. We have just had a letter from West Central Africa about the digging of a well at the new station of Sakanjimba. It was thought best to seek for water at a nearer point than at the stream which runs at some little distance from the mission house. Here is Mrs. Lee's account of the undertaking:

"The water was reached at about the depth of twenty-five feet, and we think this well will furnish most, if not all, the water for our general use. We are waiting now for the force pump, which has been ordered, before making use of it. It may be interesting for you to hear about the superstitious notions of the natives respecting this undertaking. On first hearing of the proposed digging of the well they thought that we should entice away all the water from the stream, and so they asked, 'Where shall we get water to drink?' and so they would not help us. They were assured that we would not draw from that source, and finally some village men consented to dig for us for a few days. But soon they refused to work any longer, and as no others could be induced to take their places our own boys had to complete the task.

"It was some time before we understood the unwillingness of the people to work upon the well. It seems that the older men were keeping the younger ones from working because, they said, we intended to catch some boy and kill him and throw his body into the pit in order thus to 'draw the water.' When at last the water came, and they saw we had resorted to no special measures to induce it to come they were greatly surprised. They could not understand where the water came from."

How strange their superstition was! How could they have supposed that the dead body of a child would bring water into the hole which had been dug! It is to be hoped that they will soon put away such superstitions and learn to trust the missionaries, who bring them something better than the water in the well they so much prize, even the water of life. These people at Sakanjimba, where our missionaries have only recently settled, are bright and teachable, and even the king and his chief men come quite regularly to the Sunday services. But it will take time and much Christian patience to uproot their many superstitions.—*Mission Dayspring.*

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## That's the Way.

JUST a little every day,
That's the way.
Seeds in darkness swell and grow,
Tiny blades push through the snow.
Never any flower of May
Leaps to blossom in a burst.
Slowly—slowly—at the first.

Just a little every day,
That's the way.
Children learn to read and write
Bit by bit and mite by mite
Never any one, I say,
Leaps to knowledge and its power.
Slowly—slowly—hour by hour.
That's the way!
Just a little every day.

# EPWORTH LEAGUE.

## Her Offering.

THE lock was out of order, so it was a long, cold minute before the door could be opened. Even though she lived in one room and a closet, Miss Randilla Banks felt a glad sense of home-coming every time she conquered that unruly lock. She lit her lamp and looked about her. On the floor lay an envelope that somebody had slipped under the door. Miss Banks picked it up and tried to guess what it contained before she lit the oil stove and put her supper on to cook. How frugal was that supper they can guess who, after a hard day's work, have cooked lonely suppers over an oil stove. Miss Banks sat down to wait for the cooking and examined the envelope. It contained a stirring appeal for the cause of missions, and the statment that the treasury was empty. Also a little envelope to contain Miss Banks's thank-offering to be given at the praise meeting on Sunday night. It was then Saturday evening.

Miss Banks was a seamstress; but for the last three years repeated attacks of rheumatism and grip had left her little strength for work. The last sickness had eaten up her small bank account; now she lived from hand to mouth. She was a tall, spare woman, with old age thinning and whitening her hair. Some people made unkind remarks about her homely appearance.

Yes, my heroine was poor, and homely, and old; but to him who looketh on the heart, she was rich, beautiful, and immortal. Poor, and homely, and old, yet her taste in giving was royal. She would like to pour gold into the Lord's treasury; she would like to heap diamonds and rubies at the feet of him who had been her stay and comfort through long years of poverty and sorrow.

After supper Miss Banks laid her week's earnings on the table. The money was in small change; one-tenth of it she put by itself as the Lord's share—it would just pay her pew rent. No thank offering could come out of that. The remainder she separated into little piles; so much for room rent, so much for coal, and the rest for food. A very small amount of food would it purchase, but Miss Banks knew to a cent's worth how much food she would be obliged to eat during the coming week. From her food money she took a bright dime. Could she give that?

As she asked herself the question she heard an ominous click, and a long crack went half way down the lamp chimney. It might last another week, but likely not. Then she must have a bar of soap; she had forgotten that. No; Randilla Banks could not afford even a ten-cent thank offering. Neither could she afford strength for a "good cry," though five or six tears did roll down her sallow cheeks, for she knew the importance of mission work, and sighed as she thought of the empty treasury. But what could she do to help the work of her beloved church? Nothing apparently, nothing but to go to her Bible, to her chapter, the fifty-fourth of Isaiah. How Miss Banks wished that the words "old maid" might have been put in the Bible, at least once! There was plenty of comfort for widows, she thought, but that did not belong to her. So she hunted for promises for the desolate and solitary. Then this solitary soul turned to the Psalms in search of something suited to one who was too poor to give even a dime thank offering.

"Cast thy burden on the Lord, and he will sustain thee," and sustain even the burden of his work, she thought. "Thou tellest my wanderings; put thou my tears in thy bottle; are they not in thy book?" One of Miss Banks's tears had fallen on the thank-offering envelope. There it lay, a little damp spot, just where she would have been glad to write ten dollars. Would God accept that salty tear for a thank offering? Then Miss Banks thought of the "golden vials full of odors,

which are the prayers of the saints." Like a whisper from the Holy Spirit came the words, "I have surely seen the affliction of my people in Egypt, and have heard their cry, for I know their sorrows. And I am come down to deliver them."

Surely God might do something to deliver his Church in answer to her "cry." Unmindful of her rheumatism she got down on her knees, and I wish every other member of the church could have heard her prayer.

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That Saturday evening, in another house on another street, in a cozy room sat another woman alone. She, too, held in her hand a thank-offering envelope, the counterpart of the one Miss Banks had found awaiting her. It was still empty, though the other hand held an open pocket-book, whose contents had evidently just been examined, and consisted of two silver quarters and a dime, besides two twenty-dollar bills.

"I must remember to ask Fred for a dollar or two. Of course, I suppose I could put in this change and let it go at that, but I shouldn't like any one to know that I had given so little.

"I know just what I shall do with these two bills," mused their complacent owner, as she spread them out in her lap. "This one will buy me a new fall jacket; the new cape collars are so handsome it is sure to be ever so much more becoming to me than the one I bought last fall. Dear me, what a shame that styles change so often! I really never wore that jacket a dozen times; but I do like to have my clothes modern.

"The other bill," continued the speaker, soliloquizing, "will buy the hat I admired at Madame Dupre's opening. I know that I have always said that it was a shame to put so much money into a hat, but this is a beauty, and I mean to indulge for this once."

So saying, the envelope and money were slipped into this fortunate woman's purse and the whole matter forgotten, as a telegram came saying "Fred" had been called out of the city and would not be home before Monday. As she made ready for church the next evening she suddenly bethought herself of the thank offering, and with a half-guilty flush of mortification that the offering was to be so little, she hastily placed the silver pieces in the envelope and sealed the end, slipping both into her pocket-book with the comforting thought: "Oh, well, no one will know the difference, for there is no way of identifying the gifts, as no names are used. I forgot to select a text, but never mind; it will have to go as it is. It is rather a shabby gift for a thank offering, I am afraid, but I'll make it up next time."

It had been decided by those having the matter in charge that the collection should be taken up from one aisle at a time, and after the envelopes thus gathered had been opened, the texts read, and the money put in the receptacle awaiting it, there should be a hymn and responsive reading while the envelopes from the contributors in the next aisle were being gathered up. Miss Banks sat in the second aisle — there were but three — and it chanced that her envelope was the last to be opened of those gathered in that section. The minister opened it to find it quite empty save for a bit of paper, from which he read: "It grieved me to think that no coin of mine could be counted among other offerings to-night, and I was tempted to bitterness of soul because of this, when the thought came that I could make an offering of prayer. Falling upon my knees I asked that it might be the happy privilege of some one else to make a double offering because to me has been denied the privilege to give at all. That I might not dishonor God by unworthy doubts that he would answer my prayer I have chosen for my text, 'O woman, great is thy faith; be it unto thee even as thou wilt.'"

There was a little silence after the pastor sat down. Many who had given even liberally remembered suddenly that there had been no odor of prayer about their

gift. It was but a moment that the silence lasted, but it was long enough for the arrow of conviction, shot from a shaft in God's own hand, to pierce the heart of one who sat at the end of the aisle down which the collectors were now coming. With fingers trembling with eagerness she tore open the end of an envelope she held in her hand, shook out the dime and two quarters which it held, and tucked in their place two twenty-dollar bills, while she hastily penciled the words, "To go with the envelope which held the prayer, if God will accept it from one who was selfishly tempted to give a few coins of little value instead." None in the congregation knew who had made the offering, but as the pastor unrolled the bills and read the lines that accompanied them, and then with tender emotion asked for a blessing on the two who had thus made a special heart-offering, tears stood in the eyes of more than one, but into two hearts had stolen the peace which God grants to those who seek to do his will.—*A. B., in Woman's Missionary Magazine.*

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### Conversion of a Brahman.

REV. JOHN DOUGLASS, when reporting the sales made by the Scotland Bible Society's Nagpore colporteurs, relates the following incidents which occurred under his own observation in the course of last year:

"V. P. is a Brahman, twenty years of age, belonging to a respectable family in Nagpore. At one time he attended our mission school, but it was when reading a Hindu Gospel bought from a colporteur that he was awakened to serious thought about Christianity. Here at last he found what he had been long seeking—salvation by Christ, independent of human merit. He had long studied the Hindu Scriptures, and, finding no satisfaction in them, had put himself under the guidance of a Mohammedan teacher, but in vain. A study of the gospel opened his eyes and convinced him that Christ was the way, the truth, and the life. For a time he served the Saviour secretly; but as his knowledge of Christian duty increased the resolution ripened within him to connect himself publicly with the people of God. Knowing what a storm of persecution would burst upon him if he received baptism in Nagpore, he made himself known to our pastor in Amraoti. As he was a perfect stranger there, and impostors are numerous, the pastor sent the youth on to me. After full inquiry, and being convinced that he was sincere, I proposed to baptize him. My purpose, however, was frustrated by an untoward accident. One day he accompanied me to the city, as he had been in the habit of doing. There he was recognized and laid hold of by some of his relatives. We were surrounded by an angry crowd, but he declared his determination to remain with me. After a while, and fearing violence, he decided to go home. For the time his relatives had triumphed, and for two months they kept him a close prisoner. At the end of that period they relaxed their watchfulness, upon which he again entered into communication with me. The upshot was that one Sunday evening he appeared at my bungalow with no other earthly possessions than the clothes he wore, having left behind friends and fortune in order that he might be free to follow Jesus. The early morning's train saw us on the way to Amraoti, where we judged it best that he should remain for a season, until the storm should be overpast. In the presence of our native congregation he received the Christian sign, and snapped the sacred cord that bound him to Brahmanism. At this moment he is doing a good work, in charge of a large boys' school connected with one of our mission stations.—*Record of the Bible Society of Scotland.*

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During the past year the net gain in the Epworth League has been 4,000 chapters, making the present total 16,000, including 3,000 chapters of the Junior League. A feature of the work is the establishment of orphanages. The League in Chicago supports the Children's Home of that city.

# OUR FELLOW-LABORERS.

## Work in India.

THE Bombay Decennial Missionary Conference is spoken of as preëminently marked by a spirit of hopefulness; and, it is said, "the most hopeful were the veterans who had spent some thirty, some forty years in the country." Directly evangelistic work is being signally blessed; but the Conference was nearly unanimous in the judgment that the great mission colleges not be weakened. One of the Canadian missionaries writes to the Toronto *Presbyterian Review:*

"From every part of the field came cheering news. From all sides we were told of large numbers, sometimes whole villages or castes, that had lost faith in their old systems, and seemed to be turning towards Christianity. The low-caste people seem especially to have come under the Spirit's power. One told us of a sweeper caste (the sweepers are a very low caste), now head master of one of the most important and successful of the high schools of the Methodist Episcopal Church in India, in which the Brahmans are glad to get a seat. Dr. Kerry, of Calcutta, told of a village community of over two thousand Christians, amongst whom, when a few years ago the work began, and one hundred were baptized, the committee at Calcutta were so suspicious of the movement that they sent out a deputation to inquire into it. The deputation asked them a great many questions, and not receiving satisfactory answers, were about to condemn the whole movement, when an old man arose and said: 'We cannot answer your questions, sir, but we can pray; let us pray,' and suiting the action to the word, prayed in such a way as moved the whole deputation to tears. Another said: 'There is general belief among Hindus that their religion is doomed, and among the low castes especially, that Christianity is their only hope.' In the Church of Scotland Mission on the Himalayas, ten years ago they had about one hundred members; to-day they have nearly three thousand. Mr. Duthie, of the London Mission, at Nagarcoil, represents a Christian community of sixty thousand, with 268 congregations that for over thirty years have received nothing from home. Another veteran said that twenty-four years ago he was in charge of a congregation of converted thieves. It was hard and discouraging work. To-day no finer congregation can be found in North India, not a trace is seen of their old position, and not a few of the children are their best workers."

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## Miss Taylor's Thibet Mission.

WE have before reported the establishment of the advanced party of Miss Taylor's Thibet Mission at Darjeeling, preparatory to entering that country whenever the way shall be opened. Recently much discussion has been aroused on account of the action of Sir Charles Elliott, Lieutenant-general of Bengal, in prohibiting this mission from entering Thibet. The ground on which this was done was not want of sympathy certainly with the undertaking, for Sir Charles Elliott has been a most faithful friend to all missionary work; but he deems it a want of good faith on the part of the British to use the trade permits agreed upon between the Thibetans and the Indian government, which were obtained with great difficulty, for the purpose of sheltering missionary operations which the Thibetans have persistently declined to receive. The Edinburgh *Missionary Record* writes judiciously: "We most earnestly trust that the way may soon be opened for carrying the gospel into these Central Asian States; but the British Government in India can hardly be blamed for declining to let its treaties be utilized in the interest of missions in a way that destroys trust in its own good faith. There is surely a more excellent way of obtaining entrance for the gospel.—*Missionary Herald.*

## Presbyterian Missions in Brazil and Chili.

THE relation of the Presbyterian Board to the Synod of Brazil appears in the following statistics, which give both the present number of churches in our mission and also the churches which have grown out of its past labors and have now become a part of the independent Synod. The following figures may therefore be regarded as representing the outcome of the work of our mission in Brazil, as it appears in the independent native Synod: Number of churches originating in connection with our mission, 43; at present receiving aid from the Board, 20; entirely self-supporting, 23; ordained ministers, 23 (of this number 12 are native and 11 foreign); lay preachers and helpers, 15; students for the ministry, 9 (of this number 6 are supported by the native church and 3 by the mission); adult communicants, 3,651; additions during the past year, 325.

The statistics of the Presbyterian Mission in Chili is as follows: Ordained missionaries, 8; married lady missionaries, 7; ordained native preachers, 3; native helpers, 16; churches, 6; communicants, 315; added during the year, 46; contributions, $12,681; students for the ministry, 3; schools, 7; boys in boarding schools, 42; girls in boarding schools, 2; boys in day schools, 293; girls in day schools, 169; total of pupils, 506; pupils in Sabbath schools,600.—*Church at Home and Abroad.*

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SOUTH AMERICA is by no means a discouraging field. Heroic work has been done, attended by magnificent results. Dutch Guiana has been called "Dead Man's Land." The Moravian missionaries have persevered in their efforts to evangelize that country, although a terrible fatality seemed to follow their entrance upon that service of martyrdom. In the first fifty years there were more missionary deaths than converts, but soon a divine blessing attended their heroic labors, and to-day there is hardly a mission field where such rapid advances have been made. In the city of Paramaribo there are 14,000 converts out of a population of 22,000. There are four immense Protestant churches crowded every Sabbath. The largest has a congregation numbering 8,000, of whom 3,500 are communicants. The Guianas can hardly be counted longer as a foreign mission field. They are won for Christ as much as any country of Christendom.—*Church at Home and Abroad.*

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THE annual report of foreign missions of the Southern Presbyterian Church shows that the total receipts were $143,774, a gain of $9,874 over the previous year. Of this $8,388 was a special contribution from the children for the Congo boat. Work is carried on in Africa (Congo), Brazil, China, Cuba, Mexico, Italy, Japan, and Corea. There are 130 missionaries, besides 13 under appointment. The number of native helpers is 135, of whom 45 are ministers and 53 teachers. The total number of communicants added by baptism was 560. Three missionaries are supported by individuals, 37 by single churches, 9 by groups of churches or societies, 2 by Ladies' Presbyterial unions, and 2 by Presbyteries. An elder in Asheville, N. C., has recently assumed the entire support of Rev. W. H. Sheppard, the first colored Southern Presbyterian missionary to Central Africa.—*Mis. Review.*

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THERE are in Spain representatives of 14 Protestant Churches and missionary societies, and they report 20 foreign male and 29 foreign female missionaries, 41 Spanish pastors, 37 evangelists, and 8,600 communicants. The American Board and the American Baptist Missionary Union are the only American societies at work. The others are from England, Scotland, Ireland, Switzerland, Germany, Sweden and Holland.

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The churches of the Philadelphia Presbytery contributed to foreign missions last year $18,854, the Woman's Board $15,157, and the Sunday schools $1,571, a total of $35,582.

# MISSIONARY GLEANINGS.

In the German territory, North Nyasa-land, the mission work carried on by the Berlin Missionary Society at three stations, and by the Moravians at Rungwe, is now fairly established. At each place they have healthy houses built of brick, the adjoining land has been brought under cultivation, and the relation of the missionaries to the natives is excellent. The Moravian party now numbers three single and four married missionaries with their wives. They propose to open two new stations, one to the north at Utengura, Merere's son's capital, the other to the south, probably at Kibatata, the center of several populous villages.

Dr. Steele writes from Ngoniland, Africa, that "the last year, and especially the last six months, have seen splendid progress all over that district. The interest and diligent attendance of the scholars have been phenomenal. About one thousand children are in daily attendance in all our schools here. The number of grown-up people waking up and striving to learn to read has been far ahead of any thing known before. At first I used to be very pessimistic about the older folks, but experience has taught me to be more hopeful."

Dr. Mather, of Niamkolo, of the London Missionary Society, has made an interesting journey among the villages of the Alungu on the mountains to the south of Lake Tanganyika and in the Liendwe plain, in the course of which he was very kindly received, and had opportunities of preaching the gospel to over four thousand people in their own tongue.

The Sultan of Turkey is setting an example which ought to shame many of us, since he is sending out Mohammedan missionaries to Africa at his own expense, for the avowed purpose of checking the Christian advance in that continent. Evidently he does not think the missions to Africa have been failures.

Dr. Corbett, of Chefoo, writes: "Last Sabbath evening 40 persons remained to an after meeting, saying that they had resolved to accept Jesus as their Saviour and hereafter lead Christian lives. Since January 6, 46 have been added to our Church on profession of faith. Lately, on a journey in the interior, a widow of 82 asked for baptism, together with a son aged 58 and another 40. A man aged 79 also asked to be baptized."

We have spent nearly $470,000,000 in building churches in this land, and $500,000,000 in building jails. It costs $50,000,000 a year to run the churches, and $400,000,000 to run the jails. We pay eight times as much for running our fellow-men down and jailing them as we do in trying to make them better so that they will not need the jail. It takes the world a long time to find out that men are not made better by force.

In Tunis, Sidi Ahmed, a recent convert from Mohammedanism, after enduring much persecution, was arrested on baseless charges of such insanity as made it unsafe for him to go at large, and was held for two days; but then the French authorities, finding he was of sound mind and had done nothing in the least culpable, secured his release.

According to Belgian statistics, there were imported into Congo Free State last year 18 cannon, 7,544 rifles, 1,119,898 cartridges, 3,553,470 caps, and 1,783,710 litres (about 445,927 gallons) of brandy. It is much to be feared that life-giving forces were not sent in either quantity or quality at all to match the deadly drinks and deadly weapons.

A medical missionary in Southern China was at first called "the foreign devil." Now he is known as "the angelic healer from beyond the seas." His medical art won for him a way into the hearts of the people, and they listen as he tells the story of Christ.

In 1892, 2,936 persons were killed by wild animals in India, and 19,025 died from the bite of poisonous serpents. The government paid 107,974 rupees for the destruction of 15,988 wild animals, and 9,741 rupees for the destruction of 84,789 snakes, and 81,668 cattle were killed by the wild animals and the snakes.

The Christian world will not forget Dr. Paton as he returns to the New Hebrides, the scene of his remarkable toils and triumphs. Not many missionaries have been permitted to bestow such large measures of blessing both in the field and also upon the churches of America and Great Britain.

Christian Chinese, returning to their own country, attempt to reproduce in China the fruits of what has been done for them here, writes Rev. Ira M. Condit. The only self-supporting work in Southern China is largely from what our California Chinese Christians have done.

Since Hinduism is not a feeble system which must necessarily melt before the missionary, but one which calls for the highest powers to combat its errors, Sir M. Monier Williams urges that only well-trained missionaries be sent to India.

The missionaries in Cawnpore, India, seeing the necessity in the great expansion of the work for securing local supplies, are teaching the new Christians to give systematically for the support of the gospel.

The Bassein Christian Karens of Burmah are running a saw-mill and making a profit out of it. Last year they added $4,000 to the endowment of their normal and industrial institute.

The history of the Church proves that every pastor should receive practical training as an evangelist, and that every evangelist should receive practical training as a pastor.

The Christian Indian Vernacular Translation Society receives $100,000 from Mr. John Clark, formerly at the head of the thread manufactory at Paisley, Scotland.

There are 900 Wesleyan churches in Fiji, at every one of which the frequent services are crowded by devout congregations.

The Federal Council has reversed the decision of the German Parliament, and declined to readmit the Jesuits to Germany.

# TREASURER'S DEPARTMENT.

## Report of T. B. Holt, Treasurer of the Board of Missions.

(*Parties sending money to the Treasurer will please in every case give the name of the* CONFERENCE *from which it comes.*)

### RECEIPTS FOR NOVEMBER, 1894.

*Alabama Conference.*

J. B. K. Spain, Tr.....$ 900 00

*Arkansas Conference.*

Altus and Coal Hill, J. W. House.....$ 5 00

*East Texas Conference.*

Athens and Malakoff, J. C. Calhoun....$ 15 00
W. A. Sampey, Tr..... 83 00
$98 00

*Holston Conference.*

L. L. H. Carlock, Tr.....$ 4,040 93
L. L. H. Carlock, Tr., special for Japan. 68 41
$4,109 34

*Illinois Conference.*

Girard Ct., H. J. Charlton.....$ 15 00

*Indian Mission Conference.*

G. B. Hester, Tr.....$ 1,440 90

*Little Rock Conference.*

A. D. Jenkins, Tr.....$ 92 60

*Los Angeles Conference.*

Wade Hamilton, Tr.....$ 1,028 22

*Louisiana Conference.*

W. B. Thomson, Tr.....$ 118 59

*Louisville Conference.*

Burkville, D. S. Campbell.....$ 8 00

*Memphis Conference.*

W. C. Sellars, Tr.....$ 100 00
Covington Sta., R. M. King..... 125 00
W. C. Sellars, Tr., credit on R. W. Newsom's note..... 100 00
W. C. Sellars, Tr..... 5,061 00
W. C. Sellars, Tr..... 1,575 00
Cayce Ct., John H. Witt..... 17 00
$6,978 00

*Mississippi Conference.*

| | |
|---|---|
| Wesson Sta., T. L. Mellen | $ 20 00 |
| Shubuta Ct., D. P. Bradford | 45 00 |
| Montrose Ct., R. Bradley | 20 00 |
| Ponchatoula, W. T. Currie | 5 00 |
| North Wilkerson Ct., N. B. Young | 10 00 |
| Lake Ct., R. F. Witt | 26 00 |
| Ocean Springs and Scranton, E. T. Breland | 24 00 |
| Morton and Forest, B. S. Rayner | 19 00 |
| Wesson, T. L. Mellen | 20 00 |
| Heidelberg Ct., F. M. Keen | 31 00 |
| First Church, Jackson, A. F. Watkins. | 24 00 |
| Flora, James B. Galloway | 50 00 |
| T. S. West, Tr | 20 00 |
| | $314 00 |

*North Alabama Conference.*

| | |
|---|---|
| Jonesboro Ct., J. L. Brittain | $ 20 00 |

*North Carolina Conference.*

| | |
|---|---|
| La Grange Ct. ,J. E. Bristowe | $ 20 00 |

*North Mississippi Conference.*

| | |
|---|---|
| Holly Springs, J. S. Oakley | $ 25 00 |
| J. W. Luter, Tr | 40 00 |
| J. W. Luter, Tr | 7 00 |
| Chester Ct., R. P. Goar | 21 00 |
| Starksville Sta., J. W. Dorman | 22 50 |
| Brooksville, D. L. Cogdell | 145 00 |
| Sardis, T. B. Hargrove | 150 00 |
| | $410 50 |

*North Texas Conference.*

| | |
|---|---|
| F. H. Welch, Tr | $ 203 20 |
| F. H. Welch, Tr | 2,447 95 |
| F. H. Welch, Tr | 3,030 10 |
| | $5,681 25 |

*Northwest Texas Conference.*

| | |
|---|---|
| S. P. Wright, Tr | $ 1,200 00 |

*South Carolina Conference.*

| | |
|---|---|
| C. G. Dantzler, Tr | $ 7,459 63 |

*South Georgia Conference.*

| | |
|---|---|
| A. M. Williams, Tr | $ 418 00 |

*Texas Conference.*

| | |
|---|---|
| Cameron, Geo. A. LeClere | $ 45 00 |

*Western North Carolina Conference.*

| | |
|---|---|
| Forest City Ct., W. Le Gette | $ 4 50 |
| Forest City Ct., W. Le Gette | 6 00 |
| | $10 50 |

*West Texas Conference.*

| | |
|---|---|
| A. E. Rector, Tr | $ 1,575 30 |

*Western Virginia Conference.*

| | |
|---|---|
| S. T. Mallory, Tr | $ 17 34 |

*White River Conference.*

| | |
|---|---|
| F. R. Noe, Tr | $ 85 00 |

*Specials.*

| | |
|---|---|
| A. L. Deitrich, Sec. Y. P. C. S., Mt. Vernon Place, D. C | $ 30 00 |
| W. J. H., of Chapel Hill, N. C., per N. M. Watson | 25 00 |
| Thomas J. Wickline, Centenial, W. Va. | 2 50 |
| James H. Bowen, Devall, La | 5 00 |
| W. B. Austin, of Indian Conference, returned of appropriation of 1893 | 30 50 |
| H. S. Bradley, Jr., Agent Stewart property | 45 50 |
| | $138 50 |

*Bills Payable.*

| | |
|---|---|
| Note to Board of Trustees of superannuated preachers fund of Tennessee Conference, due Oct. 1, 1895 | $10,125 00 |
| Note, Fourth National Bank, 90 days | 5,000 00 |
| Note, Fourth National Bank, 45 days | 20,000 00 |
| Note, G. D. Byrne, on demand | 700 00 |
| | $35,825 00 |

*Debt Payment.*

| | |
|---|---|
| F. H. Welch, Tr. North Texas Conf. | $ 204 00 |
| E. F. Kahle, East Radford, Va | 21 40 |
| Penny Helpers, Mrs. L. J., of Knoxville, Tenn | 10 00 |
| | $235 40 |

*Donations Directed.*

| | |
|---|---|
| A. G. Clark, Agent L. B. Stateler, for support of S. E. Hager | $ 146 25 |
| F. L. Kerns, Sec. "Rosebuds," Va., for B. G. Marsh and Edo Brewer | 650 00 |
| Y. P. S. C. E. of Manchester, Va., to educate girl in Japan | 40 00 |
| Sunday school of Greenwood, Miss., for Mrs. Lambuth's school | 8 60 |
| Chunkey Ct., Mississippi Conf., L. P. Meador, for Mrs. Lambuth's school. | 1 00 |
| | $845 85 |

## Recapitulation of Receipts.

| | |
|---|---|
| Alabama Conference | $ 900 00 |
| Arkansas Conference | 5 00 |
| East Texas Conference | 98 00 |
| Holston Conference | 4,109 34 |
| Illinois Conference | 15 00 |
| Indian Mission Conference | 1,440 90 |
| Little Rock Conference | 92 60 |
| Los Angeles Conference | 1,028 22 |
| Louisiana Conference | 118 59 |
| Louisville Conference | 8 00 |
| Memphis Conference | 6,978 00 |
| Mississippi Conference | 314 00 |
| North Alabama Conference | 20 00 |
| North Carolina Conference | 20 00 |
| North Mississippi Conference | 410 50 |
| North Texas Conference | 5,681 25 |
| Northwest Texas Conference | 1,200 00 |
| South Carolina Conference | 7,459 63 |
| South Georgia Conference | 418 00 |
| Texas Conference | 45 00 |
| Western North Carolina Conference | 10 50 |
| West Texas Conference | 1,575 30 |
| Western Virginia Conference | 17 34 |
| White River Conference | 85 00 |
| Specials | 138 50 |
| | $32,188 67 |
| Bills Payable | 36,825 00 |
| Debt Payment | 235 40 |
| Donations Directed | 845 85 |
| | $69,094 92 |

## Disbursements for November.

| | |
|---|---|
| Brazil Mission Conference | $ 4,788 87 |
| Central Mexico Mission Conference | 1,325 00 |
| China Mission Conference | 329 40 |
| Columbia Conference | 1,287 10 |
| East Columbia Conference | 623 12 |
| Florida Conference | 775 00 |
| Indian Mission Conference | 1,063 75 |
| Japan Mission Conference | 188 55 |
| Los Angeles Conference | 883 00 |
| New Mexico Mission Conference | 75 00 |
| Northwest Mexico Conference | 1,339 89 |
| Pacific Conference | 568 50 |
| Western Conference | 445 00 |
| Expense | 868 09 |
| Interest | 492 67 |
| | $15,052 94 |
| Bills Payable | 47,000 00 |
| Donations Directed | 1,600 30 |
| | $63,653. 24 |

# MISSIONARY DIRECTORY.

NOTE.—We shall consider it a favor in case of changes of address, or corrections to be made, to be promptly notified.—ED.

*China.*

Rev. Y. J. Allen, D.D., LL.D., Shanghai, China.
Rev. A. P. Parker, D.D., Suchow, China.
Post-office, Shanghai.
Rev. C. F. Reid, D.D., Shanghai, China.
Rev. D. L. Anderson, Suchow, China.
Post-office, Shanghai.
W. H. Park, M.D., at home on leave.
Rev. W. B. Bonnell, Shanghai, China.
Rev. W. B. Burke, Sung Kong, China.
Post-office, Shanghai.
Rev. Moses B. Hill, Nantziang, China.
Post-office, Shanghai.
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Post-office, Shanghai.
Rev. R. A. Parker, Sung Kong, China.
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Rev. N. W. Utley, Osaka, Japan.
Rev. T. W. B. Demaree, Kwansei Gakuin, Kobe, Japan.
Rev. B. W. Waters, at home on leave.
Miss N. B. Gaines, Hiroshima, Japan.
Miss Laura C. Strider, at home on leave.
Miss A. D. Bryan, Hiroshima, Japan.
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Rev. W. A. Wilson, Hiroshima, Japan.
Rev. Simeon Shaw, Tokuyama Japan
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Rev. W. P. Turner Kobe, Japan.
C. M. Bradbury, Ph.D., Kobe, Japan.
W. J. Callahan, Nakatsu, Japan.

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Rev. J. L. Kennedy, Taubate, Brazil.
Rev. H. C. Tucker, Caixa 454 (Correio General), Rio de Janeiro, Brazil.
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Rev. J. R. Mood, San Luis Potosi, Mexico.
Rev. K. J. Yearwood, Monterey, Mexico.

*Mexican Border.*

Rev. D. W. Carter, San Antonio, Texas.
Rev. J. W. Grimes, Monterey, Mexico.

*North-west Mexico.*

Rev. John F. Corbin, El Paso, Tex.
Rev. Robert C. Elliott, Durango, Mexico.
Rev. John C. Cavener, La Paz, Mexico.

*New Mexico Conference.*

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Rev. C. C. Eddington, Eddy, N. M.

*Indian Mission.*

Rev. A. C. Pickens, Ardmore, Ind. Ter.
Rev. C. F. Roberts, Norman, Ok. Ter.
Rev. J. M. Gross, Oklahoma City, Ok. Ter.
Rev. N. F. Law, Atoka, Ind. Ter.
Rev. J. L. Keener, Antlers, Ind. Ter.
Rev. A. N. Averyt, Minco, Ind. Ter.
Rev. J. Y. Bryce, Checotah, Ind. Ter.
Rev. W. B. Austin, Muskogee, Ind. Ter.
Rev. C. M. Coppedge, Muskogee, Ind. Ter.

*German Mission.*

Rev. Jacob Kern, San Antonio, Texas.

*Florida Conference.*

Rev. C. A. Fulwood, Bartow, Fla.

*Western Conference.*

Rev. J. W. Faubion, Augusta, Kansas.
Rev. T. C. Downs, Rosedale, Kansas.
W. S. Chick, Tr., Welda, Kansas.

*Western Virginia Conference.*

Rev. C. W. Shearer, Prestonburg, Ky.
Rev. T. S. Wade, Clarksburg, W. Va.
Rev. C. H. Dowell, Austed, W. Va.
Rev. S. F. McClung, Ravenswood, W. Va.

*Denver Conference.*

Rev. M. H. Neely, Denver, Col.

*Montana Conference.*

Rev. R. H. Shaeffer, Helena, Mont.
Rev. S. B. Tabor, Stevensville, Mont.

*Columbia Conference.*

Rev. H. S. Shangle, Oakland, Oregon.
Rev. R. A. Reagan, Albany, Oregon.

*East Columbia Conference.*

Rev. J. W. Compton, Palouse, Wash.
Rev. M. V. Howard, Pendleton, Ore.
Rev. E. G. Michael, Island City, Ore.

*Pacific Conference.*

Rev. Samuel Brown, San Jose, Cal.
Rev. W. P. Andrews, Fresno, Cal.
Rev. C. O. Steele, Santa Rosa, Cal.
Rev. H. C. Christian, Colusa, Cal.
Rev. W. F. Coffin, Merced, Cal.

*Los Angeles Conference.*

Rev. W. E. Vaughan, Phœnix, Arizona.
Rev. Q. A. Oats, Lompoc, Cal.
Rev. T. J. Duncan, Los Angeles, Cal.

*North-west Texas Conference.*

Rev. M. K. Little, Vernon, Texas.

*West Texas Conference.*

Rev. A. E. Rector, San Antonio, Texas.

Lovingly
Ulric de Lamy.

THE

# METHODIST REVIEW OF MISSIONS.

NEW SERIES. FEBRUARY, 1895. VOL. XV. NO. 8.

## "UNCLE LARRY," OF THE VIRGINIA ROSEBUDS.

BY REV. PAUL WHITEHEAD, D.D.

At the General Conference of our Church, held in Richmond, Virginia, in the month of May, 1886, in the afternoon of one of those fine Sundays which so strangely interspersed themselves with bright sunshine and calm, sweet air, to break the persistently rainy weather which prevailed during that season, there was a marvelous sight beheld in the large concert room known as the "Mozart Academy of Music." It is a house with large and roomy galleries and a great platform, the latter alone capable of seating between two and three hundred persons, and the whole house having sittings for about two thousand.

It was densely packed, chiefly with children and young persons. There was a demonstration of the "Rosebud Missionary Society," and from Richmond and its populous suburb, Manchester, and from the country around and towns not far off, accessible by rail, there had come together a great congregation of the young folks composing the Society in its various local organizations. They marched with badges and banners, and under marshals and officers, and the space reserved for them was not sufficient. The great company of sympathizing and interested beholders, the greater part of whom knew well their history and purposes, could scarcely be seated.

The platform was occupied in the main by delegates to the General Conference, clerical and lay, and their wives, daughters, and particular friends who had accompanied them to Richmond. I do not remember that any bishop was present; they were probably all preaching that day, and some of them had gone to distant cities in Virginia for that purpose. The exercises consisted of recitations and addresses. Prominent among them was a dialogue between a boy and a girl, in which the rise, career, and objects of the Rosebuds were set forth with rare clearness and appositeness. A Mexican convert to Christianity—a preacher named Hernandez, since dead—spoke some words of gratitude and admiration in Spanish, which were interpreted by Mr. Sutherland, one of the missionaries chiefly instrumental

in forming the Mexican Border Mission Conference, of which Brother Hernandez was a native representative. Few who were preseat that day will forget the stalwart Mexican, with dark red and bronzed face and piercing black eyes, with hair and beard as black and almost as coarse as an Indian's; who, in an alien tongue, spoke his appreciation of the missionary work of these children in behalf of his country.

But fewer still will forget the central figure of that occasion. On a chair placed near the front of the open space on which the children stood in the dialogue, sat an old man, less marked by age than by disease. His beard, sprinkled with gray, was of great length, coming down over his breast. He had a habit of frequently stroking it and drawing it out between his fingers. His complexion was unhealthy, and his eyes, in deep sockets, seemed unnaturally sunken. Somewhat emaciated, and using a cane to assist his movements, he guided the proceedings of the assembly, and in tones of voice penetrating, though rather tremulous, announced to the audience the different steps in the exhibition.

This was Rev. John Baptist Laurens, a superannuated member of the Virginia Conference, long known as "Uncle Larry," the secretary and treasurer, organizer and leader, and animating spirit, humanly speaking, of the "Rosebud Missionary Society," an association of children numbering many thousand, and extending all over the Conference territory.

The history of this movement is one of the most remarkable unfoldings of Divine Providence in our day; and as it is inseparably connected with the latter part of "Uncle Larry's" life, I shall in this sketch include it in the place where it naturally belongs. For many years "Uncle Larry" and his Rosebud constituency were one and indivisible; to think of him was to think of them, and *vice versâ*. They were graven in his heart, and while for a long time he was unable to leave home, and so was in person lost sight of by the great mass of them, he nevertheless kept up a weekly communication with them through the *Richmond Christian Advocate*, and almost to his last gasp was in touch with what had come to be as his vital breath.

His life for many years was not more eventful than that of the ordinary Methodist itinerant, save in the matter of ill health. He was born in Fauquier County January 19, 1827. His father, a Frenchman, had him baptized by a Catholic priest near Middleburg, Loudoun County. His mother, however, was a Methodist. No influence of either parent affected his religious life, for he lost both before he was five years old. The changes of an orphan's life brought him in process of time to Winchester, Va., where at the age of twelve he was converted, under the ministry of Rev. Norval Wilson, father of Bishop A. W. Wilson, and joined the Methodist Church. Growing up to the age of twenty, he entered as a volunteer in the Mexican war and saw service in General Scott's campaign, 1847–48, from which some of the causes of his permanent ill health

probably date. Worse still, in the demoralization of camp life he lost his "first love," but was reconverted at a camp-meeting near Amissville, Rappahannock County, Va., in the summer of 1850. Three years later he joined the Virginia Conference on trial; at the close of his third year (1856) he was married to Miss Maria L. Cooke, of King and Queen County. His health, being gradually impaired, broke down entirely in the course of six years, and he went on the supernumerary list in 1859, settling on a farm just outside of Petersburg. Here the Civil War found him; and as he had had military experience he was elected captain of a company and entered the army. He could not stand the exposure and severe duties, and so resigned, but became the agent of a tract society, distributing religious literature among the soldiers up to the spring of 1865. His home at Petersburg had to be abandoned because of the siege of that place. He found his way to North Carolina, and after the restoration of peace remained several years there, and afterward spent three years in Baltimore. Acting awhile as agent for the Preachers' Relief Society, he again essayed regular work in Hanover and Hampton; but in 1877 it became clear that all hope of such labor was in vain, and he finally took his place in the superannuated list, a truly "worn-out preacher," disabled in his Master's service. Thenceforward he was forbidden to preach, though as long as he could go about he made short addresses to the children. For seventeen years his life was a continual and painful struggle against formidable disease. When he was in despair of something to do, without home or means of support, Dr. Lafferty employed him as assistant in the office of the *Richmond Christian Advocate*. Journalism he knew nothing about; was not ready in the use of the pen, and seemed utterly out of place in a newspaper office. But Divine Providence had brought him thither for a special work.

Following an inward leading, he opened a column for children, and began to write to them every week, to propound enigmas and questions stimulating Bible study, and to publish the short communications occasionally received. His native love for the little ones, and his ideas as to their religious importance and the possibilities of work by them, all found vent, more and more, through this medium, apparently small, and by many readers of the paper overlooked or contemned. He was all the time saying what would some day be realized when the children should be enabled to do for Christ what their little hearts prompted, and setting forth the importance to the future Church of their being trained to active benevolence and liberality.

Neither he nor anybody else, however, had a conception of how this should be actually commenced in Virginia. It was ordered that a little child should lead the movement. When the signal came, through one of those little ones who believed in Jesus, "Uncle Larry" joyfully discerned the hand of God and raised the standard at once.

He had consumed the year 1878 in his tentative efforts. On December 12, 1878, the name of "Uncle Larry" first appeared in the *Advocate*, and that enigmatical person began to rule over the space headed "Our Little People." Up to 1879 his object had been, as he himself expressed it, "simply to get the children more thoroughly interested in the study of the Bible." As the new year opened, "it came to pass in a way," he says, "I did not dream of, and from a direction that I had not looked to for help," that a suggestion was given full of the possibilities that have since, by the Divine blessing, unfolded into the Rosebud work.

In January, 1879, a letter came to "Uncle Larry," written by a child in a parsonage on Gates Circuit, a portion of the State of North Carolina embraced in the Virginia Conference. The preacher on that circuit was Thomas H. Campbell, now Presiding Elder of the Farmville District, a Virginian, born in the mountains of Amherst County, his wife being a Virginian also, daughter of Rev. H. D. Wood, long a member of the same Conference. The letter told the little story that they wished to form a "Child's Missionary Society," beginning in their own family. The writer was "Virgie," who was Secretary; they had elected "Rosebud," as they said, "our little sister, a bright, loving girl of seven summers," to be President. Their "three brothers are going to join," and all are to be "contributing members." "Now," said they, "won't you tell the little folks of the *Advocate* about it and ask them to join our Society?" The Secretary "thought it would be so nice for all the Methodist preachers' little children to join in sending the gospel to others while our fathers are preaching it here."

With a glad heart, and careful, wise putting of it, "Uncle Larry" at once published the letter, suppressing for the time names and place, and flung to the breeze the tiny banner of the "Children's Missionary Society" which it was "so nice" to think "all the Methodist preachers' little children" might join. In her next letter the little Secretary communicated the important news that the "admission fee is *five cents*, and monthly payment is to be *two cents* per member." This foundation of pennies was never altered; still the Rosebuds walk by the same rule. "Uncle Larry" was informed that he must be Treasurer, and accepted, saying: "The big men have their Missionary Society, our mothers and sisters have their Woman's Missionary Society--God bless it! Now the 'little people' are going to have theirs." He suggested that they have "a specific object to work for"—for example, "to support a missionary in China, Mexico, or Brazil."

The children began to respond to the movement of the little Campbells. "Wortley Jeter, of Trinity Church, Richmond," leading the way. In the first month $7.52 was paid, and "Uncle Larry" seeing the difficulty of forwarding small payments to Gatesville, suggested the formation of auxiliary societies. Ere long a "Constitution and By-laws" were prepared

and published, and the formation and announcement of branch societies came in very rapidly. The "Hope Rosebuds," of High Street, Petersburg, were the first, followed by "The Little Workers," of Trinity Church, Richmond, and "The Philadelphia Society" at Sunbury, Gates County, N. C. The organization spread rapidly. I cannot give details; it is enough to say that "Uncle Larry" lived to see about 450 societies organized, with no less than 30,000 members.

The usual hinderers and prophets of evil showed themselves at an early date. When "Uncle Larry" opened his "Little People" column an old man asked, "Why are you wasting so much space in the paper on the children?" After the societies were formed and began work, older people predicted "that it would be a short-timed affair; the children will soon tire, and be unwilling to give their pennies." Others said that it was "making children too prominent," and two gentlemen of this class scolded "Uncle Larry" sharply for printing the letters of their children. But he had rightly judged that "the sentiments of the children, as expressed through their letters, would be from the first a continual source of inspiration." He had been, from the inception of his *Advocate* work, bent upon the improvement of their minds and the development of their spiritual natures; and he joyfully records that they "early began to express views in advance of ordinary children with reference to the Church and the work in which they were engaged." By the end of 1880, in response to suggestions and inquiry, 36 children reported that they had, since being asked to do so, read the Bible through.

By the date of the Conference of 1879, they had $100 on hand, and chose Mexico for their first field, ascertaining through Dr. A. W. Wilson, the Missionary Secretary (since Bishop), and Rev. W. M. Patterson that a school in Cuernavaca needed aid. In January, 1880, they sent all on hand, $185.23, to this work. In a short time they paid the remainder of the $300, the sum necessary to support the teacher there, and afterward donated $50 for books. By Conference, 1880, the societies had raised $525 and made a special donation of $500 to another school in Mexico at Ameca. In 1881 their receipts grew to $1,150, and they had established another school in Mexico and another in China. In 1882, receipts were $2,069; they organized other schools, and took a Chinese girl under their care for education, bestowing upon her the immortal name of "Rosebud Campbell." In 1883 receipts swelled to $3,170.69, and they gave $1,000 to the Anglo-Chinese College at Shanghai, and $500 to the Boys' Training School in the City of Mexico, besides running six schools of their own. In the centennial year of Methodism, 1884, they raised, including their "Centennial Offering," $4,359.94. Of this, besides supporting *eleven* schools, they sent $410.71 to the Boys' Training School in Mexico, and a like amount to the Girls' School in Rio, Brazil.

On the 1st of March, 1885, 434 societies were enrolled, with from

20,000 to 25,000 members. In that year the largest amount collected during any year (except some of those subsequently when a "Building Fund" was especially undertaken and including that "Fund") was reported—viz., $4,731.85.

This large sum was reached in five years, and was greater than the

"INSTITUTO LAURENS," THE HOUSE THE ROSEBUDS BUILT AT MONTEREY, MEXICO.

amount raised for Foreign Missions in all the churches in the Virginia Conference about ten or eleven years previously!

In the year 1888 "Uncle Larry" determined to visit Mexico in person and inspect the Rosebud work in that distant land. He had, not a great while before, endured one of the major operations of surgery and emerged from the shadow of death into a temporary improvement of health. Railroads had been constructed to the City of Mexico, by which it was

possible to go in Pullman cars across the wide continental stretch of such a journey. The Central Mexican Conference was to meet in the capital. The wonderful old man summoned all his strength and nerve, and made the trip, going and coming in all 7,100 miles; saw the localities and work, met the missionary preachers and natives in that region where he had worn the United States military uniform; formed his judgment of the necessities and opportunities of the field from eyesight rather than correspondence, and returned in safety with decided opinions and reconstructed plans.*

He at once consolidated operations, concentrating on a school for girls at San Luis Potosi, and a boys' school at Monterey. Property was acquired in San Luis, but for a time they attempted to get along by renting in Monterey. Feeling at length the multiplied evils of a lack of ownership, in 1890 he called on his army of little Christians to raise a "Fund" to build in Monterey. In three years they gave him $5,000 without marring the regular contributions. The *Instituto Laurens* (his monument—as much so as St. Paul's in London is Sir Christopher Wren's) stands as the result. The cost, by some change of plans deemed necessary, exceeded the sum raised; and the society is now, since "Uncle Larry's" death, attacking the debt contracted. They have $800 in hand, contributed in five months, and at this rate the debt will be swept off in the coming year.

The Girls' School at San Luis Potosi has been merged in work of the Woman's Board of Missions, and the noble school at Monterey at present absorbs all the receipts of the Rosebuds.

Unfavorable criticism having been put forth on the ground that the affairs of the Rosebuds were independent of the regular Church channels, though all money ever expended had been sent through the Treasurer of our Board of Missions, the Missionary Secretary, or the Bishops, the Managers thought it best to seek a closer alliance with the Parent Board. At the annual meeting of 1892 this was effected by the Board of Missions placing the Rosebud school work on the list of annual appropriations, the funds being, as heretofore, furnished by the children. It was not deemed wise, in Nashville any more than in Virginia, to make the Rosebud Society a mere collecting agency; and on a mere technical quibble destroy the inspiration which arose from the selection by the children themselves, with the advice of their "Uncle Larry," of their field of operation and their missionary workmen. Thus far there has been no friction between them and the Board of Missions or the connectional officers.

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* At the City of Mexico, February, 1888, he met in Conference a man who was in Santa Ana's forces, a cadet, at Molina del Rey, when "Uncle Larry," in American ranks, helped to storm that position. In this Methodist Conference these men, once foes in embattle dranks, now both Methodist preachers, rushed into each other's arms, filled with the love of Christ and rejoicing in his salvation.

The annual receipts, exclusive of interest on deposit left for various periods in bank, and of the Monterey "Building Fund," has been as follows for the years from 1886 to 1894, inclusive:

| | | | |
|---|---|---|---|
| 1886 | $ 3,854 12 | 1894 | $ 2,690 17 |
| 1887 | 3,870 65 | | |
| 1888 | 3,688 02 | Total | $31,189 31 |
| 1889 | 4,262 17 | | |
| 1890 | 3,741 98 | Total from beginning (regular dues) | $47,296 79 |
| 1891 | 3,367 77 | Building Fund | 6,753 79 |
| 1892 | 2,819 08 | | |
| 1893 | 2,895 35 | | |

The children's loved and venerated Treasurer was not permitted to publish the summing of the year 1894. His diseased condition, relieved several times by renewals of the surgeon's skill, till that "sharp medicine" could be no longer repeated, gradually grew worse. Suffering and disease continued to increase till, on the 17th of May, 1894, relief came, and he "ceased at once to work and live." The pencil (he had long been unable to use a pen, and wrote lying on his back) fell from his nerveless fingers, and the letters and "Chat with the Children" were ended.

"Uncle Larry's" faith in missionary work, and the children of the Church as effective workers for God, never wavered.

Having been permitted to see the successful inauguration of such a plan of children's work for Christ, no discouragements and no personal afflictions dampened the ardor of his service. He had laid on the altar of Jesus the remnant of a life "worn out in the itinerant ministry," and had heard the loving voice of his Redeemer saying to him, "Feed my lambs!" Thenceforth this was his meat and drink. The joyful employment of what strength was left amid much suffering, doubtless prolonged his days. He had something to live for, something worthy of consecration and devotion. Till the power of nature, exhausted by pain and worn away by disease, utterly flagged and collapsed, he marched with feeble notes of command, at the head of the Rosebud column and fell on the highway of their onward march.

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# BRAZILIAN LITERATURE.

BY REV. J. J. RANSOM, SPRING HILL, TENN.

BRAZIL was discovered by accident in 1500. In the high-handed distribution of the New World, this vast region, larger than the United States without Alaska, and originally embracing an area of some 4,000,000 square miles, fell to the dominion of diminutive Portugal, a country of 36,000 square miles. That she transmitted, through centuries of strife and civil commotion, her language and her racial type to a country of such proportions speaks volumes for the virility of Portugal.

The colonial period lasted three hundred and eight years, from the

time of its discovery to the coming of the fugitive House of Braganza to Rio de Janeiro in search of an asylum from the conquering arms of Napoleon I. The sectary of the divine right of kings might have seen in that brief *résumé* of colonial history merely the divine preparation of a home for a royal family. In reality, only years after can we read truly that Napoleon and the fugitive royalty both were merely instruments in God's hands working out the development of a great nation.

The mother country, for seventy years in vassalage to Spain, had been torn by factions, but was ever and consistently jealous, cruel, short-sighted. and fanatical. The manufactures, arts, and commerce of Portugal had been crippled and well-nigh destroyed by the persecution and expulsion of the Jews. The Inquisition was the vampire of the kingdom.

In Brazil the printing press and the Bible were alike under interdict for three hundred years. Science was challenged; Humboldt was at first refused permission to gather in Brazil the materials from which years after sprung his immortal "Cosmos." Even immigration was checked, lest the colony should become too populous, and lest the mother country should be depleted of her sons, drawn away by the fertility, the loveliness, the riches, and the prodigious extent of the New World.

With the coming of royalty everything changed. D. João landed first at Bahia January 28, 1808; the very next day a royal decree opened the ports of Brazil to the ships of all nations. A new era had opened, leading up to formal independence in 1822, and culminating in the proclamation of the Republic in 1889. The Colony, 1500 to 1808; the Kingdom, 1808 to 1822; the Empire, 1822 to 1889; the Republic, to-day.

Throughout her colonial history Brazil had produced a literature far beyond what one would expect when its limited circulation, the restrictions placed upon letters, and the vexations of a capricious civil and religious censorship, are taken into consideration. In 1862–63 Ferdinand Wolf, a learned Austrian, gave to the world "Le Brésil Litteraire," of which, twenty years later, Sylvio Roméro, foremost of Brazilian critics, worst of poets, wrote that it "has been, and continues to be with reason, our oracle in this matter; because it is the only book of its kind." The divisions by Wolf are as follows:

*First Period.* From the discovery to the end of the seventeenth century: Jesuits, colonists, natives, imitation of Portuguese and Spanish models.

*Second Period.* First half of the eighteenth century: Literary societies, dawn of literary independence.

*Third Period.* Latter half of the eighteenth century: Growth of literary independence, school of Minas Geraes.

*Fourth Period.* From 1800 to 1840: Political independence, literary emancipation, influence of French and English literature.

*Fifth Period.* From 1840 to 1862: Consolidation of the monarchy, and growth of national letters under imperial encouragement.

The *Seconde Partie* of Wolf's work consists of a collection of choice and lengthy excerpts (324 pages) from thirty-seven poets and five prose writers.

In the outline of Brazilian literature by Sylvio Romëro, himself a Brazilian, intensely patriotic, a positivist, and finding in that philosophy the explanation of the facts in the national and literary life of Brazil, the outline is: "Period of Formation (1500–1750); Period of autonomous Development (1750–1822); Period of Romanticist Transformation (1822–1870); Period of Positivist Reaction (from 1870 forward)."

In modern works on the literary life of a nation, there is a tendency to look deeper into the mental phenomena of literature, and to attach to the folk-lore of a people an importance unknown to writers a few decades past. Sylvio Romëro, in his "Popular Poetry in Brazil," has done for Brazil, and especially for Pernambuco, Alagoas, Sergipe, Bahia, and Rio de Janeiro a necessary work in opening up to the student this hitherto largely unwritten literature of Brazil. A similar task has been wrought out by Celso de Magalhaes, José de Alencar, Araripe Junior, Couto de Magalhaes, J. A. de Freitas, Carlos de Kosaritz, and others, for nearly all the States of the Republic.

One thing is certain, Brazilian literature is too rich, too various, to be confounded with Portuguese Literature. It cannot be successfully studied in the generalizations of Sismondi, Bouterwek, Denis, and their congeners. Nor can it be studied as a mere appendix to Portuguese literature in such works as Sotero's "Curso de Litteratura," or Pinheiro's "Litteratura Nacional," or "Litteratura Universal," or the works of Garrett or Braga. It cannot be dismissed with a sneer, nor despised by the linguistic student of to-day, by the philosopher desirous of understanding the civilizations of the New World, least of all by the Christian philanthropist and missionary who hopes to bring the people of the Republic of the Southern Cross into the folds of a Biblical faith.

In another article we shall glance briefly at the works of a few of the poets and prose writers who shine in the galaxy of Brazilian letters.

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# THE YOUNG MEN'S CHRISTIAN ASSOCIATION IN JAPAN.

BY W. P. TURNER, A.M., KOBE, JAPAN.

THE dedication on the 5th inst. of the new Young Men's Christian Association building in Tokyo marks an important era in Christian work among men in the capital city of Japan, and, it is to be hoped, throughout the empire. The building is a handsome brick structure of three stories, heated throughout with steam and lighted by electricity. It contains splendidly arranged rooms for offices, library, reading-room, class-rooms, and a large lecture hall with spacious galleries, furnishing altogether a

seating capacity for over one thousand people. It is a building of which almost any city in America would be proud. It cost about $40,000 in gold, which was donated by three Americans through the efforts of Mr. John Trumbull Swift, the representative in Japan of the International Christian Association in New York. He is a consecrated Christian gentleman, a man of fine tact, good judgment, and keen business sense. He was a boyish-looking delegate from New York to the International Convention that met in Atlanta in 1884. Four years later he was sent to Japan to organize and build up the work here. The result is seen in the scores of associations throughout the empire, in schools, colleges, and cities, and a regular summer school on the plan of Mr. Moody's at Northfield, Mass. The power and influence of these organizations have created such jealous envy among the Buddhists that they have organized a Young Men's Buddhist Association, and have started a summer school in opposition to the Christians.

Mr. Swift's popularity is shown in the fact that he has many friends and has had much influence among all classes in Tokyo, the center and soul of Japan. Mr. Myoshi, the Chief Justice of the Supreme Court of Japan, is President of the Board of Directors of the Tokyo Association, while several prominent members of the Japanese Diet are also members of the Board. During the past year Mr. Swift has been teaching English in the Gakushuin, a school which all the nobles and princes, including the Crown Prince, attend.

The names of the three gentlemen who contributed the $40,000 have never been made public, but Mr. Swift told me that one of them lived in Georgia, and the circumstances that led him to donate the first $25,000 of the amount are extremely interesting, as told by Mr. Swift himself. He saw the necessity of an attractive central building in Tokyo, and set about thinking and planning day and night how he was to get some rich American interested enough in the work to give $25,000, the whole amount at first thought necessary. Whenever he would think about to whom he should write and explain his needs and the situation, the name of some wealthy, influential Christian in New York, Boston, or Philadelphia, would occur to him. In order that he might be directed aright he decided to pray over the matter, and as soon as he began to pray the name of a man away down in Georgia came into his mind, a man of whom he had heard but never seen, and did not even know that he was worth $25,000. In his sober thoughts he could but look upon it as folly to write to such a man for such a purpose. He went on planning and praying; when he planned those rich men in the North came before him, but when he prayed the man down in Georgia came up again. So at last he decided to drop his concocted plans and heed the call of his prayer, even though in a strict business sense it seemed foolish to do so. He wrote to the Georgia man, explaining fully the situation, stating his immediate

need of $25,000, and asking if he would give it. In due time an answer came that astonished Mr. Swift himself, for it was the simple statement that he would give the amount asked for, and the money soon followed.

As I passed through the various well-arranged apartments, from basement to slated roof of that elegant brick building in Tokyo, and looked down from the top upon the busy throng in the streets, who pray to stone images and wooden idols, I thought there was nothing about that fine house more beautiful than the unmentioned fact that it stands there as a strong, unimpeachable testimony to the Christian's belief in one true God that hears and answers prayer. It is a beautiful monument to the earnest prayer of a devout child of Him who said: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

With what silent dignity does its very existence combat every theory of the scoffing atheists, the haughty, jealous Buddhists, and the skeptical scientists that teach and are taught in the great schools and universities but a few paces away! What a contrast do its internal arrangements and methods of work present to the magnificent white-domed Russian cathedral that stands just above it, where, as I witnessed, deluded Japanese are enticed from the gilded altars and images of Shaka to kiss the cross as an act of worship before burning candles and smoking incense, and to bow before a wax image of the dead Christ, lying like a profane mockery upon a couch of golden-lace drapery, with the head resting upon a gorgeously-jeweled pillow, although the Son of man on earth had not where to lay his head.

This Young Men's Christian Association building stands as a monument of genuine Christian liberality and freedom of conscience; in it there is no North, South, nor West, no sectionalism nor denominationalism, no racial distinctions nor national prejudices and jealousies; but in it are bound together in love and Christian brotherhood the young men of the old East and those of the new West to teach and to learn that "the fear of the Lord is the beginning of wisdom, and that treasures of wickedness profit nothing."

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## THE ANGLO-SAXON AND THE WORLD'S REDEMPTION. II.

BY REV. D. L. LEONARD, OBERLIN, O.

WHAT has thus far been suggested concerning the mission of such signal importance to the heathen world, and to which the English-speaking people are called, has related to the original endowments bestowed, to the long course of preparatory training, and the final sending forth into all lands under the impulse to trade, to colonize, and through statecraft and war to take possession in foreign parts. And all this was evidently meant to be but a stepping-stone to the more rapid and more effectual extension of the kingdom of heaven to the ends of the earth. Thus much has been ac-

complished in providential ways most remarkable, as never before, as well as with a significance and imperativeness such as never before could be so well appreciated, the Divine command, "Go ye into all the world and preach the gospel to every creature" sounded out in Anglo-Saxon ears. It was just a hundred years ago, when the infant American Republic was beginning to cast off its swaddling-clothes, when England was entering the vacant areas lying under the Southern Cross, was sending her pioneers to occupy the southern tip of the African continent, and making ready to marshal her forces to reduce the Hindu and Mohammedan to her sway—it was in that hour that, after having burned for years in the breast of an Anglo-Saxon "cobbler," the sublime and inspiring idea of world-wide missions began to find potent expression in deeds. When Carey founded his Baptist Society, modern evangelization, in the sense of a movement possessed of propagating power, had its birth and entered upon its blessed and glorious course. In his person was raised up the chiefest apostle since Paul; for he was an originator and founder whose work led directly to results more momentous, more varied, and wrought out in a vaster theater than those of perhaps any other man. At least the life and deeds of no other have been felt so widely and so profoundly in so brief a time. When forty years later he was called to his reward, the flame of missionary zeal which he had kindled had spread to every Protestant denomination, not only in Britain, but upon the Continent and across the Atlantic.

Not only are modern missions, in the sense defined above, under God of English origin, they have ever since remained and are found to-day in English hands—that is, the bulk of money is derived from this source, and the bulk of the men and women engaged are of the extant representatives of the conquerors who landed on Thanet about the middle of the fifth century; and this not by any means wholly because Britons and Americans together so far surpass all other Protestants combined in both numbers and wealth. The average of intelligence is higher, of spirituality, and of generous and fervid missionary zeal; and even more, as a result of the abundant civil and religious liberty enjoyed the individual fills a far broader and loftier sphere. It is granted fully and heartily, with rejoicing and thanksgiving, that with only individual cases of consecration and devotion in mind, and of shining gifts laid upon the altar, there is no difference in favor of the Anglo-Saxon. Names not a few of immortals that are Dutch, German, and Scandinavian, spring easily to the lips, and some of them rank among the most eminent. There were as great missionaries before Carey was born as have appeared since he died; and yet more, at various points no church in Christendom has ever approached the Moravian in measureless love for the most degraded and loathsome of mankind. The only claim is that to English-speaking people has been committed by far the larger portion of the herculean task of discipling all nations. That

this fact may the more forcibly appear, let us take up in order the great mission fields, meantime making no invidious comparison between brethren of different speech and ecclesiastical name or custom, and glad exceedingly to find that in so many cases without jealousy, or evil feelings of any kind, they dwell lovingly side by side, each only provoking the other to good works.

Let us glance first at India, one of the greatest of mission fields, as well as the first to be entered. The Danish Lutherans were the pioneers of the gospel, and the consciences of King Frederick and his chaplain were pricked because for a century Tranquebar had been in possession, and hitherto no herald of glad tidings had been sent thither. The British Churches, too, were exceedingly lax in proclaiming the word of life in a region where their traders had been gathering riches during almost two hundred years. Evangelizing solicitude and zeal in behalf of the Hindus were born in the breasts of certain Christian servants of the East India Company, whose daily lives were in close connection with the abominations of idolatry. Among these were John Thomas, and he it was who turned the thought and conviction of Carey away from the South Seas and fixed them from henceforth upon the masses of Bengal and the Deccan. From that day to this, just in proportion as British dominion was enlarged and the relations between the ruling and the subject population became more intimate, British gifts of money have increased, and the number of men and women engaged in telling the saving story of the Cross. In keeping with the highest spiritual fitness of things, India has been regarded as the portion of the world especially assigned to the Christians of the United Kingdom, and a due percentage of prayer and toil have there been bestowed. Next, to this vast and needy field came Judson, Newell, and their company from America, led hither largely by the presence of their brethren from the mother country. Since by Act of Parliament in 1833 free course was given to missionaries, with full legal protection, one denomination after another has sent forward its representatives until almost all are found bearing a part. The German Lutherans, too, have shown their sympathy by nobly coming up to the help of the Lord against the mighty, but of the 808 ordained missionaries, all but 141 are connected with either British or American societies, and a much larger proportion of ordained natives and lay preachers; of the communicants 145,863 out of 171,070, of native Christians 470,727 out of 533,565, and 99,598 out of 102,013 pupils in the schools. Of the 65 societies engaged, all but 9 are in Anglo-Saxon hands.

Of all mission fields Africa with its 12,000,000 square miles is the largest, as it is also by far the neediest and most difficult. The first to take Christ-like pity upon these millions of hapless creatures were the Moravians, who despatched Schmidt to tell the joyful news of salvation some twenty-five years before the birth of Carey, and the next to follow was

the London Society, which sent Vanderkemp in 1797, with the English Wesleyans not many years behind. For more than half a century the pestilential and deadly West Coast, a stretch of some 4,000 miles, was the chief scene of missionary toil. Naturally, evangelizing zeal went hand in hand with the anti-slavery agitation. While American Christians bestowed especial attention upon Liberia, a government set up and fostered by American influence, British Christians expended their consecrated energies rather upon Sierra Leone and the Gold Coast, where British civil authority was paramount. When Livingstone crossed to the north of the Zambesi, and sent out his trumpet call to his countrymen, in the great Redeemer's name, to take possession of the region of the Great Lakes, they responded with enthusiasm, and have held it without rivals ever since, except that of late two German societies have entered German East Africa. American missionaries are in a large majority upon the Congo, which Stanley, the American, opened to the knowledge of the civilized world. The Paris Society witnessed for Jesus among the Barotse and in French Congo, while one German society maintains a staff of heroes and heroines ready to die if need be in the German Cameroons, and five in the neighborhood of their cousins, the Dutch Boers, of South Africa. In Egypt and the Barbary States almost to a man the missionaries are Anglo-Saxons. Of the 46 organizations at work in Africa, 18 are American, 14 are British, and 14 are Continental.

The realms of Islam are thus far left to be redeemed almost entirely by English-speaking peoples. In Palestine there is coöperation from various other sources, but in Syria the bulk, both of seed-sowing and reaping, is done by the Presbyterians of the United States, who are also well-nigh alone in Western Persia, while the Congregationalists have the sole stewardship of Eastern, Central, Western, and European Turkey. The Church Society and various others are doing what they can in the dominions of the Shah and Arabia, as well as watching and waiting for a door of entrance into Afghanistan.

The East Indies are mainly under the sway of the Netherlands, and next to nothing has been accomplished for the gospel except by the Dutch and their German kindred. More than once Anglo-Saxons have endeavored to bear their share of the burden of seeking to save the lost, but have always met with a jealous fear, and so many hindrances from the authorities, as to be practically prohibitory. Excepting the work of the Propagation Society in Northern Borneo, all souls rescued from the dominion of Satan in the large residue of that island, in Java, Sumatra, Celebes, King William's Island, in New Guinea, etc., are trophies belonging to the Netherlands Society, the Rhenish Society, and other Reformed and Lutheran bodies.

The West Indies were entered first by the Moravians in days remote when the degraded African slave found few to have compassion, nor have

they ever ceased here to toil and suffer for the sake of Christ's little ones. At various times in various islands, American Christians have labored, and yet, since British rule has been so prevalent, as from no other source British money and men have wrought for salvation, the Establishment, Wesleyans, Baptists, Presbyterians and others, uniting heartily to undo so far as possible, the unspeakable damage to minds and souls by centuries of slavery.

Crossing now to the neighboring continent, we enter a mission field which, with an exception or two, is purely American. It is as though in the realm of religion also, by common consent on both sides of the Atlantic, the "Monroe Doctrine" was considered to be in binding force, and so all European Churches must stand aloof, not meddling in New World matters. Here, too, as often elsewhere, the fact of neighborhood and physical contact, of intimate political relations and resemblances, play an important part. Our form of government is republican, and gaining the impulse from us, from our southern border to Cape Horn not a crowned head is to be found. They envy our freedom, our intelligence, our general prosperity and happiness. Perhaps overabundantly and unwisely, they have copied our institutions. For mutual advantage between them and us important commercial compacts have recently been made; but whatever the cause, the striking phenomenon is evident to all eyes, that the religious forces for the redemption of Spanish America are destined to go forth from the United States. Even British Christians are careful not to poach upon our preserves. The exception hinted at is this. The Moravians early established a mission in British Guiana, and for more than a century and a half, in spite of terrible drawbacks, have held on until their adherents are numbered by tens of thousands. The next missionary attempt was made under the sublime faith and persistence of Allen Gardiner, and at two or three points near the southern extremity of the Continent is still maintained by the South American Missionary Society, which is in English hands. The same organization and a few others are doing something for the benefit of Englishmen resident in various cities, and the British and Foreign Bible Society is present and active here and there through its books and colporteurs; but otherwise in all the various States the toilers are all Presbyterians, Methodists, Baptists, etc., from the northern half of the hemisphere, with the American Bible Society as easily first for importance.

Efforts for the Christianization of the American Indians, though early taken up by the Moravians and still carried on in the West and in Alaska, have nevertheless been wholly handed over to the great missionary race under view; and somewhat curiously, by national boundary lines they are divided into two portions. While Canadian societies are zealously endeavoring to plant the institutions of the gospel among the aborigines of the Dominion, the more numerous section, whose homes are within the limits of the Union, are spiritually cared for by the citizens thereof.

Our next-door neighbor over sea to the west is Japan, which also constitutes, as it should, a field for evangelization well-nigh exclusively American; for when that empire was sealed against communication with the entire world outside, circumstances compelled our Commodore Perry by a threatening show of force to secure the opening of its gates to commerce, to Occidental ideas and institutions, with Christianity among the rest. Among the 31 organizations engaged in the evangelization of these islands, only 7 are non-American, and 2 of these are Canadian, while only 2 are other than Anglo-Saxon.

As for China, so ponderous and with area so extensive, the London Society was the first to lay siege, with Morrison as its imperturbable and indomitable agent. When cannon was found necessary to break down the obstacles which barred the entrance, it fell to the lot of Britain to supply the power and gunners (alas! and for shame! that opium held so prominent a place in the business), and again later, though then with other European nations at her back. Since the interior has thus been made accessible, Christians from both sides of the Atlantic have been pressing in and pushing here and there, until almost all the nineteen provinces hold at least a few messengers of mercy and grace from heaven. At the Shanghai Conference held in 1890 reports were given of the work of 41 societies, of which 20 were British, 17 were American, and only 4 were Continental. With a division similarly made, the force of foreign agents was 724,513, and 59; the native helpers, 872,771, and 86; and the communicants, 21,068, 13,572, and 2,647. Evidently the Anglo-Saxon is especially called to go up against this great Goliath of heathenism.

A closing glance is now turned toward such of the Islands of the Sea as have not already passed under view. Taking the impulse from the discoveries of Captain Cook, the London Society led in the grand campaign against idolatry and barbarism in the South Pacific, and soon through the Word and the Spirit wrought wonders of righteousness in Tahiti and Samoa; the Wesleyans came after to Tonga, from whence the flame of revival leaped over into Fiji to consume everywhere loathsome iniquity, and to shed far abroad the light of life. In the Hawaiian Islands and in Micronesia salvation came to thousands under the labors of godly men sent forth by the American Board; the Church Society and the Wesleyans addressed themselves to the evangelization of New Zealand; the Presbyterians of Scotland, Nova Scotia, and Australia laid siege to the New Hebrides; in Madagascar, after long years of sharpest persecution, the London Society, the English Friends, and the Norwegian Lutherans shared in a glorious and blessed Pentecost through which tens of thousands were brought into the kingdom of heaven. Therefore also, aside from Malaysia, the islands were given to Anglo-Saxon disciples to be won for Jesus.

Two suggestions among others force themselves upon the mind after

even such a brief and partial review as the one just given; and first, how evident and how impressive in history is the hand of God! "A mighty maze, but not without a plan." There is no drifting, and no accident. There is no adequate scheming either on the part of the most gifted and mighty men; but, above all and in all, though intimately connected and blended with a thousand other things, in spite of many tremendous opposing forces, the irresistible fiat of the Most High, His design so vast and sublime, moves forward down the ages and among the nations. The lost world's redemption from night to day, from sin to holiness, from death to life, has been decreed and is well under way. It is for this that states and empires have been exalted and cast down; for this, though all unwittingly, have kings ruled, and statesmen plied their craft, and armies joined in bloody strife; for this has the earth's circumference been explored, and the secrets hidden in the recesses of boundless continents and oceans been revealed; for this, too, have modern science and mechanical skill brought forth their stunning marvels. The world is to be evangelized! For nearly eighteen centuries the Anglo-Saxon has been under divine tuition, in preparation for the performance of his peerless part in preaching the everlasting gospel unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people; and behold, at the end of the nineteenth the call has been heard, the mission has been accepted, and a great army of English-speaking men and women are scattered everywhere abroad, with ardent love and zeal fulfilling their lofty mission!

And, in particular, for every true disciple of Christ in America and Great Britain, what solemnity, what inspiration, are in the thought! Who are we that we should be the ordained, and set apart, and inducted into an office of such infinite moment to the uncounted millions of humanity? If we are unfaithful and derelict, for the vast majority there is no hope. Alas for the frequent shortcomings and transgressions of the past; indifference or prejudice, instead of passionate, self-sacrificing love; thronging to distant regions, seeking riches and dominion rather than lost souls; not to evangelize so much as to enslave and debauch; carrying less the gospel of salvation than strong drink and the deadly vices of civilization; and multitudes of God's people, even yet, heedless and callous in this stupendous matter, if not also unbelieving and scornful; giving pennies where much gold and silver are at hand and most sorely needed; sending scores into the world-field to sow and gather, when the urgent demand is for toilers by the ten thousand!

Nevertheless, the gates of entrance into the whole wide world stand open most invitingly. "Come over and help us!" is the universal and piteous cry. The outlook is encouraging in the extreme; for the time that has elapsed and the number of toilers engaged, the harvest of the century is amazingly large. At no point has defeat befallen the Lord's host, but everywhere victory has crowned the standards of the cross. It is now

well established that neither error, nor ignorance, nor superstition, nor the grossest degradation of savagery can stand before the onset of the gospel of the Son of God, when uttered from anointed lips, with the efflorescence of a loving heart and of a life hid with Christ in God. So, as the second century of modern missions is about to dawn, in tones more imperative and more thrilling than ever before, the heavenly call sounds out: Lo, I am with you! Into all the world! To every creature!—*Missionary Review of the World.*

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## ROMANISM AND THE RELIGION OF THE AZTECS. II.

BY REV. D. F. WATKINS, MEXICO CITY.

THE conversion of the native races to Roman Catholicism was necessarily superficial. As we have seen, the sacraments, especially those of confession and baptism, were very much alike in the Aztec and Catholic religions, hence the transition from one to the other was easy. The natives, as conquered people, considered the adoption of the religion of the conquerors as a necessity, and also a proof of their subjection to the king of Spain. Seeking baptism, in the minds of the masses, meant seeking Spanish protection; it was sought as a means to appease the Spaniards' wrath, as they were known to burn unbelievers.* Children were brought to receive baptism because God "gave lands to those who believed in him." It was believed, and is believed by thousands in Mexico to-day, that blood relation was brought about in baptism between the compadres—that is, between the parents of the child and the godfathers. The people were and are taught that a spiritual relation is also brought about in the same sacrament, that it is a sin for any of the parties concerned to intermarry. However indefinite the idea of the relation of compadres in many places of Spanish America, the majority of the Indians believe it to be more sacred than the relation existing between father and son even. Thousands believe that the godfather's life is more sacred than the life of mother or father. Strange to say, this relation of compadrazyo among the Indians is a source of much immorality. On account of this relation, whether they considered it natural or spiritual, the Indian caciques sought the baptismal alliance with the influential Spaniards, and the Indians in general with any Spaniard who would accept the responsibility. The Indians became virtually servile members of the families of the godfathers, whose names they often took.

The numerous slaves were, of course, subject to the will of their mas-

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* Bitter hatred of non-Catholics was very soon developed among some of the natives who were under the direct influence of the priests. We read of the children of one of the first established Catholic schools in this country showing their Catholic zeal by killing a pagan priest and burying him beneath a pile of stones in one of our public plazas because he had spoken to them of the gods of their fathers.

ters in matters of religion. The nature of these and other motives appealed to in the conversion of the natives excluded the higher and real motives offered by pure Christianity or even by the highest type of Roman Catholicism, so their conversion was necessarily superficial. The perspective in the Christianity offered to us by Rome is very imperfect, even ludicrous. Christ, who should be the boldest figure in the picture, is almost invisible in the shades of a cross and the shadows of the saints. But I do not want to leave on the reader's mind the impression that none of the Indians have singled out Christ in the Romish unartistic painting of Christianity; for some, undoubtedly, like Catherine Tegakonita and others among the Iriquois in the first years of the last century, through the agency of faithful Catholic missionaries and by the help of light from above, found Him in all his saving power and divine beauty.

Nevertheless, that the conversion of the natives was superficial is confirmed by the fact that only a few priests learned any of their numerous languages. The Indians best instructed in Catholicism committed to memory the "Pater Noster," "Ave Maria," the "Creeds," and "Salve Regina." These prayers, creeds, and songs of praise were the substance of the Catholic doctrines taught them. But when we consider that they committed them to memory, all in Latin, it is quite evident that the converts were not benefited very much by them.

The Indians did not believe them to be prayers, but rather that they were magical ceremonies, similar to those which they were accustomed to when pagans. So ignorant were the Mexicans of Christian doctrine that after they had become Catholics it was necessary to explain to them who the Virgin Mary was, because they thought she was God. All the images they saw of men and women they called "Santa Maria." The Catholic converts would place Christian images among their own idols and worship both with the same reverence. When this mixture of devotion was forbidden by the Catholic priests, the ancient idols were removed, to be worshiped by their devotees in secret places. The natives were polytheists before the conquest, and after their conversion they confounded the Catholic images with their own objects of worship and thus remained polytheists. In many of the great battles between the Spaniards and the natives, Santiago often appeared on horseback, sword in hand, and made havoc of the pagans. The Christians frankly confessed that their victories were due to this saint's presence and help. The Indians naturally concluded that Santiago was a sort of divinity whose services they needed, and whose favor they bought with rich gifts placed in the churches, and also by celebrating feasts in his honor. He is probably the most honored saint in Mexico, excepting the Virgin Mary. There are but few Indian churches where he is not seen mounted on horseback, sword in hand, ready for battle. The feasts in his honor are immoral, drunkenness and fighting are common, assassinations are not rare. Indeed many of the

feasts among the natives are Christian in name, but in fact they are thoroughly pagan. The dance, high colors, and plumes are still in vogue in their religious feasts, even inside their churches. There was in early days a common understanding between the Indians of some districts—a sacred league, it is said—that they were to recognize the gods of the Spaniards as they did all the gods of their near neighbors from time immemorial. Many were known to worship their ancient gods, while they affirmed to the priests that they adored only the Spaniard's God. The old pagan cult has been found among them after professing Christianity for nearly four hundred years. If attributing to created beings and to the handiwork of man attributes which belong only to God; if giving the highest religious honor to them, the highest type of worship the soul is capable of, is idolatry, then there still exists a great deal of idolatry among the natives of this republic, and especially connected with the Virgin Mary. Not two months have passed since one of our best musicians in this city, a brother to one of the canons in the cathedral of Mexico City, said that "if the Virgin Mary did not save him he did not want to be saved," so strong and great was his faith in the "blessed among women." Catholicism did not Christianize the aboriginal races, it superficially changed or modified their belief, and grave Catholic writers on the subject have complained bitterly that they became poorer, more degraded, more immoral* after they became Catholics than they were before their conversion from paganism.

The conduct of the conquestadores and of the Spaniards, as a rule, was not calculated to produce a favorable idea of their religion on the minds of the natives. For one hundred years after Cortez took the City of Mexico the Spanish soldier, with rare exceptions, was an avaricious and ferocious assassin. He neither respected the laws of his own country nor the rights of God or man. Guatemala was depopulated by the sword of Alvarado; Honduras by Olid; Nicaragua, Costa Rica, Panama, and Nueva Granada by Pedro Arias de Avila; Chili, by Almarys; Venezuela, Buenos Ayres, Paraguay, and Tecuman by the followers of Gabot, by Galan and Rojas Y. Prado. Atahualpa, the noble Inca in Peru, tied to a stake, was brutally deprived of his life by Pizarro; Campobicano, in Aranco, by order of Reynoso; Calzontzin, the last king of Michoacan, Mexico, a friend of the Spaniards, as also the king's courtiers, were burned alive by Guzman because they would not reveal to him the place where there was bidden treasure that probably the victims knew nothing

*Some who have discovered the sad condition of the Catholic native races in this country have illogically deduced that the middle class and best families of Mexico live on a low moral plane; they have calumniated the women in their publications in the United States. The daughters of the classes of families I refer to are watched with extravagant care from their childhood until they are married. As wives they are true to their early training.

about. Guautemoc, the king of Mexico, Cohuanalcox, of Texcoco, and Tellepanquetzal, of Tlacopan were also cruelly murdered by those who pretended that their greatest ambition in the New World was to save the souls of the natives. The religion of a people to whose bloodthirsty deeds among the masses the natives were daily witnesses, and who killed the kings and nobles without scruple, was not likely to be appreciated or received by them on any rational grounds.

I confess that a great many laws were enacted in Spain, as is urged by the friends of Spanish rule in this land, in favor of the Indians, but very few of these were enforced, especially if they conflicted with the interests of Spaniards in the country. These, laws were in favor of the Indians inasmuch as they were directed against the Spaniards who "treated them with less regard than they did their dogs."

Many of these laws, like the king's colonial letters, were against the abuses committed by the archbishops and bishops, who appointed cruel men to oversee the Indians; against the abuses committed by the clergy, who obliged the widows and also the single women from ten years old up, to live outside the pueblos to serve the Church; against the priests, who had stores and pulque shops, and who made merchandise of everything, and who took the Indians' cattle without just retribution; against compelling the Indians to marry very young so that the priests might have an appearance of justice in obliging them to pay certain taxes; against the clergy, who used the Indians as if they were beasts of burden; against the killing and imprisonment of Indians; against selling them; against obliging them to supply corn to high authorities without remuneration; against separating the husband and wife when they were slaves; against obliging them to sell their products on the way to market, when the Spaniards took advantage of the Indian's timidity; against the priests who received fowls from the Indians without paying for them; against obliging women to forced labor to pay their husband's debts; against the Indians who gave the Indians away as presents, and the curates who robbed them and obliged them to furnish these priests with food without any remuneration, etc.

Notwithstanding such just laws, the Indians were divided among the Spaniards without any other right to do so than that of might. They were also bought and sold; they were punished more severely than the horse or mule. They did not receive the attention that the owners bestowed on their animals. They were carried out of the country to die as slaves in distant lands; they were forced to live and die in the mines; they were murdered on the least provocation. The priests flogged them if they did not attend mass, which they knew nothing about. Whatever injustice the Indian suffered, there was no redress for him in any civil or religious court. Such treatment by the Spaniards could not recommend their religion to the natives.

Another important reason why the natives were not likely to sincerely adopt Catholicism was that the clergy and friars were immoral. There have been a few good priests and friars in Mexico; men who did all in their power to save the Indians from ruin; who lived up to what they believed to be their duty, and who were always ready to sacrifice their all to humanity.

Nevertheless the record of the priesthood in Mexico, if we can trust the statements of archbishops, government officials, letters from private individuals to the King of Spain, and important original documents now before me, is as corrupt as the record of any set of men known to the world. The most abandoned priests of Spain, those who were degraded from the regular clergy and friars, came over to this country with their concubines and children and became missionaries.

Ignorant and immoral Spaniards in Mexico left the shoemaker's bench and the carpenter's shop and were ordained without preparation for their office, so great was the need of priests. Philip IV. pleaded in vain with the archbishops of Mexico to put a stop to such irregularities. The various orders of friars lived at public expense, but on account of their immorality laws were passed confining them within their convent walls, and even forbidding them to confess nuns. But like the laws against priests who took advantage of the ignorance of the Indians on their death-bed to have them leave their all to the Church, laws against the use of the scourge, the stocks, and the shackle on the Indian by the priors, catechists, and others, were a dead letter for ages. The Indians on their death-bed left their property to their heirs in a few words uttered to a friend, or in some cases in a few lines written by a Spaniard, but the priests often took advantage of this illegal proceeding and secured the property by law, with which they paid themselves for the masses they said for the repose of the souls of the deceased whom they had religiously robbed. The priests who killed an Indian should, according to law, have been degraded from their office, but so sacred were they in the eyes of heaven and earth that they seldom received their deserts for any of their crimes. It was of little use, therefore, for the King of Spain to insist on reform among the clergy. The curates continued to constitute themselves heirs of the Indians, overcharge them for their spiritual offices, and thus they themselves became enormously rich. The Indians were charged for baptism, confirmation, confession, masses for the living and the dead, and for indulgences. When there was no money on hand to pay for such blessings, anything, from a farm to a hen's egg, was acceptable to the priests. But while the people of Old and New Spain were impoverished under such religious traffic, the Church and clergy became rich. In the sixteenth century the rents of Spain were supposed to be divided about equally between the clergy, the king, and the owners of large estates. The efforts of the government in the sixteenth, seventeenth, and eighteenth centuries to nation-

alize Church property were defeated, nevertheless it made out of it $250,000,000 about the year 1820. The Mexican clergy had $44,500,000 loaned out on private property in the early part of the present century. The riches of the Church in Mexico neither could nor can be rightly estimated, but its earnings in the past have undoubtedly been much more than the income of the general government. In 1684 the poor Carmelites in San Angel near this city had 13,750 fruit-trees in their orchard. Then the clergy and different orders of friars were very numerous in this country. Nuñez de Haro, at the close of the last century, in twenty years' time, ordained eleven thousand priests in the Archbishopric of Mexico City. The Archbishop Vizarian in the same Bishopric conferred various orders on 3,811 individuals between March 18, 1734, and November 3, 1738. Spain had at one time in the last century 180,000 priests and friars who lived on the public, not counting among them the expelled Jesuits and the numerous drones attached to the Church, such as sacristans, hostieros, servants, etc. In some parts of Spain one-third of the people depended for a living directly on the Church. This condition of things in Spain gives the reader a clue to Church affairs of the same nature in the New World. One hundred years ago there were 2,392 persons, not counting the sacristans, etc., who were priests, friars, or something of the sort in this city, although its population was then quite small.

A Catholic writer who was well acquainted with the cruelties and shameful abuses of the Spanish soldiers and Catholic priests said that they did away, by direct and indirect means, with twenty million souls who were under their rule. Others have estimated that there were thirty-two million souls in New Spain who were reduced under Spanish rule to eight or ten millions. How was it possible for the native races to heartily accept the conqueror's religion? "It was whipped into them;" it did not sink deep into their hearts, their conversion was superficial.

Unquestionably the native races need to be converted to pure Christianity. When the liberal government of Mexico, now in power, has failed, for lack of means or adverse local circumstances, to bring to bear on the Indians its beneficent influence, they are about as bad off as under Spanish rule. In many parts of the country the natives have been gradually improving along all lines of human progress since the triumph of the liberal party in 1857. The central authorities have done for them all that was possible under very difficult circumstances. They have established schools among them; they have endeavored to wean them from their abject poverty; they have strained every nerve to elevate them, morally and socially; the present governor of the State of Mexico being one of the leaders in worthy efforts to introduce among them all possible reform. Were it not for the retrograding influence of the numerous immoral, ignorant, and superstitious clergy, who seem to act on the principle that cleanliness and civil and educational reform conflict with their

interests as priests, the condition of the Indians would very rapidly improve. Still a mixture of native and imported idolatry is rampant. Numerous feast days cause the Indians to lose much time that should be spent in improving their lands; they cause them to spend their earnings on things that are detrimental to the welfare of their souls and bodies; on those days they commit the grossest immoralities. During their religious feasts fighting, drunkenness, assassinations, etc., are common. The Indians are poor, despoudent, and helpless, and feel that their case is hopeless. Nevertheless they are naturally docile; they make good citizens when reached by the gospel. If there be a people on earth in need of a pure Christianity, it is the Indians of Mexico; if there be a progressive party in the world which deserves help in its arduous task of elevating them, it is the liberal party in Mexico, in which there are men who will compare favorably with the leading thinkers and the best toilers in behalf of their fellow beings. However, without the gospel their labors cannot bring about the desired results.

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## A VISIT TO THE OKAYAMA ORPHANAGE.

BY FRANK MULLER, PH.D., ETAJIMA, JAPAN.

ONE hot Saturday evening in July I was walking by the premises of the Okayama Orphanage. I passed by the printing house, usually so busy, with the little printers sorting out the needed type from the cases with some five thousand divisions for the almost innumerable characters in use. It was closed and quiet, and the primitive lever presses, and one, the prized roller press, were all at rest. Crossing a narrow stream, in which some orphans were playing, and turning a corner I came to the front of the institution, represented by a small dormitory, a barber's shop, and the venerable gateway and antique mud walls of an old temple.

In the barber's shop a few boys were waiting for customers, for whom it was still too hot. Greeting the boys, after an absence of some time from the place, I asked for Mr. Ishii, and learned that he had gone to the farm, which is a branch of the orphanage, containing twenty-five children and three workers. Passing through the barber shop to seek Mr. Onoda, one of the assistants, I had a good view of the many buildings which go to make up the orphanage, an institution which has grown gradually with growing needs.

The main place is occupied by a large spreading temple with a huge carved roof, the father of the institution, for it was this temple that Mr. Ishii rented some seven years ago, soon after he began the orphanage, by taking in two homeless boys and giving up his medical studies to care for them and other orphans. It faces on one of the streets just there changing into a country road. In front are some old graves with square col-

umns of stone for tombstones, a bare space of ground used as a play ground, a crooked old pine tree, and the mud walls and roofed gateway.

Behind stretches a graveyard, long ago disused, a medley of standing, fallen, and crumbling tombstones. It is now used as a place of prayer on pleasant evenings by the inmates of the orphanage. On the other edge of the premises is the printing office and type-casting house. Between that and the temple are scattered about five or six houses in which the children, divided into companies, live with the teachers. They are ordinary dwelling houses, bought or built, as needs arose and means offered.

Finding Mr. Onoda in one of them, he took me to see the new industries. We passed by the kitchen in which the girls prepare the food for the two hundred and fifty inmates, and saw the children on the floors of some of the houses finishing their suppers. They live on a simple diet of rice, sweet potatoes, and a few other vegetables, with some pickle or dried fish for a relish to the rice. The style of living can be judged of by the fact that three sen, or perhaps it is only two sen (one cent), are allowed as the cost of one meal to any one who fasts to get money for charitable purposes.

We went to the blacksmith's shop, and saw some of the work of the apprentices of the carpenter who had, on being discharged from prison, applied to Mr. Ishii for work or shelter. It being Saturday evening, the establishment for weaving rush matting was closed.

Around the various buildings there are no flower beds nor grass, and no semblance of Japanese gardening even. All is bare ground, the crumbling walls of the graveyard make it worse, and there is nothing to relieve the sombreness of the place. Treading our way through the tangle of buildings and through the tombstones, we came to the only new-looking, painted building of the lot. It is a house set apart for the older girls, some of whom are now fifteen or sixteen years old. Some of them were cooking in the chimneyless kitchen, situated, as usual, by the entrance to the house.

A shed behind the temple was used for plaiting straw braid, and in it were bundles of beautiful straw—straw cut by hand, and with the heads drawn off by hand in a huge comb, in which way all grain is cut and threshed here.

Lastly we went into the old temple, Mr. Onoda slipping off his wooden *geta*, and I leaving my shoes in the doorway. There is one large hall, from which is shut off one room in which the priest in charge has the votive tablets of the dead, for whom he says prayers daily, keeping offerings of fresh flowers or branches of evergreens in the shrine.

Down one side of the hall were ranged some twenty hand-looms, in pattern not unlike those used in Europe in the Middle Ages. With these the girls and their teachers weave cotton cloth fifteen inches wide. A short time ago I heard that they had been weaving cotton for winter garments, for even winter wear is made of cotton, wadded if the comfort can

be afforded. They still had far from sufficient yarn for the weaving, since native contributions go now largely toward the war fund.

The next morning I went at 7 o'clock to the Sunday morning meeting. I seemed to be too early, for some of the children were asleep on the floor, while others were lying about reading aloud to themselves. All looked dull and tired, as if they might not have had sufficient food. But a visitor never hears of the needs, and during the seven years that Mr. Ishii has, like George Müller, trusted for the daily bread, there has always, though with some days of fasting, been enough, but often nothing over. Presently a trumpet blew, and the children leaving their footwear at the door, began to struggle in, taking seats on the floor, the boys on one side and the girls on the other. Each wore a single garment of blue and white cotton, the boys having their robes girded in at the waist with a white sash—not always spotless— knotted behind, and the girls wearing many colored sashes, tied with an exaggerated fold behind. Among the two hundred and more present were children of many kinds, as they had come from many places, and from different strata of society. The stolid, expressionless faces of some indicated that nothing more could be expected of them than Christian lives of manual labor, while the bright faces of others promised usefulness as teachers and preachers.

Until the trumpet called them to attention they rolled about on the soft mats in that mingled mass into which Japanese children can get on a large floor, unobstructed by benches or other furniture.

Some of the teachers had come in. "Workers" would perhaps be a better name for these men and women, for they put their hands to all kinds of work, and some of them teach the children at night. They have no salary guaranteed; they live as the children do, sharing their short rations and their fasts. Mr. Ishii has had many assistants, and those who have not been found wanting are of like Christian spirit, simple faith, and good works.

When the trumpet blew the children slid into some semblance of ranks, kneeling on the floor and sitting on their feet. Mr. Onoda gave out a hymn and himself played on the organ. The children rose; they had not more than a dozen well-worn hymn-books among them, but it mattered little, for they knew that hymn and others by heart. There they stood and sang, and as they sang they swayed rhythmically, some with closed eyes and upturned faces. It is a striking and weird sight to see them on a dark winter morning at the six o'clock morning meeting. The large old hall, with its dark sides and high ceiling, is unheated, and is thrown into shadows by the light of a single little lamp, but the little figures can be seen swaying in the semi-darkness and singing to a familiar old tune some song of Zion in a strange tongue.

The hymn being finished they sank, by a single movement apparently, to the floor, as a wave subsides. The treasurer then read, as usual, the

report of the preceding day. So much money had been spent, and so much—no large sum—remained over. The printing office and the barber shop had each earned a portion. Among the weavers this one had woven so much cotton, that one so much, and so on. In this minute way each industry in this little Christian community was reported. The attention of the children was called to one thing. Some stones had been dug up in the road before the temple; it might not have been the work of any one in the asylum, but they would see that it was a thing which should not be done. In such mild manner they were spoken to. Perhaps this warning was an incident of another meeting which I had attended, but it illustrates the mode of leading the children.

The visitor was then, as usual, given an opportunity to speak for their help any word that had been given to him. He spoke on the words: "Now they do it to obtain a corruptible crown, but we an incorruptible," comparing the discipline of a military school with the discipline of the orphanage for the encouragement of the children in their daily tasks, and looking to the end thereof for the consolation of those earnest men and women striving so faithfully to do the Lord's will, literally, "in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often."

With this the meeting ended, or perhaps there was a prayer from one of the workers. There is no fixed order at these morning meetings, and besides these regular gatherings there is, according to the need or joy of the moment, many a prayer or praise meeting held in the old graveyard or on the hilltop near by. On Sunday morning there is a Sunday school, for the children are too many to go to any one of the Church schools. I wanted to visit one of these schools; so I went out, getting my shoes in the doorway, where, one dark, rainy night, I had seen a little fellow, after looking in vain for his shoes on all of the many shelves, turn to Mr. Ishii ("father," as he is to all the children) and say: "Father, where are my shoes?"

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THE extension of Christianity means the extension of a civilization which brings new ideas in its train, before which the walls of the most inveterate exclusiveness are falling, which opens new markets for the world's products, and which by the introduction of more humane and progressive principles into the government of savage and stationary races ameliorates the condition and augments the happiness of a large portion of mankind. Such blessings inevitably follow in the track of missions; and it would seem, therefore, to be the height of folly to sneer at missionary effort, and the mark of culpable ignorance not to know what is doing in this noble field of missionary enterprise. It is too late to speak of efforts as futile or fanatic which have literally girdled the globe with a chain of missionary stations; and those who now speak scornfully of missions are simply behind their age.—*Quarterly Review.*

# REGIONS BEYOND.

## RISE OF THE BRITISH EAST AFRICAN EMPIRE.

So much of the African literature of our day must be classed as purely ephemeral, that it is a real pleasure to turn the pages of a book destined to live, and to be of permanent value in the solution of the problems it deals with. Captain Lugard has a good claim to write with authority. What he describes he saw. The conclusions he draws are those of a man who has had practical experience of the difficulties of the questions he handles. The volumes are full of incident, so that there is no lack of interest even to those not familiar with the somewhat tangled web of modern African politics. The narrative carries us from one event to another—events which will prove themselves factors of history, and of which our author might well say, *quorum fui magna pars*. The war at the north end of Lake Nyasa, the gallant struggle against Arab slaves at Karonga's, the practical opening of the Masai route to Uganda, the pacification of that troubled province, the expedition for the "rescue and relief" of Emin's Soudanese left behind in Stanley's famous exploit, the "religious" war in Uganda, and the subsequent division of the country between Roman Catholics, Protestants, and Mohammedans as the only hope of a peaceable settlement, are all graphically and modestly described.

Captain Lugard apologizes for the egotism of his work. In fact, the whole of it may be regarded in a sense as an *Apologia* and a defense of conduct and policy which have been bitterly criticised in various hostile quarters. But Captain Lugard needs no apology. His own story carries the sympathies and interest of his readers wholly along with him, from the moment he lands at Massowa in February, 1888, hoping to be allowed to join the Italian Abyssinian Expedition, to the day he leaves Mombasa, in September, 1892, after laying the foundation of the British Empire in Uganda.

Captain Lugard's style has that artlessness in it which conceals the art. He does not write a dogmatic treatise, gathering up his facts, principles, and conclusions under various headings and chapters. He simply begins at the beginning, and writes his story straight on, giving his opinions and making his observations as he goes. Facts and theories, events and conclusions, lie side by side, woven together into the fabric of his narrative. He takes his reader into his confidence everywhere, and every situation is fully explained, with all its pros and cons, while the leader is preparing for the decisive step that must be taken. Reminiscences even of the Afghan and Burman campaigns come back to him as his companions lead him to talk of himself round the camp fire of an evening. Such little side-pictures add "incident" to the narrative, and flow naturally out of our author's desire to "give a faithful description of a day of African

life; and these hours of camp-fire thoughts form no unappreciable part of it, and cannot be excluded."

Our author has much to say of Nyasaland and the Shirné Highlands. He has only words of highest praise for those who pioneered British interests in this part of our African empire, in the face of no ordinary difficulties. Again and again in the course of his narrative he points to the Shirné Highlands as an "object-lesson" to teach us how the settlement and development of Africa should be proceeded with.

He spent some time at Blantyre as the guest of Mr. and Mrs. Scott, and he thus records his impressions of our mission and its work: "Blantyre is a charming spot in the heart of the Shirné Highlands. It consists of a series of houses in the form of a rectangle, most admirably built of sun-dried bricks, with sawn wood joists and very neat thatches. The foundations of the houses are raised some four or five steps above the surrounding ground, and the broad verandahs are paved with burnt bricks. The interior of the square is a very prettily laid-out garden, irrigated by water-channels brought from a distant brook. One side of the rectangle is open, and on this side was the site now occupied by the magnificent brick church designed and built by the Rev. Clement Scott. Beyond is his large and well-built house, and beyond that again is the house of Dr. Bowie, of whose recent death I heard with sorrow. . . . Just as the mission-houses and plantations were themselves an object-lesson to the natives of Africa, so the little colony became itself a model. The spotless clothes of the children, the neatness and order and discipline enforced, were like nothing I have seen elsewhere in Africa. The children in the schools were boarders; native chiefs from surrounding tribes sent their sons to live in Blantyre and be taught in the schools; neighbor-chiefs came to the white man of Blantyre, as arbitrator in their disputes; his intervention on more than one occasion prevented war. The great coffee plantations and buildings of the missions, the Lakes Company, and Messrs. Buchanan, were the means of instituting on a large scale the experiment of free labor in Africa, and natives came from great distances, even from the warlike Angoni tribe, to engage themselves for regular wages."

Captain Lugard came in frequent contact with the missions both in Nyasaland and Uganda, and he records his opinion of the character which the missionary should possess. "A missionary must, above all things, be a gentleman; for no one is more quick to recognize a real gentleman than the American savage. He must at all times assert himself, and repel an insolent familiarity, which is a thing entirely apart from friendship born of respect and affection. His dwelling-house should be as superior to those of the natives as he himself is superior to them. And this, while adding to his prestige and influence, will simultaneously promote his own health and energy, and so save money spent on invalidings

to England, and replacements due to sickness or death. In these respects the Scotch missions in Nyasaland have shown a most useful example."

The story of the action taken against the Arabs at Karonga's naturally leads Captain Lugard to treat of slavery and the slave trade with the various measures used for their suppression. Captain Lugard recognizes the distinction between the condition of slavery as it has existed from remote ages in African tribal custom and the active slave trade as referring to the buying and selling of slaves for transport and export. For the abolition of the former evil, Captain Lugard holds that the only satisfactory measure to be taken is to refuse to acknowledge its legal status. But this means the law refuses to allow the rights of property in slaves, and the slave at once acquires civil and legal rights. In this way he holds the condition of serfdom will gradually be weeded out of African life without any great upheaval of the present social condition of the native tribes. For the abolition of the active slave traffic Captain Lugard advocates operations in the interior on land by means of a connected chain of forts. He is opposed to the idea of placing gunboats on the lake, and holds that the cost of the upkeep of these will be greatly in excess of that of a native land force directed and controlled by a strong land administration. Of course he recognizes the crux that exists in this as in every part of our African policy that, while the cost of operations by means of gunboats can be defrayed out of the naval estimates, the expenses of a land administration would have to be met by a direct vote in the House of Commons. In our day such philanthropic votes are assiduously avoided by ministries dependent for their existence on the good will of a parsimonious people.

From Nyasaland Captain Lugard turned his footsteps and attention to Uganda. To him was committed the task of bringing that province, which Stanley has christened the "Pearl of Africa," into order and peace. His task was of no ordinary difficulty. He found the country a veritable pandemonium of confusion and strife. To the many difficulties inherent in African questions there were added the rivalries of European interests. There was the Mohammedan party championing the cause of a rival pretender to the throne; and opposed to it was the Christian, which supported the rights of the reigning king Mwanga. But the Christian power was broken up into two rival factions, whose mutual hatred was only equaled by their fear of the followers of Islam. One Christian faction was attached to the Protestant missions of the Church Missionary Society under Bishop Tucker and his fellow-workers, and classed itself as the English party, the *Wa-Ingleza*; while its rival declared its adherence to the French Roman Catholic Mission under Monsignor Hirth and his fathers, and classed itself as the French party, the *Wa-Fransa*. Captain Lugard did his best to disassociate all feelings of political rivalry from the two parties by referring to them as *Wa-Protestanti* and *Wa-Katoliki*.

But the rivalry was not religious, but political. The two political factions sided with one or other of the two claimants for power in Uganda—the French and the English. Still the spectacle of Christian missions and missionaries in such bitter hostility is not for the edification of the heathen. To bring these two contending factions into harmony, and when that failed into a *modus vivendi*, was the hardest part of the task that fell to Captain Lugard. He made it his object "to avoid political discussion with either mission, and to rule Uganda solely through its own king and chiefs." That he was impartial is evidenced by complaints of partiality brought against him by both factions. "Monsignor Hirth said he had no cause of complaint against myself or Williams, but that we were completely under the influence of the English missionaries. Mr. Ashe had similarly accused us of 'being entirely under the influence of the fascinating Fathers.'" It took months of patient diplomacy, and finally an outbreak of civil war between the contending factions, before a territorial division of the country between *Wa-Ingleza*, *Wa-Fransa*, and Mohammedan gave grounds for an ultimate hope of peace.

In the midst of all this turmoil and difficulty Captain Lugard found time to turn his attention to affairs outside the province of Uganda. A successful expedition against Kaberega, King of Unyoro, removed all danger of a hostile invasion from the north. On another expedition he penetrated as far westward as Stanley's old camp at Kavilli, on the westward shore of the Albert Nyanza, where he found and relieved the remnant of Emin Pasha's Soudanese, who had been left behind by Stanley's expedition in 1889. Both going and returning he made blood brotherhood and treaties of friendship with various tribes on the route and garrisons left in them as sureties of British protection and occupation.

On his return he was met by an order instantly to withdraw from Uganda, and abandon all he had done. This meant forfeiture of every pledge made to the king and his people, as well as the many tribes dwelling to the northwest, who had received his promises of protection as the word of England and Englishmen. This order was afterward temporarily withdrawn, and a respite of a year accorded him. But Captain Lugard does not fail to make it plain how fatal such a retrograde step would be both to English honor and the welfare of the equatorial regions of Africa.

Captain Lugard has made minute and painstaking observations wherever he has gone. The results of these he has carefully worked out, and consequently has something worthy of consideration to say regarding almost every department of our African policy. No question of importance to the wellbeing of the country is omitted. Besides the chapters on slavery and the slave trade to which we have already alluded, he devotes considerable space to a careful examination of such questions as the "Labor Supply" and "Commercial Possibilities of Africa," "Methods of African Transport," while two chapters on the administration of our

spheres of influence sum up his conclusions regarding our future policy in the Dark Continent. His enthusiasm for sport has contributed largely to our knowledge of the ways and haunts of most species of African game. He has observations and items of interest to give to the ethnologist, to the student of languages, the sportsman, the ordinary traveler, while the would-be missionary or settler will find prudent advice in his hints regarding the treatment of fever. Even the vagaries of the white ant find a place, and we learn for the first time that the "Drummond theory" of the white ant is not Drummond's after all, but Livingstone's, and was suggested to Prof. Drummond—a fact which the traveled professor does not tell us—by Dr. Laws of Bandawe. These and many other similar subjects are to be found in the pages of Captain Lugard's narrative as digressions which divert for a time the reader's interest, but never weary him. In fact, there is not a dull page in the book from its first page to the last, and the reader cannot fail to lay it aside with an interest greatly deepened in Africa and things African.—*Church of Scotland Mission Record.*

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## FOREIGN MISSIONARIES.

In a recent address delivered in Calcutta, Sir Charles Elliott, the Lieutenant-governor of Bengal, bore noble testimony to the value of missionary work. Speaking of the growth of morality in India and the spread of education among its people, he said: "These are the very objects which government proposes to itself. Its devotion to these objects is among the main reasons which justify our presence in this country; and I think there are many of us who would even say that they would not consent to serve the government at all if they did not believe that its aims and effects tended in this direction. From this point of view no officer of the government can fail to recognize in the noble body of missionaries an auxiliary force of the greatest value, fighting in the most effectual manner on one side, using weapons of precision and weight, and taking a most important part in the campaign because they occupy a portion of the field which it is vital to success to hold, but which we, from our very limitations, are unable to occupy. And I for one should feel it a never-ceasing source of regret if I lost any opportunity of expressing the admiration which I feel for the self-sacrificing and devoted lives of missionaries spent in this country under circumstances of much trial and physical suffering, actuated by no hope of gain and stimulated by no reward from men—such lives as serve as a standard, an example which all of us would wish to follow."

It was this same government official who said some years ago in defense of missionary work in India: "The point that I would insist on to-day is this, that whether successful or not, the work of offering Christianity to the people is one that ought to be persevered in, since without that we

should fail to utilize one large section of the influence which the European ought to have on the Asiatic mind. I hold that it is the part of Missions to carry on and complete the work which England is placed here by Providence to effect, and which would be imperfect without them. The government of India can do much; if it could not, we who are its servants could not feel the pride and enthusiasm with which we serve it. . . . It can bestow education on the masses, and can even offer, with a doubtful and hesitating hand, a maimed and cold code of morals. But it can go on further, and there its influence stops. Consider what a vast hiatus this stoppage implies. Government cannot bestow on the people that which gives to life its color, and to the love of duty its noblest incentive; it cannot offer the highest morality, fortified by the example of the Divinely Perfect Life. It is here that the missionary steps in to supplement the work of the official. I make bold to say that if missions did not exist, it would be our duty to invent them."—*Herald of Mission News.*

## A TESTIMONY TO MISSIONS.

SOME testimonials of a striking character have recently been given to the work of missionaries in India by public men who have had special opportunities to observe what has been accomplished. Gen. Samuel Merrill, who has been for three years United States Consul-General at Calcutta, gave an address in that city prior to his return to this country, in which he made touching reference to what had most impressed him in India, prefacing his words by a story drawn from his army experience during our Civil War. He said: "After the war in America had ended, I said to a man who had taken an intensely active part for four years in the struggle, and had had a strange experience in camp and field, in prison, in escape, in hospital, and battle: 'Captain, what of all you saw will stay with you longest?' He was quiet for a moment, and then replied: 'There was a lovely lady who left her home of comfort and refinement and came to the army in the field. One day I looked into the hospital and saw her, basin and towel in hand, going from cot to cot washing the feet of the sick, the wounded, and the dying, gently preparing the tired boys for that long journey from which none ever return. The act was done with such gracious humility, as if it were a privilege, that I turned away before she saw me with my eyes full of tears; and I say to you that, after all other visions have faded, that scene will remain fadeless forever.' My friends, that which has made the deepest impression during my three years' sojourn in India has been the sight of those who have left home on the other side of the world to enter the hovels of the outcast to point to the Heavenly Friend and the celestial mansions. When all other pictures of the Orient have vanished this, upon which a radiance from heaven falls, will eternity abide."—*Missionary Review.*

## ANSWERED PRAYER.

THE REV. G. L. MACKAY, the eminent and successful missionary in the island of Formosa, in a recent address at Toronto, said: "The Church at home should be more in prayer. When I told the natives there was a telegraph system here, and we could send messages so rapidly, some of the people started and walked away. These were the *literati;* when I told them messages could be sent under the sea, they began to reason, 'How could paper go under the sea?' The *literati* said that it was below their sublime wisdom, and wouldn't listen to it. Some years after a telegraph line was established in Formosa, and I brought the people in crowds to see it. They said, 'Now, after this we will believe all that you say to us.' Then I told them, 'All the Islands will bow to Jesus. Now you said you would believe what I said—believe that.' I taught my students in the day and preached Jesus at night. There was a Chinaman who had trumped up all sorts of falsehoods about us and circulated them through the country. We prayed and prayed that God would convert him. One day he invited me and my students to his house where he had prepared a splendid feast on tables out in the open air, for it was a lovely day. He called us in and said, 'I believe God is true, I know he is, and I have been a servant of the devil all the time. Talk about God not being able to answer prayer! Do not tell that to me. Tell it to some one else if you must tell it. Do not tell it to me.' We had prayed for this wicked man, and he was converted."—*Herald of Mission News.*

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## THE CONGO RAILWAY

THE completion of about twenty miles of this railway is an event of much importance for Africa, inasmuch as it practically assures the construction from the line of tidewater to Stanley Pool, from which point there are navigable waters for not less than 1,000 miles into the interior. The road starts from Matadi, which is the head of tidewater navigation on the Congo, and is about 120 miles from the coast. Nearly $2,500,000 have already been spent in the construction of the railway. But the greatest engineering difficulties have now been overcome, and the process of construction the rest of the way will be much more rapid, though the line will not be completed for three or four years. Since there are these vast navigable waters above Stanley Pool, the completion of this railway will bring Central Equatorial Africa into speedy connection with the civilized world. It is expected also that the missionaries along the river will derive immense advantage in case of attacks of fever or other disease, for they can then pass quickly either to the sea or to some other region where they may find a change of atmosphere. King Leopold, of Belgium, takes the deepest interest in this railroad enterprise and in its relations to the development of Africa.—*Missionary Herald.*

# EDITORIAL.

## *MEETING OF CONFERENCE SECRETARIES.*

A MEETING, consisting of some eight Conference Secretaries of Missions, together with the missionary force in the Board, and others interested in this department of Church work, assembled in the Mission Rooms, Nashville, Tenn., January 3d and 4th, 1895. The programme embraced the subjoined topics and questions for discussion.

Topic 1. "Organized Effort: or, A Forward Movement in Missions." District Conferences and Missionary Mass-meetings; Coöperation of Presiding Elders; Enlistment of Pastors; Sunday School Missionary Societies; Question Box Opened. General discussion.

Topic 2. "Missionary Literature and its Dissemination." Periodicals, Leaflets, and Tracts; Books, Maps, and Charts. General discussion.

Topic 3. "Financial Methods." Early Collections; Systematic Effort; How to Secure a Contribution from Every Member; Regular *versus* Special Collections; The Cause of Missions to be Presented on its Own Merits.

Topic 4. "The Pulpit and Missions." Prayer and Missions; The Call From Our Foreign Fields; The Church and the Response to the Call.

The following suggestions growing out of this meeting indicate the convictions and plans the meeting reached on the various topics and questions discussed:

1. To get every pastor to preach at least one missionary sermon during the year and to hold one missionary mass-meeting in every charge.

2. To secure a contribution for missions from every Church member.

3. That every Sunday school should be organized into a missionary society, and at least a penny a week be contributed by every scholar. Monthly meetings to be held.

4. The METHODIST REVIEW OF MISSIONS to be placed in the hands of every pastor and official member, and *The World for Christ* in every Methodist home—one hundred thousand subscribers to be the objective point.

5. To secure, wherever possible, one day in each month in every Methodist college for the study of missions.

6. Articles on missions to be contributed by Conference Secretaries to Conference papers, and by a corps of writers selected by Conference Secretaries to the secular papers.

7. An afternoon address to young preachers at each Annual Conference on missionary literature.

8. To ascertain early in the year the date of District Conferences and names of Bishops to preside. Having done so, place in their hands definite information concerning the condition and needs of any particular district in regard to missions.

9. That not less than half a day shall be secured in good time for a discussion of missions at each District Conference.

10. To get each presiding elder, on his first round of Quarterly Conferences, to arrange a definite plan for early and full collections.

11. To secure a quarterly statement from each presiding elder concerning the missionary collections of the quarter.

12. That the week of prayer and self-denial, called the "Do-Without Week," be observed in every Conference.

13. And, as far as possible, to secure the consent of our pastors to the adoption of the first prayer meeting of each month as a missionary prayer meeting.

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## *"THE DO-WITHOUT WEEK."*

At a meeting of the Board of Missions, held July 26, 1894, prompted by Episcopal suggestion, it was decided to call on the members of our Church throughout its bounds to set apart and observe the week embracing the 4th and 10th, inclusive, of the month of February, 1895, as a "Do-Without Week." It was desired that religious services should be held daily through the week by the pastors in their respective churches. Our people were called upon "to refrain from all needless expenditure during that time, and reserve and use the money which would otherwise be expended in this as a daily offering at the services named; and also that a special contribution be made by the congregations and Sunday schools on the Sabbath and closing day of the services to the cause of missions. All funds thus secured by the "Do-Without Week" to be forwarded to the Treasurer of the General Board and placed in the treasury."

The following programme for the "Do-Without Week" has been prepared by the committee appointed by the Board:

Monday, February 4. Prayer and Thanksgiving for Fifty Years of Divine Blessing on Our Missions. "Behold what God hath wrought!" (Num. xxiii. 23.)

Tuesday, February 5. Prayer for the Coming of the Holy Ghost upon the Home Church. (Luke xxiv. 49; Acts i. 8; i. 2-4.)

Wednesday, February 6. Prayer for Increase of Missionary Thought, Prayer, and Liberality. (Matt. xxviii. 18–20; ix. 38; Mal. iii. 10.)

Thursday, February 7. Prayer for China and Japan, that Their Present Struggle May Be Made of God a Preparation for Gospel Conquest. (Joel ii. 11.)

Friday, February 8. Prayer for Brazil, Mexico, the Indians, and the West. (Isa. lix. 2, 3.)

Saturday, February 9. Special prayer for Our Missionaries, and for the World's Speedy Conversion. (Ps. ii. 8.)

Sunday, February 10. Missionary Sermon.

It is desired that a contribution will be taken at each sermon and a special contribution on the Sabbath.

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## *"SLEEPING PAST NOON."*

"Here, wake up, wake up! You are sleeping past noon." That is the way an intelligent Japanese silk-merchant in New York described the visit of Commodore Perry to Japan and its effect on the spirit and advance of that people. Before less than half a century has gone by that nation is fully awake and the world is becoming aware of the fact. China is finding it out, and the Western powers are bestirring themselves lest

that alert little race will move out of the leading strings of treaty regulations, take charge of its own affairs, and forge ahead on the track of modern civilization.

"Here, wake up. You are sleeping past noon." This time the call is coming from Japan herself, as her fleet thunders before Port Arthur, and her army marches steadily on toward the capital of China. That drowsy giant, claiming nearly one-fourth of the world's population, has been slumbering for ages until the sun is sinking slowly under the Oriental sky. His dream of universal dominion is over, and emperor and viceroys must join "the parliament of nations, the federation of the world," or their limp fingers must drop the scepter and their people accept the civilization of the Western World.

"Wake up; you are sleeping past noon!" This time the call falls on the ears of a partially awakened Church. The Sun of Righteousness arose over Olivet and lingered for eighteen centuries over Europe, while the rest of the world was shrouded in Pagan night. Then came the morning of modern missions, during the eighteenth century, which has overspread the Western hemisphere; sent its rays out into the islands of the Pacific, and is penetrating the profound darkness of the Asiatic world. The Sun of Righteousness has now reached high meridian, and its light is falling on every land and race, and yet only a small proportion of the Christian world is fully awake to the magnitude of its commission to win the world for Christ. With one hundred and thirty thousand Protestant ministers at home, less than five thousand are answering the command: "Go preach the gospel to every creature." In 1890 the missionaries in China called on the Church at home for one thousand men for that field in five years. This call has been only partially answered. The Church is still "sleeping past noon."

"Wake up; you are sleeping past noon," is voiced by Bishop Galloway in his appeal for three new men in China. "What is needed," he writes, "and urgently needed, is an increase of laborers. Our ranks have been so depleted that we have not men to fill the stations already opened, and are stopped from enterprising work in places that promise immediate and large results. I beg the Church for help just now. Great changes are likely to result from this war. The oldest and wisest on the field are agreed on this judgment. I fear the Church will not be ready for them."

Thank God the Church is waking. The Texas and East Texas Conferences have responded, and will provide the salary and traveling expenses of a missionary and his wife who will go out to take the place of Brother Hendry, who returns for a brief period because of broken health. The Mississippi Conference will provide for another. Who will give the money for the third? All our fields call for help. When shall our slumbering Church awake?

## *A CONSECRATED CHURCH.*

THE Church at home looks for a high standard of consecration on the part of the missionaries it sends to the foreign field. No thoughtful missionary will challenge the justice of the demand. When the Master commanded the apostles to "preach the gospel to every creature," he required them to be "endued with power from on high." A sad heart and a sad life will be the lot of a missionary who is not equipped for his great mission with a consecrated heart.

May not the missionary abroad look for the same standard of consecration on the part of the Church at home? Unless "endued with power from on high," Christians at home are as poorly equipped to send out and support the army in the field, as are those soldiers prepared for their life of self-sacrifice and toil. The same spirit of self-abnegation that enables men and women to leave their homes and "spend and be spent" in heathen lands, is needed to furnish the Church at home with that liberality and self-denial which will enable it to lay its money on the altar, with which to carry on the work in the mission field. Every Board of Missions in America and England has been compelled to retrench appropriations and suspend aggressive missionary movements. The Church Missionary Society of England closed its last fiscal year with a debt which caused it to modify its policy of sending out every candidate for missions who should be accepted. The Baptist Missionary Union has been confronted by a debt, and is compelled to withhold heroic volunteers from the front. The same embarrassments cripple the movements of other Societies at a time when the harvest is bright with promise and the cry comes home for strong reënforcement.

Why is the Master's work arrested? We have consecrated missionaries in the field. How long will our Southern Methodism see our missionary banners trailing in the dust? So long as our missionaries in the field shall fail to be reënforced by a consecrated Church at home.

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## *FALL INTO LINE.*

WHAT would be the possible effect on the pastors and their congregations in our great connection were every Sunday school, under the provisions of our Book of Discipline, to be organized into a missionary society, and make a monthly missionary meeting a part of their regular programme? Let missionary concert exercises be prepared every month, with lessons, readings, or recitations setting forth the interesting facts, the touching and thrilling incidents of the lives of missionaries in foreign lands, with songs, and now and then a prayer on missions, and they will be amazed at the interest that will be awakened among the children. They will receive new and vivid impressions concerning the great business that brought Christ into this world, and the great mission he has laid on every

child as well as on every grown-up person in his Church. They will learn that they have something else to do besides going to church and getting to heaven. There is a wide world of dying men and women and children in heathen lands whom Jesus, our own Saviour, is willing to save. Let the wonderful thought touch their minds that possibly Christ may have work for them to do out in those lands, where "the heathen, in his blindness, bows down to wood and stone," and a new life and loftier purpose may thrill their hearts. When our Sunday school scholars begin to lay their pennies or nickels on the altar, and the 800,000 children fall into the ranks of the mighty missionary army that is going forth to win the "world for Christ," what a wonderful movement shall be opened in heathen lands!

"You are dreaming," says one. Yes! but it is the dream of the evangelical prophet: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy coming."

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### *DR. MORRISON'S VISIT TO MEXICO.*

The visit of Dr. Morrison, senior Secretary of our Board of Missions, with Bishop Key, attending three Annual Conferences, has proved a blessing to our missions in that field. His letters have brought our Church at home into closer touch with that remarkable people and a clearer insight into the strange religion, or rather superstition, of that race on the other side of our southern border. Our missionaries were never so full of hope, and our native preachers growing in numbers and efficiency. The Bishop and Secretary preached night after night at all the Conferences to crowded congregations. They quickly adjusted themselves to the unusual harness of preaching through an interpreter, and realized the inspiration that moves the heart of the missionary when delivering his message among a people of another land. Their hearts were kindled when scores of men and women gathered around the mercy seat and souls rejoiced under the power of converting grace. The address of Dr. Morrison after his return, in answer to an invitation from many friends in Atlanta, was listened to with profound interest by a crowded audience. We trust that every pastor and church that may desire to be informed about our "next-door neighbor" and the work of missions under the "Southern Cross" will secure the services of our Missionary Secretary.

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### *RE-ENFORCEMENTS.*

At the late Texas Conference Dr. Morrison read the appeal of Bishop Galloway for three new missionaries in China to fill the broken ranks of our brave band in that important and growing field. As Brother Hendry, who had been sent to China from the Texas Conference, was forced by

failing health to return home, at least for a time, Dr. Morrison suggested that his old Conference could send out another man to take the place of the returned missionary. He asked for $1,000 to pay the salary of the man and his family. The responses were more rapid than the Secretary could record. In a few minutes $1,170 was subscribed. The following week the doctor called on the East Texas Conference for money to pay the expenses of this new missionary to the field, and $410 was with equal promptness subscribed. This makes $1,580 from these two Conferences, in addition to their regular collections, for reënforcements in China. God bless these pioneer Conferences in the Southwest!

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### *"THE WORLD FOR CHRIST."*

We have sent out the January number of *The World for Christ* to every preacher in our Church, whose address we have been able to obtain. We hope each one will give it a careful reading, and help us to place it in every home in the Methodist Episcopal Church, South. It will be issued monthly, and will cost each subscriber only ten cents per annum.

Our Church papers have never displayed more interest in foreign missions than at the present time. Nearly every week they give their readers able articles on the duty and responsibility of the Church toward the world's conversion, and fresh intelligence from every part of the mission field. But a large part of their people never read their pages. We see it stated that upwards of 700,000 of our members neither subscribe for nor read our Church press. One object of *The World for Christ* is to bring the cause of our Master in foreign lands within reach of every member of the Church and worker and scholar in the Sunday school. With the aid of the preachers this can be done. Rev. Lewis Powell, of Franklin, Tenn., sent us one hundred and three subscribers from his charge. Every one to whom he showed this little messenger from the mission world subscribed for it with pleasure. Last Sunday we presented it before a Sunday school and congregation in Nashville, and one gave thirty-six and the other seventy-three subscribers. If each pastor will spread its pages before his congregation and Sunday school, the Sabbath after reading their words, and give them five minutes' talk, he can send us over a hundred names. We want one hundred thousand names on our mail list before the annual meeting of the Board.

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### *REV. J. L. HENDRY.*

In a letter written from China in October, Bishop Galloway stated that "the immediate return of Brother Hendry to America, on account of feeble health, is a sore bereavement to the mission and a great affliction to him. He has had remarkable success at Nanzing. In a few years that work has developed from nothing into two congregations, several schools,

a church membership of thirty-two, and the growing sympathy of the community. It is hoped that six or eight months at home will reinvigorate his health and return him to the field where he is so much needed." Brother Hendry, with his wife and children, arrived at San Francisco December 4th, and is now in Houston, Texas. He will find warm hearts among the members of his old Conference and the people he was serving when called to mission work in China. May the Church pray that the health of this faithful missionary will be soon restored and he, with his family, will soon be on the field to which they have consecrated their lives.

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## *A WORD TO OUR MISSIONARIES.*

THE editor of the Church of Scotland *Home and Foreign Mission Record* makes some suggestions so appropriate to our own work and workers that we copy, with the request that our missionaries give them kind consideration. He says:

Will our missionaries abroad, to whom we send in advance the season's greetings, kindly bear from us a word? It is our belief that few Churches or Societies have a staff of missionaries more accomplished, or better endowed with literary gift. Our columns year by year bear evidence of this, and we, together with our readers, are deeply indebted. And yet from time to time, when nothing appears from some of the mission fields, complaint is heard as if the *Record* had suppressed intelligence, or were otherwise to blame. The very reverse is the case. We heartily welcome the contributions that come to us from every quarter of the mission field, and are glad to give them to our readers, unless, as has happened, pressure upon our space for successive months has prevented us from letting them see the light until they were out of date. Official communications and reports are often not suitable for the columns of the *Record*, but descriptive sketches, noteworthy missionary incidents, and whatever is calculated to let people at home see with their own eyes the work and the workers abroad, are always in demand. And now that the camera is in use in the remotest mission fields, will our missionary friends remember to send direct to us photographs, such as we could easily reproduce for the benefit of our readers? It is only occasionally that good photographs fall into our hands, if they are not sent to us direct.

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"THE Pastor's Missionary Manual" says: "The Methodist Episcopal Church in 1872 gave to its Missionary Society forty-five cents for each of its lay and ministerial members; in 1888 it gave only forty-six cents, although the sixteen years had without doubt largely increased its riches." One cent in sixteen years does not mark very rapid growth.

The year closing, 1894, shows that the collections for Home and Foreign Missions from the lay and ministerial members of the Methodist Episcopal Church, South, were only 16 cents per member. In the presence of our obligations to our Master, our prosperity as a people, the pressing demands of reënforcements in all our missions, do not these figures and facts call for humiliation and prayer on the part of our preachers and people?

DR. DUFF, one of the most successful missionaries Scotland ever sent to India, after several visits home to arouse the Church respecting its duty to a dying world, declared: "The greatest obstacle to the success of missions lies in the apathy and indifference of ministers." If this statement is true, then the ministers of Southern Methodism are confronted by a solemn responsibility. They cannot evade their obligations. The last words of the Master are express and imperative.

The ministers are the recognized leaders of the sacramental host in the work of the world's conversion. It is their duty to create and fashion the missionary sentiment of their congregations. The minister who is powerless in quickening the convictions of his people respecting the great business to which the Church is called, needs sadly a fresh anointing of the Holy Spirit. A dead preacher will have a lifeless church. A live preacher holds the key to the hearts of his people. If the pastor is moved himself by the missionary spirit, he will awaken a like spirit among his people or must be strangely disqualified for his sacred calling. With no earnest prayer from the pulpit there will be few "Amen's" from the congregation. In the recent statistical report of one of our leading Conferences one circuit reported 972 members, while the collection for Foreign Missions reported only $25. Either the preacher neglected his duty or had but small influence over his people.

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WILLIAM ARTHUR, the Secretary of the Wesleyan Missionary Society, was once asked for the secret of its success in raising missionary money. He answered: "The ministers make the cause their own, and all are invited to contribute." In 1891, with 423,613 members, the Wesleyan Methodist Societies raised for missions $639,630, or $1.51 per cent. per member. Last year the collections of our own Church, with 1,329,673 members, raised $353,237.94 for Foreign and Domestic Missions; or, 16 per cent. per member. Were some thoughtful Church member, during the coming week of self-denial and prayer, to ask his pastor before the congregation the secret of the failure of our Church in raising its assessment for missions, what would the answer be? Methodist preachers are an honest body of men. "The ministers *do not* make the cause of missions their own (with some exceptions), and all the members *are not* invited to contribute." Prayer for a revival of the spirit of missions is the special need of the Church.

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REV. W. R. WEAKLEY, of the Missouri Conference, and Rev. M. B. Lee, of the North Carolina Conference, have been accepted by the Board of Missions of the Methodist Episcopal Church, South, for foreign mission work. Brother Weakley expects to sail for Japan and Brother Lee for Brazil. They expect to sail early in February.

THE "Student Volunteer" says that a missionary in China writes: "Christ takes hold of the world by us; but we are such choked up channels that the streams of the water of life can hardly flow." If these words represent the lack of consecration on the part of the men and women who have left home and native land to preach the gospel to the nations, what may be said of the Christians at home, who are neither willing to "go" nor to "send?" In 1890 the missionaries in China called for one thousand missionories in that field in five years. Our little band called for fifty additions to their force. Four years have passed, and the Board of Missions of our Church have been able to send out six. At no period in the history of mission work in China has the outlook been so bright as the present year. Our own mission is aglow with revival power. Bishop Galloway calls for reinforcements. Three men are needed to fill up the ranks of men who are broken down by failing health. Where are the men, and where is the money with which to send out these reserves? Men have already answered, "Here am I." What Conference, what church, what laymen will answer, "We will be bondsmen for the Church."

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WE are sure all our Sunday school workers and scholars have greeted cordially the January number of the *Sunday School Magazine*, the *Senior Quarterly*, the *Intermediate Quarterly*, the *Illustrated Lesson Paper*, the *Visitor*, and *Our Little People*. An able corps of contributors open their work for the new year, and give Dr. Kirkland assurance of strong support. Few men hold higher and holier responsibilities than the editor and his co-laborers in their task of supplying the literature that must mold the minds of the children of the Church. They need the coöperation and prayers of every father and mother in our Methodist Israel. The *Christian Advocate* says that only one-third of our teachers take the *Sunday School Magazine*. No teacher can afford to neglect the advantages it supplies for the work in which they are engaged. The men or women who are training souls for time and eternity should be well equipped for the task.

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AN interesting paper on Brazil, from the pen of Rev. J. J. Ransom, who spent many years in that field, will be found in the department of "Home and Foreign Missions" in this number. Brother Ransom writes us that he would be glad to lecture on subjects connected with Brazilian literature before any of our literary institutions, Epworth Leagues, or Missionary Societies. Few men are better posted on the subject named. His address is Box 1, Spring Hill, Tenn.

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THE address of Rev. B. W. Waters and wife, of the Japan Mission, during their brief rest at home, will be Columbus, Miss.

# OUR MISSION FIELDS.

## *CHINA.*

### China to the Front.

BISHOP GALLOWAY says that China is the most hopeful mission field of our Church. Rev. D. L. Anderson, of Suchow, quotes from the Bishop, and adds:

"We are not accustomed to hear such words, and they have made us feel better. Old China will come to the front yet. But with three men about broken down, the question of workers is getting to be a serious matter here. Can't something be done for us? We want good men.

"Our Conference was a season of blessing. The Bishop's visit was a benediction. Send him again next year and each year of this quadrennium. We have never had a better year in this field; we have prospered all along the line. Total number baptized, 107; total members, 493; probationers, 503; Sunday school scholars, 1,251; native contributions, $596.33. I think, with God's blessing, we have a yet more prosperous year before us. We are in a better fix for it. Everybody, native and foreign, is in good spirits. We can feel the cause growing. Nothing inspires like success.

"The war has not in the least affected us. It is dragging on slowly. No one can tell how it will turn out, but it must be for the furtherance of the gospel."

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### Man the Breastworks.

REV. R. A. PARKER, of Song-kiang, China, writes of the delightful and profitable Conference session. Having been on the field but little more than a year, he has been obliged to devote himself chiefly to language study. He says:

"It is a source of great joy to be able to tell the story of the Cross to this people in their own language. But, while studying, the Lord was with me, giving me to know that I was as truly doing his work as if I were preaching and teaching. I realize more fully every day that we must sympathize with these people if we would lead them to Christ. We are 'planning great things for God, and expecting great things from God,'

"We regret that loss of health takes Brother Hendry from our ranks this year. He is a power among the Chinese. Can you not send some one to take his place? We need such men to form breastworks against the torrent of iniquity which is flowing over this empire. While there are some trials, the joys of missionary life are so great that the trials sink into utter insignificance. The best of all is, God is with us."

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## *JAPAN.*

### Work Among the Eurasians.

REV. W. J. CALLAHAN, who has had charge of the school for Eurasian children, "Kobé Institute," gives an interesting insight into that work:

"After the Conference of 1893 I was asked to take charge of this school. A small cottage of four rooms was rented, and by some canvassing I succeeded in enrolling twenty pupils. The only outlook for boys when they grow up being some line of mercantile life, their education must necessarily partake of a practical nature. We teach them the ordinary branches of an English education, penmanship, drawing, French and Japanese. The Bible is taught daily, the plan being to select some text of Scripture and write it on the blackboard, in both English and Japanese. After being read in both English and the vernacular, the English text is taken up, word for word, and the corresponding word or words in Japanese called for; then *vice versa* with the Japanese text. Then I conclude with a short, pointed explanation and application. A growing interest has been manifested in these Bible lessons, and the clearness of insight as to the meaning and personal application, as brought out in the regular reviews, is often astonishing.

"The question has been asked me, 'Has

this interest aroused in those who have manifested it a desire to seek for personal salvation?' I could not say 'Yes,' positively, but I believe it has. We are given certain signs by which we can judge of these things, and these, I think, I have seen. But their home life furnishes a soil so inimical to such growth that but slow progress can be expected. For the remedying and possible removal of this barrier we have thought on several plans. One is direct evangelical work among the fathers of these Eurasian boys. But before they can be approached at all, or be gotten to give a hearing to the preaching of the gospel, their confidence must be won as friends.

"In connection with the Kobé Institute we have a Sunday school, attendance upon which is optional. We have had a very good attendance almost all the time. We gave the boys a Christmas tree, which they enjoyed as only boys can. There is little of happiness, of inspiration, that these can look for except from without. Only those who have been into the homes of these Ishmaelites know the melancholy sadness of their lives. They are too intelligent to become idolators, and, except as they learn of us, they know Jehovah only to hear his name profaned. If we withdraw our hand from the plow, the Roman Catholic Church is only waiting to take up the furrow. How much more can they offer than their present possessions! Brethren, think of these things."

## Anxious to Learn.

SOME information concerning Palmore Institute and the work that is being carried on may be of interest to our readers. We quote from a letter written by Mr. W. P. Turner, of Kobé, Japan:

"At our last Conference Bishop Galloway appointed me to take charge of Palmore Institute, Japan. This is a night school in Kobé for Japanese young men. Several years ago, as you know, Dr. Palmore, of St. Louis, gave a certain amount of money to establish a school here in Kobé, in which young men who are busy all day might be able to get an education in English and in business methods, as well as in Christian teaching, so as to make them better fitted for life's work. He also gave several hundred good books for a school library. Some land was bought with the money, but it is lying idle till this day, and I am carrying on the school in three rooms of my Japanese dwelling-house. I opened it one month ago, and have now thirty-five pupils enrolled, and they pay fifty sen per month tuition. I have more than half as many students as they have at the Kwansei Gakuin. I have two Japanese assistants, and we teach reading, conversation in English, translation, English grammar, history, common book-keeping, and penmanship, and a lesson in the Bible is read and explained every night, at which all attend. It is interesting, encouraging, satisfactory work. The young men are clerks, school-teachers, customs officials, police, etc., and are anxious to learn all we teach them. But I think it a great pity that I should be compelled to teach all these young men in three small rooms in a Japanese house, where proper ventilation is impossible, and where our health is sure to be impaired. We have the lot, and three hundred dollars in gold would put up a very good four-room house, giving us three good rooms for classes and one for library and reading-room, which was one of the most attractive features of the school two years ago."

## Extending the Border.

REV. C. B. MOSELEY, of Matsuyama, Japan, gives the following statistics in his annual report, and writes concerning the importance of opening new work. Where there is life there must be growth. Should there not be a proportionate increase in collections to provide for this growth?

"In company with Brother Wilson, a trip has been made to Nakatsu, which is a town about fifty miles up the coast from Oita, on Kyushiu, and is larger than Oita. We both felt convinced that the place should be occupied by our mission, by

the sending of a foreign missionary there by the next Conference. The following reasons suggested themselves in favor of immediate occupation: 1. Its occupancy would fill the gap in our work surrounding the Inland Sea. 2. It is one of the the most destitute of Christian work of any part of the Island of Kyushiu, and at the same time one of the most idolatrous.

"*Statistics.* — The following statistics will give some general idea of the work in the bounds of the district: Number of organized churches, 4; other places where regular preaching services are held, 12; number of local preachers, 5; members, including local preachers, 150; number of infants baptized, 6; adults baptized, 11; number of Sunday schools, 12; teachers, 29; scholars, 348; number of day schools, 4; night schools, 2; pupils in all, 149; contributions for missions, $10.75; for Church extension, $9.66; for Bishops' fund, $8; for support of native pastors, about $45.

"The churches pay all their own incidental expenses. Matsuyama and Oita have, besides the above, given regularly each month a small contribution to the building of their churches."

## *BRAZIL.*

### A Good Start.

We are glad to furnish our readers a full and satisfactory report of work in the district of which Rev. M. Dickie, of Sao Paulo, is presiding elder:

"The outlook is bright, and we are encouraged. I have visited all the points and held the first quarterly Conferences. The work has started off well.

"*City of Sao Paulo.*—Residing here, I have general oversight of the city work and particular charge of our new Central Hall. Sr. Carvalho is pastor of the church, and Sr. Guillierme da Costa, in addition to his work in connection with our Conference organ, is responsible for two preaching appointments in the suburbs. We have services every night in the week except Sunday, preaching in five different sections of the city, so that a considerable number of people hear the gospel every week. The attendance is good and seems to be increasing. Our Central Hall services, three nights in the week, continue to interest many. On Sunday night the hall is usually crowded, and at almost every service we have personal conversations with interested ones. The element reached is a fluctuating one, so that we cannot hope for much in the way of a permanent organization; but it is a fine point for sowing the seed. I think the net gain for the quarter in the Sao Paulo church is about 25. Collections for all purposes have been excellent.

"*Itapicerica.*—For private reasons the local preacher sent to this point has withdrawn, so that it is at present without a pastor. It is now being served from Sao Paulo. The members meet together regularly for prayer and praise, and many are interested in the gospel. On my last visit out there I preached at two points to fine congregations. A lady came four leagues to unite with the Church. This is indeed an encouraging work, and would give large results had we a resident pastor there. We will do the best we can for it, going out there as often as possible.

"*Taubaté and San José.* — The work seems to hold its own at these places. There has been one profession. Sr. Manoel de Camargo is the pastor, and seems to be planning for aggressive work. The congregations at Taubaté are good. The removal of the college to Sao Paulo somewhat affected the attendance. The pastor tells me that many are interested, and he looks for an increase. He hopes soon to extend the work of the circuit.

"*Capivary.*—This circuit, under the pastorate of Brother Dickson, is developing. He reports two additions and others interested. The members hope soon to put the finishing touches on their new church. The work in these older towns moves slowly and with some difficulty. Many of our members, in the struggle for life, are moving out West. We regret giving them up, but we have the consolation that

they will proclaim the truth wherever they may go.

"*Piracicaba.*—This church labors under the same difficulties, but the work has the advantage of having a good start, and then there is a much larger population to draw from. Brother Hamilton, the pastor, is much encouraged. There has been a large number of candidates during the quarter. During our quarterly services eight persons united with the Church, and there is promise of a considerable ingathering during the year. Having been so long identified with this church, I am naturally very much interested in her development and progress.

"*Serra Azul.*—This is a new place. It is a little village in the interior, a full day's travel by rail and horse from Sao Paulo. Some two years ago one of our members moved out there, locating in the village. True to his Master, he immediately began his work as a witness. Nothing of the kind had ever been heard before in that place. Business bringing him occasionally to Sao Paulo, he would return with a fresh supply of ammunition, in the way of tracts, Bibles, etc. Some began to inquire, and soon he had little gatherings twice a week. For a long time he begged me to visit the place. I did so last month, being accompanied by Brother Wolling. We had a delightful visit. We found the ground well prepared, a lot having been secured, some money raised, and most of the material promised for a small church. We had the pleasure of laying the corner-stone. Fourteen persons, representing all classes of society, were received into the Church—one of the many illustrations of what a faithful man can do when he is consecrated and has a love for souls.

"*General.*—Our school, removed from Taubaté to Sao Paulo, has labored under many and grave difficulties. We ought to have a good school here, but it would need strong financial backing for the first few years. Brother Kennedy has worked hard and deserves encouragement. Brother Bruce is professor in the school. Our publishing interests are looked after by Brother Wolling. We hope soon to be in a position to publish all our own literature. To do this we will have to add a book-binding department, etc. The sudden fall in the value of the dollar is embarrassing our movements; but, with the help of God, we hope to pull through. As stated above, many of our members are moving out and locating in the western part of the State. We must follow them, and so are seriously thinking of locating one of our workers in some western town. He would have an immense circuit to begin with. I think it would be a step in the right direction. It will involve considerable expense, but if the Lord is guiding in the matter, the way will be opened up. We are now planning for an aggressive movement in this city, in conjunction with our Presbyterian brethren; but that will go into the next quarter's report, if the Lord will."

## *INDIAN MISSION CONFERENCE.*

### Work Among the Full-Bloods.

REV. MILTON A. CLARK has had charge of the work among the full-blood Cherokees for three years. He writes that there has been no wide-spread revival in the work, but a general toning up in spirituality, especially among the helpers. To quote his own words, his work "has been not only to preach to them, but to visit them at their homes, eat at their tables, and sleep in their houses. The first thing I do in going into their houses is to find if the inmates are Christians, and how many. I then talk to them personally, and read to them some portion of Scripture, I reading in my English Bible and my interpreter in the Cherokee Testament, with explanatory remarks. Then a song in English or Cherokee, or both, and prayer, I praying in my tongue, my interpreter in Cherokee. I find this impresses much more than preaching. We rarely ever leave a house without seeing tears in the eyes of some of the inmates, though sometimes we meet with some things that are not so encouraging and a little amusing. We went to the house of a man whose name was Waterdown, or Downwater—that was the English, though they spoke it in Cherokee. I think he and his wife were about 75 or 80 years old. Both were born in the 'old country,' in Georgia or Tennessee, before the Cherokees were brought to this country. After talking to them on the subject of their salvation, and reading and praying with them, the old man said: 'May be I will join the Church if I live five or six years longer.' Not long since I visited him again. He was growing quite feeble, and, sad to think, he was getting no nearer to the kingdom of God."

# MEDICAL MISSIONS.

## The Medical Missionary's Position.

LET us clearly define what we mean by a medical mission. It is not merely a philanthropic agency—not an enterprise for the provision in our mission fields abroad of the inestimable benefits of European medicine and surgery. If that alone were the object contemplated, we should have no claim to be heard here, and our missionary societies would hardly be justified in using their funds for the establishment of mission hospitals and dispensaries abroad. What we mean by medical missions is the systematic combination of the healing art with the preaching of the gospel, and this in such a way as to make the ministry of healing subservient to the winning of souls for Christ.

We cannot be too explicit on this point. Misapprehensions as to the aim and object of medical missions are too prevalent. Many have the idea that this department of work is rather a benevolent agency than a direct missionary enterprise; and perhaps nothing has done more to hinder the progress of medical missions than this misconception.

We hold that the true medical missionary is as much the ambassador of Christ, as much the messenger of the Churches, as much the preacher of the everlasting gospel as is his ordained clerical colleague. As medical missionaries we claim for ourselves this position. We ask to be sent into the mission field in order that we may do the work of an evangelist. We ask that medical missions be recognized by our missionary societies and by the Churches, not merely as a benevolent agency, not as an occasional auxiliary to missionary work, but as an embodiment of the Divine idea, enunciated by the Master himself, when he commanded the gospel to be preached among all nations. This gospel views man as a denizen of earth, as well as an heir of immortality; it has regard to the life that now is, as well as to that which is to come; it affects man in the whole extent of his being—body, soul, and spirit. Christ's ministry was a ministry of word and deed, that of his disciples was the same. We believe, therefore, that the divine meaning of "preaching the gospel" (especially when used with reference to the vocation of the missionary to the heathen) implies much more than the mere proclamation of the gospel message. We believe that as He who is the sum and substance of the gospel "was made flesh and dwelt among us," that as his ministry was a ministry of sympathy with suffering humanity, as He healed the sick and went about continually doing good, thus ever manifesting while he taught it the spirit of his own religion, so his ambassadors must "preach the gospel," not by word only, but likewise by a compassionate, Christlike ministry, performed in Christ's name and for his sake.

This, then, is the place we claim for medical missions. We believe that the consecration of the healing art to the service of the gospel is not only in accordance with the Divine method, but it actually forms a part of the Divine intention; and therefore it follows that medical missions are a universally applicable agency. Wherever we find man, there we find disease and suffering, greatly aggravated, however, in our foreign mission fields by prevailing ignorance and superstition. We often hear it said that in many of our mission fields, as for instance in India and Japan, medical aid is now so plentifully supplied that in such spheres medical aid is not required. Apart altogether from the considerations already urged, scarcely a word is needed to show, from a merely professional point of view, how utterly erroneous is such a statement. In our highly favored land there is a doctor for about every fifteen hundred of the population, or 23,000 for the whole population of the United Kingdom; let us suppose that there are ten thousand European

or native qualified practitioners in India (an estimate far above the mark), there would be but one doctor to every 24,000 of the population; or, in other words, to provide a medical man for every 3,000 of India's population would require no fewer than 75,000 practitioners. The recent official census of Japan reveals the fact that within the empire there are 34,000 native physicians, of whom probably less than five hundred are educated in Western medical science, thus giving one qualified physician to every 60,000 of the population. The mere mention of such facts is an emphatic contradiction to the assertion that medical missions are not needed in such lands.—*From Address by Rev. John Lowe, at London Missionary Conference.*

## Heathen Gratitude.

THE value of medical missions in removing prejudice and evoking the deepest gratitude has been manifested again and again the world over; the wonder to many of us is that we have been so slow to see the value of this agency.

In Africa, Dr. Summers was loaded with the gifts of the grateful people he had treated at Melange; and by means of these alone he was able to load thirty-six carriers, and succeeded in arriving at the further side of the Congo, a distance of more than a thousand miles, his society not being able at the time to give him a single dollar.

In China, the late Dr. Mackenzie operated upon the eyes of two girls in one family and gave them sight, and then the mother was operated on successfully. She had never seen her children, and her gratitude knew no bounds. As a result all three were converted, likewise the father and many others, and a successful church of a hundred or more is now in their village.

In Corea, Dr. Allen attended the prince when dying from a wound received in battle, thirteen of the native surgeons having tried in vain to stop the bleeding by pouring molten wax into the wound. The prince afterward told the doctor that his people said, "The doctor did not come from America, but from heeaven," and in a sense he certainly did.—*From Address by G. D. Dowkontt, M.D., at London Missionary Conference.*

## Our Responsibility.

We might mention many examples demonstrating that wherever medical missions have been prosecuted in the true spirit of the gospel success, unattainable in any other way, has been experienced. What is our responsibility? First, to our hands alone has been committed the double gift of medical science to heal the body and the gospel for healing the soul; second, if we fail to take these things to them, they cannot obtain them in any other way, and as far as we are concerned they must perish, body and soul. Let us suppose a vessel at sea; the crew are dying of fever, when one day they sight a sail. The vessel comes closer and closer on her passage, and at last these perishing ones make known their need. "We have got the fever." "Want some water." "Send us a doctor." But to their dismay and consternation, the steamer steers off and leaves them to perish. What is their crime?

A king learns that a famine is devastating a portion of his country, his people are dying by thousands. He calls together his ministers and leaders, and commissions a number of them to take the provisions which he provides them with to their famishing brethren. A few go, but the majority do not, and instead of doing so they consume all they can themselves, and store up the rest, claiming the provisions the king has given them as their own, and thousands perish for lack of the aid which was provided for them. What crime are they guilty of?

And now, dear friends, in conclusion, permit me to present the following question for your prayerful consideration. To know that millions are perishing, body and soul, and to possess the means which might save both, to withhold the same and let them perish—is what?—*Ibid.*

# WOMAN'S WORK.

## The Saharada at Poona.

We have received and read with great interest the Annual Report of this institution, established and ably superintended by that talented Christian lady the Pundita Ramabai, for the rescue and education of Hindu widows of good caste.

We give the following extract to remind our readers of the sad condition of these victims of superstition, and to draw forth their sympathy and prayers on their behalf:

"When I look into the faces of some of the girls who have been rescued from a fate worse than death during the past four years, I thank God that he has given us such good friends as you who are helping these poor widows. There are many among the so-called educated Hindus, and among English people too, who think that the lot of the Hindu woman is not quite so bad as is represented by us. Had these dear people themselves shared the poor widows' lot, they would think otherwise.

"The other day I heard a very sad story of a young child-widow from two friends who knew all about her. She is the daughter of a Brahman who lives in a village about twenty-five miles from this place. About four months ago her father and mother, together with other members of the family, used to treat their daughter very cruelly just because she was a widow. They thought of disfiguring her by shaving her head. The child could not bear the thought of being disfigured. She had suffered much already, but this coming trial was more than she could stand. So one day—just the day before she would have been shaven and shorn, had she remained at home—she started for the house of a Mohammedan Nowab, who is the owner of that town. She took shelter in his home, and begged him to protect her, which he promised to do if she would embrace his religion then and there. The poor girl, not knowing what else she could do, consented to his proposal, and became a Mohammedan by repeating the Kalama, or the creed of the Mussulmans.

"The Hindu inhabitants of that town made much noise, and protested against the Nowab's conduct: but he said it was his duty to protect a girl who came to him of her own accord, as she had come to him, and embraced his religion. They could do nothing after that. The Nowab said he was willing to send her back to them if they would eat the food which she would cook. But they refused to do so; and the parents would not take her back, for she had broken her caste. So she remains in the house of the Nowab. I tried to rescue her, and sent messages to her through some friends; but they could not get near her.

"Another young girl who became a widow when a child has come to us for shelter and education. She has some near relatives, none of whom are able to protect her. She had to fly from her relatives, and disfigure herself by shaving her head. Her enemies were after her, intending to destroy first her character and afterwards her life. But God spared her. She has escaped shame and misery, and is sheltered here, having the prospect of a happy, useful life. Where would she and the other girls be to-day, had not a Sarada Sadana existed to shelter and save them? Though the chief object of our school is to rescue, to help and make happy poor widows, it can also make itself useful to such widows as do not stand in need of material help. Some advanced and well-to-do Hindu gentlemen are beginning to realize the value and benefit of this institution. Two Brahman gentlemen of very high standing have placed a widowed daughter and sister-in-law in this school, and are paying the boarding expenses of the girls. The noble-minded relatives of these young widows wish them to be well trained, so that they may be able to lead happy, useful lives. This

is a good sign, and bespeaks the future good of this school and widening of its sphere of work.

"The new house, bought and furnished, was formally occupied by our school on July 26 of last year. Christian men and women belonging to various denominations met in the morning of that day to give thanks to God for his goodness and mercy, and to dedicate the place to his service. In the evening many friends, Hindus and Christians, were invited to take part in our rejoicings. It was a happy day for us all. Another child widow has lately joined us, bringing up our number of pupils to fifty."—*Woman's Work in India.*

## Increased Help Is Pressing.

LORD ROBERTS, in a late speech, said with truth that the provision for medical aid for women throughout the whole of India is "a mere drop in the ocean of Indian female suffering," and that the large majority of the women of India live outside the limited areas in which they can obtain the aid of lady doctors, "and for these, probably not less than one hundred and forty millions, skilled medical aid is at present an impossibility."

The spiritual destitution of this vast multitude of women is equally great. Medical aid is only needed in sickness; the comfort and support of religion is needed daily. But to whom can the women of India turn when burdened with sorrow or a sense of their sin? Their religion leaves them "without God and without hope." It has no word of welcome or of cheer for women, who must not be permitted even to learn from its sacred books. The gospel alone brings them a message of love, of pardon, peace, and joy, of comfort here and hope hereafter, and thus infuses into their lives aspirations after Christlike holiness, unselfishness, and usefulness. Already native Christian women in India occupy positions of importance, and exercise a wonderful influence for good. How great will be the effect on the country when larger numbers of the wives and mothers have been led to embrace the faith of Christ. During the last year many most urgent appeals for missionaries have come to us from districts, in several of which no effort whatever has yet been made specially for the women.—*Zenana Bible and Medical Mis.*

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WELLINGTON SEMINARY, South Africa, a sort of Mount Holyoke, is for white girls, daughters of colonists, missionaries, and others. It began with 40 pupils, and there are now four similar institutions, with 750 pupils; 500 graduates are teaching in different parts of South Africa, and 25 are doing definite missionary work among the natives. A Woman's Huguenot Missionary Society, established soon after the seminary was started, has now grown into a Missionary Union for South Africa. The educational work receives the strong endorsement of the English, Dutch, and French colonists, and grows in importance as South Africa bids fair to become the strategic point for the enlightenment of the whole continent.—*Review.*

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MRS. DONALDSON, wife of a sugar planter in Queensland, desiring to improve the character of her husband's Kanaka laborers, invited them to her home for instruction. They came, bringing others from neighboring plantations. A school-room was built, and within a year 80 of the men were converted and gave evidence of a changed life. Of the 67 who returned to their island home 20 were Christians, and had resolved to teach their countrymen to read the Bible.

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THE October-December number of *Mission Studies*, published quarterly by the Woman's Missionary Society of the Lutheran Church, General Synod, in speaking of "what some women have done," recalls how Mrs. Van Arsdale and Mrs. Romeyn, of New Brunswick, N. J., befriended two Japanese students, and how another elect lady on Andover Hill took Joseph Neesima to her home and heart, and so wrought mightily for the evangelization of Japan.

# THE SUNDAY SCHOOL.

## A Young African Hero.

SOME of you have hard words to bear at times because you love the Lord Jesus. But in some parts of the world people who say they believe in him are beaten cruelly, and even put to death.

In Central Africa, a few years ago, some boys were burned to death by order of the king, because they were Chrisitans. Yet, in spite of this, a boy of about sixteen years was brave enough to wish to become a Christian. He came to the missionary and said in his own language: "My friend, I wish to be baptized."

"Do you know what you are asking?" said the missionary in surprise.

"I know, my friend."

"But if you say that you are a Christian, they will kill you."

"I know, my friend."

"But if they ask you if you are a Christian, will you tell a lie and say, 'No?'"

Bravely and firmly came the boy's answer, "I shall confess, my friend."

A little talk followed, in which he showed clearly that he understood what it was to be a Christian; so the missionary baptized him by the name of Samweli, which is the same as our Samuel.

The king found him so useful that he employed him to collect the taxes, which are paid in cowries—little shells which in Africa are used instead of money.

One day, while he was away on this business, the king again got angry with the Christians, and ordered that all the leading ones should be killed. Samweli's name was found upon the list. As he came back he heard of the death that was awaiting him. That night, when it was quite dark, the missionary was awakened by a low knocking at the door. It was Samweli and his friends, come to know what to do. Should he run away, or must he go and hand over the money he had collected? After a silence the missionary said, "Tell me what you think."

Looking up, Samweli at once replied: "My friend, I cannot leave the things of the king."

His friends earnestly begged him to fly, but the missionary said, "No; he is right. He has spoken well; he must deliver up the money."

They all knelt down in prayer together, the missionary wondering sadly if he should ever see the young hero again.

"My friend and I will try to start early, and leave the cowries with the chief," said the lad as he set off; "but I fear my carriers will not be ready till after daylight, and if I am seen I shall be caught. Good-bye."

But God kept him. He went boldly to the chief's hut, put down the cowries, and walked away. He went again a few nights after to tell the missionary, who said: "You ran when you got outside?"

"No, my friend, for I should have been noticed at once. I walked quite slowly until I got out of sight, and then I ran as fast as I could, and so I escaped."—*Heathen Children's Friend.*

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## "Love for Love."

As a dirty, ragged street-boy was running along one day an accident befell him. He was pushed into the gutter, and there for a minute or two he lay hurt and screaming, until a rough hand picked him up. He was not a beautiful object to look at as he stood propped up against a pillar, his face and hands blackened with mud and the tears running down his cheeks. No one stopped to pity him. If any one noticed him at all it was only some rude boy who mocked and laughed at him. Poor little fellow! it didn't seem as if he had a single friend in the world. But a lady passed. She caught sight of the crouching, unhappy figure and suddenly stopped. "Why, John," she said, "is it you?" She had recognized in him a boy she had once taught in her Sunday school. He told her his troubles and the pain his fall was causing him; and, full of pity

she had him removed to the hospital, where he was tenderly cared for.

A year passed, and one night this same boy, now well and strong again, found himself drawn along by a crowd to a dwelling-house that was on fire. The engine had not yet arrived, nor the inmates been rescued. But no sooner had he caught sight of the house than the cry burst from him, "O, she lives there!" and bravely he struggled up the staircase through the smoke. He hunted until he found her of whom he was in search. She had fainted, but putting out all his strength the boy lifted and carried her out into the fresh air. And then, as the amazed bystanders cheered and praised him for his courage he walked away muttering, "She didn't turn away from me when I was hurt."

Love had done it. The love the lady had shown to him had awakened an answering chord of love in the boy's heart.

And it is, as we think of all that Jesus has done for us, of the love which led him even to die for us, that we are constrained to say, "We love him because he first loved us."—*Morning Rays.*

## What Children Did for Korea.

DR. W. J. HALL, the first Protestant missionary appointed to work in the interior of Korea, gives the following incident showing what children can do: "I told you of our little room eight feet square in Pyong Yang, with its mud walls and floor, in which I ate, slept, and treated my patients. On my return to Seoul at the children's meeting I told about our work and how much we needed a better house in which to do this work for Jesus. The children said, 'Well, Dr. Hall, we will ask God to give you a house.' I shall never forget those prayers, they went straight to the throne of God, and soon the answer came. After the meeting closed Bertie Ohlinger came to my room with a bright silver dollar and said, 'Dr. Hall, here is a dollar to help buy a house in Pyong Yang—I wish I could give more, but it is all I have.' At Christmas he had received two dollars, with one he bought a present for his mother, the other he gave to God. Next came Willa, his sister, a dear little girl of nine years, with ten cents. Following her came Augusta Scranton with fifty cents, saying, 'I was saving it to help buy a piano, but I would rather help with God's work."

It was only one dollar and sixty cents and the prayers of God's little ones, but He who fed the five thousand with five loaves of bread and two fishes has multiplied the children's gifts until they have grown in eight months to one thousand four hundred and seventy-nine dollars and ninety-nine cents. To-day we have our building for hospital and dispensary well situated in Pyong Yang.

God has since taken Bertie and Willa home to heaven, but still their work goes on.—*Missionary Record.*

## Missions in Sunday Schools.

IT is a matter of deep concern to many interested in the growth of foreign missions in this country that so few of our Sabbath schools take any part in this work. Will you not make an earnest endeavor to have in your school, if possible, one lesson a quarter devoted to this subject? "After the Bible nothing helps to broaden the intelligence and to deepen the piety of a Sunday school more than a thorough study of missions. It is the great work of the Church, and nothing, when it is well set forth, so lays hold of the hearts of the children, nothing so draws out their love for Christ and the spirit of sacrifice for his sake. Next after conversion stands the culture of converts that they may not be mere blanks in the Church, but new powers added to the kingdom of God."—*Selected.*

A CHRISTIAN baker in Shangsan, China, placed on the basket in which bread is carried to his customers the words, "Jesus Christ appeared in the world 1894 years ago." This leads people to question him, and gives him an opportunity to preach the gospel.

# EPWORTH LEAGUE.

## A Single Verse.

NEARLY twenty years ago there was a lady residing in London, and she was trying to live in the spirit of Christ, who went about doing good. She was most anxious to help the suffering, and to take as much brightness as possible into homes and hospitals where people are confined to their beds. One afternoon, armed with some beautiful roses, she made her way to a hospital she was in the habit of visiting every week. Knowing that there is as much heart-suffering in the world as bodily pain, she always took some texts with her as well as her flowers, in order that some of the precious truths contained in the Scriptures might be dropped into the hearts of those she spoke to. The day to which I am referring, this lady put into her basket what she had never thought of doing before, and that was a *French* text. You will see how she was guided by God's Spirit to do this. As she approached one of the beds, the nurse said, "It is of no use giving that man a text; he cannot speak a word of English." But the lady, taking up a bunch of roses and the French text, thinking he might understand that, presented both to the stranger. He was a Spaniard, but he could speak French, and thanked her for the flowers; but when she asked him if he would read a Bible, supposing she sent him one, he firmly declined. He said he knew it was not a good book and his priest had forbidden his reading it. On leaving, however, she said, "I will send you a copy." The man replied that he was leaving the hospital the next morning, and it was of no use for her to trouble herself about it. It was not an easy matter to procure a Spanish Bible in a hurry, and the lady went from shop to shop asking for one. At length she thought she would have to give up her search, for it was getting late and she had to return home. Still the feeling was so strong that God was guiding her that she returned to the first bookseller's shop at which she had inquired for a Spanish Bible or Testament, and again she pressed the man to look and see if he could not find one. He searched more carefully and brought out an old volume, which my friend eagerly bought and sent off immediately to the hospital.

Six months passed away, when one day the Spaniard was again seen in the hospital; and when my friend approached him he gave her a warm welcome and said he had read her book and found in it "*la verite.*" "What is the truth?" asked the visitor. "Oh," replied the Spaniard, "it is all in one verse: 'There is one God, and one Mediator between God and men, the Man Christ Jesus'"—the very text given in French with the flowers at their first meeting. How little, even then, did either the one or the other see what a great harvest of blessing was to be reaped from that one passage of Scripture which brought their two hearts together!

Listen attentively, children, and hear what follows. The young Spaniard studied his Bible diligently, and after some months he expressed an intense desire to devote his life to working for the Lord among his own people, so he entered a missionary college to prepare himself for the ministry. His father was dead, and he had been placed in charge of an uncle, who had robbed him of his property; but when the uncle heard that he was about to enter a Protestant college he wrote offering to make amends for all past injustice if Francisco would return to the Church of Rome. But the youth firmly resisted all his uncle's appeals, "choosing rather" as Moses did "to suffer affliction with the people of God than to enjoy the pleasures of sin for a season. It was a grand choice. There are many who will suffer affliction with patient resignation, but how many are prepared to *choose* the difficult path when an easy and pleasant one offers itself to them?—*Gleanings.*

## "Tell Me His Name Again."

HERE is the experience of one woman in India; it represents the experience of thousands in that country who are weary and sin-burdened, but have never heard the name which is above all other names —the only Name under heaven given among men whereby we may be saved. The woman visits the medical missionary, and while applying for medicine she finds a listening ear, a sympathetic heart; and she is strangely drawn to tell all her sorrows. Her daughters had married and left her, her sons were dead, she had no one to help or care for her. But why dwell on the past? the present was bad enough.

"A swarm of locusts ate up all the grain, fever had unceasingly distressed the little orphan grandchildren, and increasing age, with its attendant coughs, colds, rheumatism, failing eyesight, as well as other complaints, made Mai Nandi the most sorrowful old lady in the whole village."

"Yes," said the missionary, "this is a sad world, but there is a better land beyond," and she gets the attention of the woman, who listens attentively to the old story. Putting her finger to her deeply lined forehead, she says, "Do you see, it is all written here,—grinding, cooking, spinning, tired head, weary feet, live and die like a beast, all because we women have committed sin in former life!" Pathetic story!

"But," says the missionary, "Satan brought sin, and sin brought sorrow; but God loved us, and sent his Son Jesus Christ to save."

"Ah, yes, you know this, for you read all day; but what can we women understand?"

"Yes, you can understand this; there is no one too ignorant for the Lord Jesus to save."

"Well, give me my medicine and let me go home."

She gets it, starts, comes back, and says, "Tell me His name again!" Next day she returns, asks for more medicine, and while it is being prepared she says, "Tell me His name again!" For a while she is silent, then opens her heart again and tells her troubles to the sympathizing listener; and as she gets up to go away, says, "Tell me His name again before I leave;" and so she goes out into the darkness of heathenism repeating that Name—the sweetest sound to mortals given."—*Heathen Woman's Friend.*

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## Missionary Gloves.

"Grace, why do you wear those gloves with your new suit? I have often heard you say that you cared more for nice gloves than any other part of an outfit."

"I know these gloves do not look at all stylish, but I enjoy wearing them more than any pair I ever had."

"That's queer talk for you. I can't see how you could enjoy wearing cotton gloves when every one else wears kids."

"These are my missionary gloves. You remember our pastor preached a stirring missionary sermon some six weeks ago. He spoke so earnestly about the needs of the Board, that my heart was touched; I felt that I must make an extra gift, and yet I could not see where it was coming from.

"A few days afterwards I was buying my winter outfit, and the thought came, why not make some sacrifice for missions? I had figured closely and could think of nothing but gloves. It cost a little effort, but I bought these for 25 cents and gave $1 to missions. This is why I enjoy wearing these plain, cotton gloves."—*Missionary Record.*

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—The Baptist young people have their Union (Baptist Young Peoples' Union.) and this is engaged upon a Christian Culture Course (C. C. C.) looking to a four years' systematic study of the Bible, and of Christian missions as well. There is a Missionary Conquest Course with regular "conquest meetings." Nor are the Free Baptists inactive, since they are urging on to good works their United Society of Free Baptist Young People.—*Missionary Review.*

# OUR FELLOW-LABORERS.

## New Hebrides.

*Quarterly Jottings* reports the substance of an address delivered by Dr. John G. Paton at Mildmay Conference Hall, London, on the eve of his departure from Great Britain. We quote the following paragraphs from this address:

"Eight young chiefs on the island of Malo embraced the gospel there under the teaching of the missionary. They are being prepared to be teachers and preachers of the gospel among their own people. They have suffered much persecution, but they have a loving Saviour with them, and the everlasting arms are around them. God has saved the whole eight, according to our last information, and not only has he saved them, but they are growing in knowledge, in firmness, and in devotion to Jesus Christ. The heathen cursed them in the name of their gods, took away their wives, and deprived them of their plantations. These eight were chiefs of the highest rank, yet they have given up all for Christ. They have been degraded in their tribes, and every indignity by which it was possible to insult them has been heaped upon them, yet they appear calm and unmoved. One of them, who embraced the gospel lately, got a little money together in the colonies, and when about to return to the island with the missionary, said: 'I want something to take back with me.' The missionary wondered, and asked what it might be. 'Wait till we get to Sydney.' When they reached there the missionary said: 'Well, what is it you want?' 'A good big box of American kerosene, and a good lamp in which to burn it.' When asked why he wanted it he said: 'Many of the young people on my island say they are frightened because of the persecution we have gone through, so they are afraid to come by day to hear about Jesus, but if I can get a good lamp I can gather them together while their enemies are sleeping, and thus I can work for Jesus, in teaching them to know and love his holy name.' Dear young friend, what are you doing for Jesus in comparison with that?

"We have now about fifteen thousand worshipers of God on that group, who have now the Holy Bible in their own tongue. We have no doubts there about its complete inspiration, and I say to the young men and women of London, let no man, no matter how great his learning or his natural powers may be, shake the faith of any soul of you in the inspiration of that holy book. It is God's chart, our infallible guide. All else may fail, but the Bible never has failed, and we shall be judged by it in the great day of account. We have now the Bible translated, printed, and read in sixteen of the languages on that group. The natives have paid for it all themselves. Ten shillings has to be paid for every leaf of the Bible we print in any of those languages, yet the poor natives begin to work from the time they are converted in order to get, by and by, a complete Bible, God's Holy Word in their own language.

"We have now two hundred of those very cannibals trained up as teachers and preachers of the gospel, among whom are three sons of the murderer of Gordon.

"I leave to-morrow morning by the 'Oruba,' and, after being a short time in Australia, shall return to Aniwa, the island where God enabled me to live until I saw every native on that island an avowed worshiper of the true God. I have been away four years since my last visit. The best proof of native sincerity is that our missionaries write me there has been no falling away since my departure, but the people themselves carry on the work with good results. I intend to stay for a while in Aniwa, then, if I cannot get a missionary for the six thousand people on the west side of Tanna, I am intending, with a few converts from Aniwa, to go amongst the six thousand cannibals, and, if possible, lay the foundations of God's work

there, so that ere long I trust they may have at least a knowledge of Christ, and be able to look to him for salvation. If we cannot get young men to go with us among the heathen, we must do what we can. By your prayers, your sympathy, and your help, I trust the day is not far distant when every island of the New Hebrides shall have at least one worker to direct its inhabitants to Jesus and his salvation."

## United Presbyterian Missions.

THE United Presbyterians devote themselves wholly to two fields, which they work with great thoroughness and efficiency—the Nile Valley and the Sialkote Mission in Northwest India upon the borders of Cashmere. The districts occupied number 18, with 288 stations. The ordained missionaries number 26; the married women 24 and the unmarried 17; ordained natives, 34; licentiates and students, 31; and other workers, 482 -- a total of 537 natives and 70 Americans. In the 43 churches are 11,055 members, and in the day schools 13,514 boys and girls. The additions to the Churches by profession were 651 last year; the native contributions for Church work were $13,149 (only $400 from India), and for all purposes $36,849.—*Missionary Review.*

## The American Board.

THE annual meeting of the American Board, held at Madison, Wis., October 10–13, while not remarkable in any feature, was yet a continual feast of good things. The debt of $116,238 was embarrassing and depressing, and had led to damaging retrenchment; war and persecution had wrought serious harm, but in spite of all the spiritual results were at a maximum. New missionaries had been sent out to the number of 44, of whom 13 were men. The Word had been preached in 26 languages. These figures will supply a summary of facts:

Missions, 20; stations, 100; out-stations, 1,107; places for stated preaching, 1,429; average congregations, 69,151; ordained missionaries (15 physicians), 184; physicians (besides 9 women), 13; other male assistants, 6; women (wives 185, unmarried 183), 368; whole number of laborers sent, 571; native pastors, 241; native preachers and catechists, 508; native school teachers, 1,533; other native laborers, 568; total native laborers, 2,870; total Americans and natives, 3,441; churches, 421; Church members, 40,187; added during the year, 3,055; whole number from the first, 128,648; theological seminaries and classes, 16; pupils, 230; colleges and high schools, 65; pupils in the above, 4,227; boarding schools for girls, 63; pupils in boarding schools for girls, 3,394; common schools, 1,026; pupils in common schools, 30,366; whole number under instruction, 50,406; native contributions, $89,145.—*Missionary Review.*

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THE table of missionary statistics for Japan, for the year 1893, compiled by Rev. H. Loomis, of Yokohama, gives summaries as follows: Missionaries, 598; stations, 125; out-stations, 644; churches, 377, of which 78 are self supporting; members, 37,398, of whom 3,636 were baptized in 1893; scholars in mission schools, 7,393; Sunday schools, 730; scholars, 26,959; native ministers, 206; unordained helpers, 665; Bible women, 279; contributions of native Christians, $38,705.03. Of the Church members 11,126 belong to the associated Presbyterian Churches, 11,110 to the Congregational Churches, 6,791 to the Methodist Churches, 5,157 to the Episcopal Churches, and 1,578 to the Baptist Churches. The gain in Church members over 1892 is 1,864. The Roman Catholics in Japan report 46,682 adherents, and the Greek Church 21,239.—*Outlook.*

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ACCORDING to an item in the *Independent*, the Reformed Church of France has 533 congregations, 638 pastors paid by the State, 56 other pastors, and a population numbering 540,483. The Lutheran Church of France has 62 pastors paid by the State and a membership of 77,533. Of other Protestants, including those of Algeria, there are not far from 20,000.

# MISSIONARY GLEANINGS.

Rev. David Baron writes of a recent tour for Bible distribution: "From Buda-Pesth I went, accompanied by Rabbi Lichtenstein, by Danube steamer, all the way to Orsova. The five days on board, going and returning, was one of the most interesting experiences in my life. A large proportion of the passengers were Jews, and we stopped at 42 stations in Hungary and Servia. We spoke and reasoned with different groups from morning to night, and after lying down in our berths we would hear them discussing among themselves what we had been saying about Christ. Again and again everybody in the large saloon, Jews and Gentiles of all classes, were around us for hours, either listening or discussing with us the claims of Jesus. We took with us a supply of New Testaments in Hebrew, German, and Hungarian, but our stock in the last two languages was exhausted long before we returned to Buda-Pesth."

In view of the large number of Japanese at the Hawaiian Islands, and also of the long acquaintance of O. H. Gullick and wife with the native Hawaiian people, it has been deemed advisable that, though still connected with the Japan Mission, they should remain on Hawaii. In a recent letter from Honolulu, Mr. Gulick says: "We have now nine Japanese preachers and evangelists, very valuable men, laboring for their countrymen in these Islands, the most of them supported by plantation funds for the benefit of the laborers. Of these 9 men, 4 are on Hawaii, 1 on Maui, 2 on Kauai, and 2 on Oahu."

In response to an appeal put forth during Lent at Mengo, Uganda, by the missionaries, 25 men and youths offered themselves for evangelistic work, and 13 of the number were solemnly dismissed by the congregation at Easter, 3 going to one of the Bavuma Islands, and the others in couples to the Sese Islands.

On last Christmas Day Rev. Mr. Lam, a Southern Presbyterian missionary of Chening Chow, returned from 51 days' itinerating in the country. During that time he had traveled over 400 miles, walking 330; visited all the large cities and dozens of villages, preaching, and selling books and medicine to the sick. He was assisted by 5 native helpers, 4 preachers, and 1 doctor. They thoroughly canvassed his parish, which consists of 15 counties and 5,000,000 people. They were everywhere kindly received and well treated. In many places much interest was manifested. The district of the other missionary, Mr. McLaughlin, is still larger, and equally open to the gospel. There are no other Protestant missionaries.—*Missionary Review.*

The Scottish Free Church reports for 1893 missions in India, Kaffraria, Natal, Livingstonia, New Hebrides, Syria, and South Arabia, with 239 stations: 60 Europeans, 13 ordained natives, 11 licensed natives, 650 native teachers, and a total of 1,108 Christian agents; 44 organized churches with 7,727 communicants, 6,300 baptized adherents, and 295 admitted on profession last year; 387 schools of all grades with 23,839 scholars; and received on the field from government grants (£15,-392), school fees by natives (£19,950), and contributions, a total of £39,249.

Rabbi Kohler, of New York, in opening the Jewish Congress in Chicago, said lately: "Jesus, the Keeper of the poor, the Friend of the sinner, the Brother of the sufferer, the Comfort of the sorrow-laden, the Healer of the sick, the Uplifter of the fallen, the Lover of men, the Redeemer of women. We claim Him as our own."

One of the Moravians recently stated that when a person joins that Church he is made to realize that he is joining a great Missionary Society. The consequence is, the Church is essentially missionary in spirit.

The new hospital at Jerusalem, founded by the German Evangelical Church, and carried on by deaconesses from Kaiserswerth, was recently opened. The old hospital, inaugurated by Dr. Theo. Fliedner in 1851, is no longer adequate; the new establishment, constructed according to the fullest requirements of modern hygiene provides accommodation for 60 inmates. The Pasha of Jerusalem was among the distinguished persons who attended the opening.

Bishop Tucker, of Uganda, is now in England, and gave a stirring speech at the farewell meeting of the outgoing party for the Niger. He spoke of the time, two and a half years ago, when Uganda was saved to the British crown, and expressed his confidence that the British flag would never cease to wave over that land, and then said, "I wish I had the same confidence in the Church of Christ doing her duty."

The Bishop of Nyassaland told an interviewer that of 9 missionaries who sailed with him in February, 1893, 4 have died and 2 have been invalided.

At the various conventions of the Missionary Alliance held during the summer, at least 300 perssns offered themselves for service, and the gifts and pledges reached an aggregate of $70,000. Rev. A. B. Simpson's sermon on the Macedonian Cry, at Old Orchard, Mass., was followed by a "collection" of $40,000. From one man came one-fourth of that sum.

We are glad to learn from the *Mildmay Monthly Journal*, that Mrs. Bowie and her fellow-laborers in Hebron, Palestine, are having much encouragement in their visits among the villages. They have a medical dispensary at Hebron, and the attendance of patients increases constantly.

Dr. Laws says: "On the shores of Lake Nyassa, a few years ago the habitation of cruelty, there are now Christian schools with 150 teachers and 7,000 scholars."

The Chief Justice of the Supreme Court of Japan, Mr. T. Myoshi, is a Christian and a deacon in a Congregational church.

In Jerusalem, the "Holy City," there are said to be 135 places where liquor is sold.

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# TREASURER'S DEPARTMENT.

## Report of T. B. Holt, Treasurer of the Board of Missions.

(*Parties sending money to the Treasurer will please in every case give the name of the* CONFERENCE *from which it comes.*)

### RECEIPTS FOR DECEMBER, 1894.

*Alabama Conference.*

| | |
|---|---|
| J. B. K. Spain, Tr. | $ 7,769 24 |

*Arkansas Conference.*

| | |
|---|---|
| W. Sherman, Tr. | $ 1,365 70 |

*East Texas Conference.*

| | |
|---|---|
| W. A. Sampey, Tr. | $ 2,414 00 |
| Anniversary collection, per I. G. John. | 13 25 |
| | $2,427 25 |

*Florida Conference.*

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|---|---|
| F. Pasco, Tr. | $ 211 28 |

*German Mission Conference.*

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|---|---|
| F. Vordenbaumen, Tr. | $ 344 15 |

*Illinois Conference.*

| | |
|---|---|
| Rome, J. E. Garrett | $ 15 00 |

*Kentucky Conference.*

| | |
|---|---|
| F. S. Pollitt, Tr. | $ 7 50 |

*Little Rock Conference.*

| | |
|---|---|
| A. D. Jenkins, Tr. | $ 86 50 |
| W. F. Evans, Tr. | 3,065 59 |
| | $3,152 09 |

*Louisiana Conference.*

| | |
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| W. B. Thomson, Tr. | $ 3,186 07 |
| W. B. Thomson, Tr. | 95 89 |
| | $3,281 96 |

*Mississippi Conference.*

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|---|---|
| Wesson Sta., T. L. Mellen | $ 13 00 |
| T. S. West, Tr. | 3,809 71 |
| T. S. West, Tr. | 81 32 |
| East Baton Rouge | 4 50 |
| | $3,908 53 |

*Missouri Conference.*

| | |
|---|---|
| J. A. Merchant, Tr. | $ 425 00 |

*North Alabama Conference.*

| | |
|---|---|
| S. L. Dobbs, Tr. | $ 4,300 00 |

*North Carolina Conference.*

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|---|---|
| M. Mial, Tr. | $ 7,252 58 |

*North Mississippi Conference.*

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|---|---|
| J. W. Luter, Tr. | $ 3,999 36 |

*North Texas Conference.*

| | |
|---|---|
| Bellevue Ct., L. P. Smith | $ 50 00 |
| W. A. Sampey, Tr. East Texas Conf. | 421 00 |
| | $471 00 |

*Northwest Texas Conference.*

| | |
|---|---|
| Cleburne, H. A. Bourland | $ 25 00 |

*New Mexico Conference.*

| | |
|---|---|
| Socora and Magdalena, M. Hodgson | $ 10 00 |

*South Georgia Conference.*

| | |
|---|---|
| A. M. Williams, Tr. | $ 217 76 |
| A. M. Williams, Tr. | 5,970 23 |
| | $6,187 99 |

*Southwest Missouri Conference.*

| | |
|---|---|
| Thos. M. Cobb, former Tr. | $ 250 00 |
| C. H. Briggs, Tr. | 43 50 |
| | $293 50 |

*Texas Conference.*

| | |
|---|---|
| J. E. Green, Tr. | $ 3,044 30 |

*Virginia Conference.*

| | |
|---|---|
| L. L. Marks, Tr. | $16,293 36 |

*Western North Carolina Conference.*

| | |
|---|---|
| John G. Staples, Tr. | $ 6,963 63 |

*West Texas Conference.*

| | |
|---|---|
| A. E. Rector, Tr. | $ 705 05 |

*White River Conference.*

| | |
|---|---|
| F. R. Noe, Tr. | $ 1,762 08 |

*Specials.*

| | |
|---|---|
| Bishop J. S. Key, returned on travel | $ 55 00 |
| A. J. Donakey, on Dr. Hoss's call | 10 00 |
| R. M. A. Missionary Society, Miss A. M. Hewlet, Tr. | 5 65 |
| H. S. Bradley, Agent Stewart property. | 95 00 |
| Interest rebated on note by Fourth National Bank | 95 56 |
| M. D. Stockton, per S. B. Turrentine | 25 00 |
| "A Brother," Brentwood, Tenn. | 25 00 |
| J. F. Thompson, Washington, D. C. | 5 00 |
| Miss Bryan, of Japan, returned on travel | 168 00 |
| Geo. T. Hoagland, St. Joseph, Mo., New Year's gift. | 1,500 00 |
| Fourth National Bank, interest rebated | 60 00 |
| | $2,044 21 |

*Bills Payable.*

| | |
|---|---|
| Note to G. W. Cain, one day after date, | $ 150 00 |
| Note, Fourth National Bank | 15,000 00 |
| | $15,150 00 |

*Debt Payment.*

| | |
|---|---|
| H. B. Johnston, of Memphis Conf. | $ 15 00 |
| A. H. Hussey, of Northwest Texas Conf. | 10 00 |
| Penny Helpers, H. J. Boltz | 1 15 |
| | $26 15 |

*Donations Directed.*

| | |
|---|---|
| F. L. Kerns, of "Rosebuds," Va., for B. G. Marsh | $ 142 50 |
| Miss Tula Daniel, Bishop Galloway's Call | 5 00 |
| J. L. Thornburg, Bishop Galloway's Call | 50 00 |
| A. J. Donakey, Bishop Galloway's Call. | 10 00 |
| J. O. A. Vaught, Bishop Galloway's Call. | 50 00 |
| Yazoo Missionary Society, Mrs. Lambuth's school | 25 00 |
| Mrs. W. D. Pugh, Mrs. Lambuth's school | $ 3 00 |
| Rev. P. A. Johnson and wife, Mrs. Lambuth's school | 10 00 |
| From Masao's subscription, Mrs. Lambuth's school | 113 00 |
| Woodville Sunday school, Mrs. Lambuth's school | 42 90 |
| Shubuta, Miss D. P. Bradford, Mrs. Lambuth's school | 8 05 |
| W. D. Cardwell, Memphis, Tenn., Bishop Galloway's Call | 2 75 |
| F. L. Kerns, of "Rosebuds," for B. G. Marsh | 180 00 |
| F. L. Kerns, of "Rosebuds," to B. G. Marsh. Reported | 144 90 |
| Geo. N. McDonald, to Durango Church. Reported | 50 00 |
| Miss L. G. Cooper, Baltimore, Md., Bishop Galloway's Call | 25 00 |
| Texas Conference, per I. G. John, Bishop Galloway's Call | 21 70 |
| East Texas Conference, I. B. Turrentine, Bishop Galloway's Call | 10 00 |
| Clifton and Cresent Hill Sunday school, for day school in China | 18 00 |
| | $911 80 |

## Recapitulation of Receipts.

| | |
|---|---|
| Alabama Conference | $ 7,769 24 |
| Arkansas Conference | 1,365 70 |
| East Texas Conference | 2,427 25 |
| Florida Conference | 211 28 |
| German Mission Conference | 344 15 |
| Illinois Conference | 15 00 |
| Kentucky Conference | 7 50 |
| Little Rock Conference | 3,152 09 |
| Louisiana Conference | 3,281 96 |
| Mississippi Conference | 3,908 53 |
| Missouri Conference | 425 00 |
| North Alabama Conference | 4,300 00 |
| North Carolina Conference | 7,252 58 |
| North Mississippi Conference | 3,999 36 |
| North Texas Conference | 471 00 |
| Northwest Texas Conference | 25 00 |
| New Mexico Conference | 10 00 |
| South Georgia Conference | 6,187 99 |
| Southwest Missouri Conference | 293 50 |
| Texas Conference | 3,044 30 |
| Virginia Conference | 16,293 36 |
| Western North Carolina Conference | 6,963 63 |
| West Texas Conference | 705 05 |
| White River Conference | 1,762 08 |
| Specials | 2,044 21 |
| | $76,259 76 |
| Bills Payable | 15,150 00 |
| Debt Payment | 26 15 |
| Donations Directed | 911 80 |
| | $92,347 71 |

## Disbursements for December.

| | |
|---|---|
| Brazil Mission Conference | $ 3,190 52 |
| Central Mexico Mission Conference | 5,419 11 |
| China Mission Conference | 493 42 |
| German Conference | 653 00 |
| Indian Mission Conference | 3,867 00 |
| Japan Mission Conference | 4,396 54 |
| Los Angeles Conference | 135 00 |
| Mexican Border Mission Conference | 2,450 00 |
| Montana Conference | 890 00 |
| New Mexico Conference | 1,150 00 |
| Northwest Mexico Conference | 1,228 99 |
| Pacific Conference | 497 38 |
| Western Virginia Conference | 87 66 |
| Expense | 1,386 71 |
| Interest | 223 38 |
| Bills Payable | 60,127 35 |
| Donations Directed | 829 59 |
| | $85,325 65 |

# MISSIONARY DIRECTORY.

NOTE.—We shall consider it a favor in case of changes of address, or corrections to be made, to be promptly notified.—ED.

*China.*

Rev. Y. J. Allen, D.D., LL.D., Shanghai, China.
Rev. A. P. Parker, D.D., Suchow, China.
Post-office, Shanghai.
Rev. C. F. Reid, D.D., Shanghai, China.
Rev. D. L. Anderson, Suchow, China.
Post-office, Shanghai.
W. H. Park, M.D., at home on leave.
Rev. W. B. Bonnell, Shanghai, China.
Rev. W. B. Burke, Sung Kong, China.
Post-office, Shanghai.
Rev. Moses B. Hill, Nantziang, China.
Post-office, Shanghai.
Rev. J. L. Hendry, Nanzing, China.
Post-office, Shanghai.
Rev. H. L. Gray, Suchow, China.
Post-office, Shanghai.
Rev. George R. Loehr, Shanghai, China.
Rev. T. A. Hearn, Shanghai, China.
Rev. B. D. Lucas, Shanghai, China.
E. H. Hart, M.D., Suchow, China.
Post-office. Shanghai.
Rev. R. A. Parker, Sung Kong, China.
Post-office, Shanghai.

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Rev. W. R. Lambuth, M.D., D.D., Nashville, Tenn.
Rev. W. E. Towson, Osaka, Japan.
Rev. S. H. Wainright, M.D., Kobe, Japan.
Rev. J. C. C. Newton, at home on leave.
Rev. N. W. Utley, Osaka, Japan.
Rev. T. W. B. Demarest, Kwan-ei Gakuin, Kobe, Japan.
Rev. B. W. Waters, at home on leave.
Miss N. B. Gaines, Hiroshima, Japan.
Miss Laura C. Strider, at home on leave.
Miss A. D. Bryan, Hiroshima, Japan.
Rev. C. B. Moseley, Matsuyama, Japan.
Rev. W. A. Wilson, Hiroshima, Japan.
Rev. Simeon Shaw, Tokuyama Japan
Rev. W. A. Davis, Uwajima, Japan.
Rev. J. T. Meyers, Tadotsu, Japan.
Rev. C. A. Tague, Iwakuni; post office, Hiroshima, Japan.
Rev. S. E. Hager, Oita, Japan.
Rev. W. P. Turner Kobe, Japan.
C. M. Bradbury, Ph.D., Kobe, Japan.
W. J. Callahan, Nakatsu, Japan.

*Brazil.*

Rev. J. L. Kennedy. Taubate, Brazil.
Rev. H. C. Tucker, Caixa 454 (Correio Genrol), Rio de Janeiro, Brazil.
Rev. J. W. Wolling, Caixa 290, Sao Paulo, Brazil.
Rev. J. W. Tarboux, Juiz de Fora, Brazil.
Rev. E. A. Tilly, Caixa 384, Rio de Janeiro, Brazil.
Rev. Michael Dickie, Caixa 290, Sao Paulo, Brazil.
Rev. John M. Lander, Juiz de Fora, Brazil.
Rev. R. C. Dickson, Capivary, Estado de S. Paulo. Brazil.
Rev. J. L. Bruce, Sao Paulo, Brazil.
Rev. E. E. Joiner, Rio de Janeiro, Brazil.

*Central Mexico.*

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Rev. D. F. Watkins, D.D., Avenida Balderas No. 11, City of Mexico, Mexico.
Rev. George B. Winton, San Luis Potosi, Mex.
Rev. J. R. Mood, San Luis Potosi, Mexico.
Rev. K. J. Yearwood, Monterey, Mexico.

*Mexican Border.*

Rev. D. W. Carter, San Antonio, Texas.
Rev. J. W. Grimes, Monterey, Mexico.

*North-west Mexico.*

Rev. John F. Corbin, El Paso, Tex.
Rev. Robert C. Elliott, Durango, Mexico.
Rev. John C. Cavener, La Paz, Mexico.

*New Mexico Conference.*

Rev. W. D. Clayton, Albuquerque, N. M.
Rev. C. C. Eddington, Eddy, N. M.

*Indian Mission.*

Rev. A. C. Pickens, Ardmore, Ind. Ter.
Rev. C. F. Roberts, Norman, Ok. Ter.
Rev. J. M. Gross, Oklahoma City, Ok. Ter.
Rev. N. F. Law, Atoka, Ind. Ter.
Rev. J. L. Keener, Antlers, Ind. Ter.
Rev. A. N. Averyt, Minco, Ind. Ter.
Rev. J. Y. Bryce, Checotah, Ind. Ter.
Rev. W. B. Austin, Muskogee, Ind. Ter.
Rev. C. M. Coppedge, Muskogee, Ind. Ter.

*German Mission.*

Rev. Jacob Kern, San Antonio, Texas.

*Florida Conference.*

Rev. C. A. Fulwood, Bartow, Fla.

*Western Conference.*

Rev. J. W. Faubion, Augusta, Kansas.
Rev. T. C. Downs, Rosedale, Kansas.
W. S. Chick, Tr., Welda, Kansas.

*Western Virginia Conference.*

Rev. C. W. Shearer, Prestonburg, Ky.
Rev. T. S. Wade, Clarksburg, W. Va.
Rev. C. H. Dowell, Austed, W. Va.
Rev. S. F. McClung, Ravenswood, W. Va.

*Denver Conference.*

Rev. M. H. Neely, Denver, Col.

*Montana Conference.*

Rev. R. H. Shaeffer, Helena, Mont.
Rev. S. B. Tabor, Stevensville, Mont.

*Columbia Conference.*

Rev. H. S. Shangle, Oakland, Oregon.
Rev. R. A. Reagan, Albany, Oregon.

*East Columbia Conference.*

Rev. J. W. Compton, Palouse, Wash.
Rev. M. V. Howard, Pendleton, Ore.
Rev. E. G. Michael, Island City, Ore.

*Pacific Conference.*

Rev. Samuel Brown, San Jose, Cal.
Rev. W. P. Andrews, Fresno, Cal.
Rev. C. O. Steele, Santa Rosa, Cal.
Rev. H. C. Christian, Colusa, Cal.
Rev. W. F. Coffin, Merced, Cal.

*Los Angeles Conference.*

Rev. W. E. Vaughan, Phœnix, Arizona.
Rev. Q. A. Oats, Lompoc, Cal.
Rev. T. J. Duncan, Los Angeles, Cal.

*North-west Texas Conference.*

Rev. M. K. Little, Vernon, Texas.

*West Texas Conference.*

Rev. A. E. Rector, San Antonio, Texas.

PROF. JOHN WESLEY GILBERT, A.M.

THE

# METHODIST REVIEW OF MISSIONS.

NEW SERIES. MARCH, 1895. VOL. XV. NO. 9.

## ONE OF OUR GRADUATES.

BY REV. GEORGE WILLIAMS WALKER, D.D., PRESIDENT OF PAINE INSTITUTE.

THE Paine Institute was established by the Methodist Episcopal Church, South, in 1884. It opened its matriculation book in January of that year. Rev. Morgan Callaway, D.D., was President, Rev. George Williams Walker, Professor. During this first year John Wesley Gilbert enrolled his name among the matriculates of the school. He was a bright, impulsive youth of twenty years. He soon showed an eagerness to learn, and steadily applied himself to his studies—reading Virgil and Horace to Dr. Callaway; reading the Anabasis, and completing Robinson's University Algebra under my care. In 1886 he had completed our course, and by extra work with me was prepared to enter the Junior Class at Brown University in the fall of that year.

In his examination for the Junior Class he won a scholarship on his Greek, which proved a financial help to him in his struggle for an education. Besides carrying on the regular class work he had to make up a deficiency in French and German. This he successfully accomplished, and graduated in 1888 with a standing of fourteenth in a class of sixty-five, being the only negro in the University. For excellence in Greek young Gilbert won a scholarship in the American School of Classical Literature in Athens, Greece, where he spent one year. Upon his return to America he resumed his work of teaching in the Paine Institute, and has been with us ever since.

John Wesley Gilbert was born in Hephzibah, Richmond County, Ga., July 6, 1864. When six months old he was brought by his mother to Augusta, Ga., where for the most part he has since resided. His education began in the public schools, and by the aid of his widowed mother he spent eleven months in the Baptist Seminary in Atlanta, Ga. The next four years he spent working on a farm and teaching small country schools. He had despaired of finishing his education, and had devoted his life to the care of his mother.

This was the year in which the Paine Institute opened its doors in Au-

gusta, Ga., and Gilbert with renewed hope was among the first to enter. As he expressed it, "God sent me a personal friend in this school—a friend to whose kindness and interest I shall ever owe an unpayable debt of gratitude."

His duties in the American School required him to travel over the whole of Greece. In this way, sometimes in company with three other students, sometimes alone, he acquired a working knowledge of modern Greek. When a guide and an interpreter was asked for by some Boston ladies to accompany them through the Peloponnesus, Gilbert was chosen as being the most proficient in the vernacular. With a Mr. Pickard of the school he made a map of old Eretria, on the island of Eubœa, and was engaged in all the excavations of the year 1889. An account of some of these excavations he twice furnished to the *New York Independent*. His thesis, "The Demes of Ancient Athens," was well received, and won for him an A.M. degree from Brown University. He traveled over a large part of Europe without a guide or interpreter, and since his return and two years prior to his visit to Europe, he has taught in the Paine Institute from choice. Upon several occasions he has refused more lucrative employment.

Prof. Gilbert gives the following reasons for his choice: "I believe the school is founded upon the only principle which can solve the so-called negro problem. Politics can never solve it; Northern charitable institutions can never solve it; outside interference can never solve it. It must be solved by those whom it most concerns, to-wit: the Southern white man and the Southern negro. The only means to solve it must be religion and education. I believe no sensible negro desires social intercourse with the whites. I believe that politics have done the negro no good, and I have therefore abstained from it as offering the least hope for us. I believe that the Paine Institute is the expression of the operation of God's Spirit on the hearts of men, and therefore I have an abiding faith in the permanence of its influence. I would appreciate help from the Southern white people more than I could from any other people on the earth, because I am anxious for the negro and the Southern whites to love each other and understand each other in the proper light. For these reasons and others of a kindred nature I am at work at the Paine Institute."

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## CHRISTIAN MISSIONS AS SEEN BY A MISSIONARY.

BY BISHOP J. M. THOBURN.

[THIS article, selected from the December *Forum*, answers most satisfactorily another in the same periodical entitled "Christian Missions as Seen by a Brahman," by P. R. Telang.]

THE article which appeared in the *Forum* for April, 1894, on "Why

Christian Missions Have Failed in India" attracted special attention because Mr. Gandhi (like Mr. Telang) is an educated Indian gentleman, and is supposed to speak from personal knowledge of India, if not from personal observation of missionary work. I should be extremely sorry to question the right of either Mr. Gandhi or Mr. Telang to criticise the missionaries of India or their work, and yet it ought to be said that residence in a country does not by any means carry with it knowledge of a country, with all that is going on among its people. Take, for instance, an intelligent graduate of Yale or Princeton, and ask him to write an article for the *Calcutta Review* on the present state of the Protestant churches in the United States; ask him whether any Italians have become Protestants, in what cities the Protestant movement is making most headway among the Bohemians, where the Hungarians are beginning to stir, how much has been done among the Germans, how much among the Spaniards and Portuguese, how the "slum work" is succeeding, and what is the present religious condition of the freedmen in Louisiana; ask him to state his views on these questions, and in ninety-nine cases out of a hundred the intelligent graduate will be found as ignorant of the facts as if he had spent all his days in India. It is, of course, possible that an Indian gentleman may be found better informed in reference to religious movements in his own country, but the chances are all the other way. An Indian gentleman who moves in good society will never be seen in intimate personal contact with the classes among whom the missionary carries on his most successful work. He very rarely speaks to an Indian Christian, unless it be one in high position, and he seldom has an opportunity of seeing, much less inspecting, any department of missionary work. How far these remarks apply to Mr. Gandhi is seen in his extraordinary statement that not a single (Indian) Aryan had ever become a Christian!

Mr. Telang writes in a style which was current among European writers forty or fifty years ago, but which happily has now almost gone out of date. Sydney Smith set the first example in his famous tirade against the "consecrated cobbler" of Serampore, and for many years inferior men who could not distinguish between coarseness and wit seemed to think that the correct thing to do when writing on missionary topics was to resort to ridicule as a convenient weapon, even if a very weak one. The caricature of the American missionary and his "pariah convert" going to preach in the street was not intended—we must suppose—to be taken seriously, but it will serve to introduce a description of out-door preaching as it really is. If the reader will go to Beadon Square, Calcutta, any Sunday evening in the year, he will find two or three Scotch missionaries, a Bengali attorney of the high court—a converted Brahman, by the way—a Bengali physician, and a few others, preaching in English to a large audience, the majority of whom are intelligent undergraduates

of the Calcutta University. In another public square, about two miles distant, two other groups of preachers, English, American, Bengali, and Hindustani, will be found, and the people who gather to hear them are addressed by turns in three different languages. In all the large cities it is easy to find hearers who understand English, but the missionaries who resort to street preaching are, almost to a man, fluent speakers in one or more vernaculars.

Mr. Telang's statement that "a man who earns one hundred dollars a month in India can live as well as one who has a thousand dollars a month in America" is very wide of the mark. Very many missionaries receive much less than a hundred dollars a month, but at the highest figure the missionary receives about one-third of the salary of the chaplain next door, and one-fifth to one-tenth of the income of the station doctor. He sometimes pays more to the headmaster of his school than he receives himself, and always takes rank in income much below the average of the Europeans among whom he lives. He may have five or six servants, but one Irish or Swedish girl in America will do as much as the whole of them, and—including board—will cost about the same. As to having "no cares," the missionary is nearly always a burdened man, having, in addition to his own anxieties, to care for the endless interests of a score, a hundred, or perhaps five hundred families.

While speaking of these personal matters it may be as well to refer to Mr. Telang's accusation that the missionaries win their few Brahman converts by "initiating them into meat-eating and wine-drinking." I can easily understand that Mr. Telang made this charge with a measure of confidence in its truth, for in a case of conversion such as he narrates, all manner of incredible falsehoods are put into circulation; but it is necessary only to remark that nearly all missionaries are total abstainers, and that the Brahmans have no greater aversion to wine-drinking than have the missionaries. Some Germans and a few English missionaries may not have adopted the rule of abstinence, but among the Americans I do not know of a single exception. It does sometimes happen that a youth is permanently separated from home and friends by becoming a Christian, not because he leaves them, but because they thrust them out. In a few cases I have known missionaries to act unwisely in giving shelter to youths under twenty years of age. The boy can legally claim freedom of conscience at sixteen, but it has never seemed to me quite right to advise a youth not fully grown to accept baptism against the will of his parents. In such cases an appeal is nearly always made to the courts, and no matter what the age of the convert, plenty of witnesses can be found to swear that he is under sixteen, while all manner of wild stories are put in circulation against the missionaries. Such cases, however, are rare. During the thirty-five years I have been in India, among more than eighty thousand baptisms in our own missions, I cannot recall

a single case in which a youth's baptism led to an appeal in the courts.

The American reader can hardly appreciate Mr. Telang's use of the word "pariah" in speaking of the convert that a missionary took with him to preach in the bazaar. Mr. Telang applies the word "pariah" to the convert preacher no less than six times. It is a term which belongs to South India, but since it has become anglicized it has come into general use, and is often applied by Europeans not only to the out-castes of Southern India, but to the meanest variety of dogs, the scavenger curs of the village. Not many Indian gentlemen of culture and refinement would apply it to a Christian preacher, but it sometimes happens that hostile writers try to identify all Christians with the out-castes, and especially those who before conversion belonged to one of the higher castes, by applying this term to them. The epithet as used by Mr. Telang was probably aimed less at this particular convert than at the general body of the Indian preachers.

The pariahs of Southern India form a part of an immense division of the general community numbering about fifty million souls, or more than one-sixth of the whole population. These fifty millions are divided into many castes and sub-castes, and in recent years the term "depressed classes" has been applied to the whole mass, from the lowest scavengers to the more respectable artisans. The whole fifty millions are below the line of social respectability; and, although legally entitled to admission to the public schools, their children are practically excluded from them. Public sentiment would not tolerate their presence. The condition of these people is very hopeless, unless they can in some way escape from the hard lot which has fallen to them. Up to the advent of the Christian missionary in India, no door of hope had ever been opened to them, and Mr. Telang admits that this good office has been done for the pariahs by the missionaries.

The impression prevails very widely that these depressed classes can never wield much influence, even after becoming Christians; but that is by no means certain. The Brahmans are but a handful of the general community. In Northwest India, the chief seat of ancient Hinduism, the Chamars, or leather-dressers, a very low caste, are about equal in number to the Brahmans. What would the United States be to-day if the whole artisan population had been kept in a state of absolute ignorance and social degradation from the first settlement of the country to the present day? When Gen. Grant was President, and Henry Wilson Vice President, the former visited Boston and was accorded a public reception. In driving in an open carriage through the streets it so happened that the President, the Vice President, and the Governor of the State occupied seats in the same carriage with the Mayor. As they passed by an Indian missionary said to a friend: "There go three Chamars!" Gen. Grant had been a tanner, Henry Wilson had been a shoe-

maker, and Governor Claflin a leather merchant. Had Hindu caste prevailed in America, these three men would have been lost to the nation, and Abraham Lincoln would have been obliged to spend his entire lifetime as a common day laborer. India possesses within herself many of the elements which belong to a great empire, but she can never rise to a worthy position among the empires of the world while one-sixth of her people are kept in a state of dense ignorance, with every avenue of improvement rigidly closed against them. If the presence of three and a half million of slaves proved an incubus too heavy to be borne by the people of the United States, the presence of fifty millions of these depressed classes will prove—is proving—a burden which India cannot permanently endure. Mr. Telang frankly confesses that the hope and the help of these lowly people is in Christianity. With admirable candor, he says: "The structure of Hindu society and religion is such that there is no such help for the pariah as the Christian missionary has brought to him." If it were granted that the low-caste people are mentally and physically inferior to their high-caste neighbors, the fact would remain that India as a whole will be depressed by the injustice to so large a section of the community.

But are these people so very inferior in character and natural ability to the higher castes? To this question it is impossible to give a direct answer, chiefly for the reason that they do not constitute a homogeneous community. They differ from one another not only in different parts of the country, but often when living as sub-castes side by side. It seems almost certain that they are descendants of ancient tribes who were either conquered by more civilized Aryan invaders, or brought into India as camp-followers by these invaders. Hence they have not had a common origin, and many of them may have been Aryans themselves at a very remote period. Others belong to various aboriginal races, and hence differ as widely among themselves as their remote ancestors probably did. One thing, however, is very certain; many of them are men of fine physique, with very fair mental powers, and are abundantly able to hold their own in the battle of life when Christianity gives them a fair chance. Mr. Telang says the missionaries win these people "by giving them bread, and promising them money or employment." This charge is often made by opponents of missionary work, and hence the reader will no doubt be surprised when I assure him that the missionary who works among them is troubled much more by high-caste applicants for money and employment than by those belonging to the depressed classes. During the past four years I have been among tens of thousands of these people who are becoming Christians, and the one thing which they never ask for is money. Wherever I go they beg me to provide schools for their children, but not once in six months does any one ask for food or clothing, or even mention the subject of securing a high social position.

In fairness I ought to say that the above remarks do not apply to all the divisions of the low-caste community. Some of them are cringing and feeble creatures, with many marks of inferiority stamped upon them, bnt so far as my own observation has extended it is not from such communities that converts are usually drawn. On the other hand those who become Christians improve rapidly and ask no odds of the Brahmans or the Mohammedans. I have seen a son of an extremely low out-caste preparing high-caste youths for university examinations. I have seen hundreds of Christian youths, whose parents had belonged to these classes in school and college with Hindu and Mohammedan boys, apparently on terms of good followship, and successfully holding their own in the keen competition of the school-room. I have seen many of them placed in responsible positions in the mission field, and acquitting themselves very creditably indeed. I may be too sanguine, but it is my deliberate opinion that the successors of the present generation of Christians will startle the Brahmans of the next century, by appearing on the scene as their competitors for every position of honor or emolument which the latter now hold.

It ought not to be supposed, however, that all converts in India have come from the lowest classes. The Christian community has won a recognized position in the country, and in proportion to its numbers—excluding the so-called Portuguese and French Christians, whose ancestors became nominal Christians three centuries ago—stands fully abreast of any other community in the country. In proof of this I need only quote the following extract from *The Hindu*, a leading Hindu paper of South India:

> We recently approved the statement of a Bombay paper, that the social eminence which the Parsees so deservedly enjoy at the present moment was due to these two causes: that their women are well educated, and they are bound by no restrictions of caste. These two advantages make themselves felt among our native Christian brethren, and it is probable that they will soon be the Parsees of Southern India. They will furnish the most distinguished public servants, barristers, merchants, and citizens among the various classes of the native community.

This is not the testimony of a missionary, or of a Christian, but of an enlightened Hindu writer who is able to take a broad and liberal view of the situation.

In forming an estimate of the native Christian community in India, a distinction should always be drawn between the converts of the modern missionary movement, and the larger community of nominal Christians whose ancestors more than two centuries ago were, for the most part, induced to become Christians under more or less pressure by the French, the Dutch, and especially the Portuguese authorities. The hostile attitude toward missionaries assumed and long maintained by the English authorities in India was not creditable either to their courage or foresight,

but beyond all doubt it was the best thing that could have happened to the English and American missionaries. It is bad enough to have Church and State allied in Christian lands, but it is a hundred times worse in a non-Christian country. The Christianity which the Portuguese introduced into India was hardly Christian even in name. The name of Francis Xavier is still revered in India, but the Roman Catholic missionaries of the present day would not think of resorting to some of the methods employed by that illustrious saint and his followers. What might have happened had Clive and Hastings taken it upon themselves to make the people Christians, we can hardly imagine, but it is certain that any success on the part of such men would have been worse than absolute failure. Happily for Christianity they did not make the attempt, and it was left to a lowly shoemaker, William Carey, to become the pioneer of the missionary enterprise, and hence this movement has been in operation only for a single century.

At the death of the Founder of Christianity there were about 120,000,000 inhabitants of the Roman Empire. In India there are to-day 284,000,000 souls. While I admit that the Indian converts of the century now closing are regarded with a measure of contempt by many intelligent Indians and Europeans, at the same time I venture to assert that the native Christians of India are more respected, are better known, and are more kindly regarded by the mass of the people than were the early Christians at the end of the first century after Pentecost. We are too apt to forget that the Christians of the first century were constantly taunted with their low social position. It was charged against them, and probably with truth, that the majority of the whole community were slaves. They had some great leaders, but not many. Their existence was hardly known in the "society" circles of that day, and the "leaders of thought" could not have told the name of the Founder of their religion. Gallio, who was one of the most accomplished scholars of his era, could not distinguish between Paul and Sosthenes when they appeared before him in open court. In India we have nothing corresponding to this. The Christian is an honored man in any public assembly. The Christian community is recognized in the National Congress, and Christian orators are among the foremost speakers at its annual gatherings.

Both Mr. Gandhi and Mr. Telang seem to be unaware of the change which has taken place among the mass of the people of India in their feelings toward Christian missionaries, especially in recent years. At the close of the Mutiny a general distrust of the missionaries was manifested in some parts of the empire, but this gradually passed away, and a very different feeling now prevails, especially among the common people. The missionary is regarded as the friend of the poor, the representative of public morality, and the promoter of reform. The common people are able to distinguish between spurious Christianity and that which is genu-

ine. In every European regiment a few dozen God-fearing soldiers were found, and in the regimental bazaars these men are usually well known to be different from their comrades. Among the more intelligent classes the distinction between nominal and real Christianity is understood to a surprising extent. Nor is there that strong aversion toward the missionaries on account of their "meat-eating" and disregard of animal life of which Mr. Gandhi especially speaks. The sacredness of all life was a tenet of Buddhism, but that religion has long since ceased to exist in India, while in Burmah, where the people are still Buddhists, the use of fish as an article of food is universal. The Burman explains his apparent inconsistency by saying that he never kills a fish, or causes one to be killed, but merely lays it on the bottom of his boat where it dies of its own accord! When some years ago I chanced to live in a district infested by bears and leopards, my Brahman and Rajpoot neighbors never failed to send for me when a bear appeared in their grain fields, or a leopard among their cattle, and so far from being shocked when I came to their aid with two double-barreled guns, their only complaint was that I was a very bad marksman.

The reader in America will probably be surprised to hear that Calcutta had a "Parkhurst movement" in progress before the present agitation in New York was commenced. A little more than a year ago a great mass-meeting was held in the town hall, in aid of this movement, which was attended by about three thousand persons, representing all classes of the community, both Indian and European. An American missionary was made chairman, on the nomination of an orthodox Hindu, a Justice of the High Court of Calcutta. Among the speakers were the Parsee sheriff of the city, the European principal of the Jesuit college, one of the ablest and most respected physicians in the city, an Anglican clergyman, a Bengali Christian lawyer, a Mohammedan gentleman, and several other speakers. The editor of the *Indian Mirror*, who is a Brahman, and a gentleman who has never hesitated to criticise missionaries, including the chairman of the meeting, asked to be allowed to move the usual vote of thanks to the chairman. In doing so this gentleman took occasion to express the gratitude of his countrymen to the Christian missionaries of Bengal, saying, in substance, that the latter had again and again come to the help of the Indian people when their best interests were in jeopardy; and, in the midst of enthusiastic cheers, he assured the whole missionary body that the multitudes for whom he spoke would not fail to appreciate those who had so uniformly shown their good will toward the Indian people. This is only one example of good feeling, it may be granted; but in the course of the last twenty years I have witnessed frequent demonstrations, in Calcutta and elsewhere, which were hardly less significant.

So far as I have noticed all the Indian gentlemen who have recently written or spoken unfavorably of Christian missionaries, preserve a dis-

creet silence in reference to missionary work among the women of India. Mr. Vivekananda has ventured to say of woman in India, that "from the Hindu standpoint she receives all her rights," but he did not explain that the orthodox standpoint was one from which women of the highest caste are viewed as on the same plane, intellectually, as the pariah. To the Christian missionary alone, the women of India are indebted for the door to education and intellectual progress which now stands wide open before them. No more difficult task has ever been undertaken in any missionary field than that of demonstrating to the people of India that their women could learn, that it would be safe to permit them to learn, and that it was of the first importance that schools should be provided for them. It would require a volume to tell the old story, but suffice it to say that the field has been fairly won, that Hindu and Mohammedan ladies are now competing in many places with missionary teachers in the zenanas, that schools for girls are multiplying, and that many influential gentlemen are deeply interested in the cause of woman's education, and that there are now two institutions of college grade for women, while a third, under Hindu auspices, is about to be started. One of these colleges is non-sectarian, but most of the pupils belong to Brahman or other advanced Hindu families. The principal of this college is an accomplished Bengali Christian lady, whose education was chiefly received in a missionary institution. The third institution mentioned above is said to be intended as in some measure a rival to the flourishing Christian college for girls which has been for some time in operation in the same city. This, however, is by no means a discouraging omen to the missionaries. The more rival schools, the better evidence they have that their educational work has not been in vain.

I will mention only one other instance of an invaluable work accomplished by missionaries for the women of India, for which as yet but scanty credit has been given. I can remember very well when the first woman physician who had ever been sent into a non-Christian country arrived in India to take up the work of a medical missionary. Many readers will remember how much courage and perseverance were required by those women who ventured to act as pioneers of the medical sisterhood in America. The opposition which they incurred amounted to little short of downright persecution. If this was the case in the United States, it need hardly be said that the first female physician who ventured to offer her services to the women of India required a measure of courage, patience, and tact—to say nothing of professional skill—of the highest possible quality. Dr. Clara Swain was the pioneer upon whom this honor fell.

She arrived in India as late as 1870, and still remains engaged in her noble work. About the same time Dr. J. L. Humphrey made the first attempt to give Indian women a training in medicine. In this work he

was ably seconded by Dr. Swain, and in due time it was fully demonstrated that the women of India could not only be persuaded to receive treatment from physicians of their own sex, but that they themselves could be trained for the medical profession, and thus a lucrative employment be found for them, and at the same time a service of unspeakable value rendered to the secluded women of India, who previously had been shut off from all medical aid.

Other women physicians soon followed Miss Swain, and in the course of a very few years all doubts with regard to the value of such services as these ladies were able to render had completely vanished. It thus happened that the way was prepared for what is now known as the "Dufferin movement." A returned woman missionary was honored with an audience by Queen Victoria, and ventured to speak to Her Majesty of the need of medical help for the women of India, and when Lord Dufferin was appointed Viceroy, the Queen warmly commended the subject to Lady Dufferin, who chanced to be admirably fitted in every way for taking the lead in such a work. As soon as she arrived in India she took up the matter in earnest, made inquiries upon every hand, formed far-reaching plans, solicited aid from all possible donors, and in due time succeeded in establishing one of the most important humanitarian agencies ever introduced into India. The whole world has heard the story; and the fame of Lady Dufferin will forever be inseparable from her great project of giving medical aid to the women of India. It ought not to be forgotten, however, that but for the missionary women "the Dufferin movement" would most certainly never have been inaugurated. The possibility of such a movement was first clearly demonstrated, and nearly all the real difficulties involved were removed before Lady Dufferin arrived in India.

Mr. Telang speaks in very severe terms of the "enormous cost" of missionary work as at present conducted, and calls the expenditure "a waste of money." On the other hand I venture to affirm that, when the extent of the work and its results are fairly considered, it is the most inexpensive work to be found in the whole wide field of benevolent enterprise throughout the world. As I am at a distance from India, and have no statistics of other societies at hand, I must beg to be allowed to refer to the missions of the Methodist Episcopal Church in India and Malaysia, which chance to be under my superintendence. The total number of missionaries employed in the field is 78, with 75 wives of missionaries, and 38 unmarried ladies. I omit these from the calculation altogether, as Mr. Telang pleads for education and other kinds of non-religious work. I omit the large staff of Indian preachers, churches, and chapels, and even the medical and industrial features of the work. I omit also the four publishing houses, and all that is done in the way of preparing and distributing literature among the people, and after making all these omissions we have the following result: We have 1,204 day schools, 302 of

which are for girls. It will certainly be granted that $100 a year is a very moderate sum to allow for each of these schools. We have 13 orphanages, and surely no one will object to an estimate of $20,000 a year for this item. We have also 18 cheap boarding schools for the children of the poor, for which I put down the very moderate sum of $18,000, or $1,000 each. There remain 11 high schools, for which an estimate of $25,000 ought certainly to be accepted as very reasonable. We have thus:

| | | |
|---|---|---|
| Day schools | 1,204 | $120,400 |
| Orphanages | 13 | 20,000 |
| Boarding schools | 18 | 18,000 |
| High schools | 11 | 25,000 |
| Total | | $183,400 |

The total amount sent out during 1894 by the two missionary societies which support this vast work was $229,817. According to Mr. Telang's estimate the married missionaries alone would have received $93,600, and when we add to this not only 38 unmarried ladies, but also more than 1,200 Indian preachers, four publishing houses, two colleges, one theological seminary, an extensive medical work, and various industrial enterprises, the reader cannot fail to see that an immense amount of valuable work is going forward at a cost which is so slight, when compared with American rates, that it seems almost nominal.

As one who has long been resident in India, I can understand, and to some extent sympathize, with Mr. Telang's feelings, when he sees the ancestral faith of his country challenged by the followers of what seems to him not only an alien religion, but a religion which the foreign rulers of his country, in the very nature of the case, seem to be constantly thrusting before him. The people of India have never been conquered by the English, and do not, in the proper sense of the word, occupy the position of a conquered people. A few Englishmen have built up a great empire in India, but in doing so they have as often been helped as opposed by Indian princes and Indian armies. The Government of India is English, and yet in a sense Asiatic. Mr. Telang may yet live to help make laws for the empire. All this is true, and yet the aspiring Indian cannot but remember that the foreigner is in the land, and the highest places are his, and that the India of the golden age of Hinduism is steadily passing away. No people in the world are so proud of their ancestry as the higher classes of India, and it is not strange that many of them cling with desperate tenacity to their ancient traditions, and oppose Christianity as the embodiment of all the alien influences which seem more and more to endanger the very existence of all that has, from time immemorial, been most distinctive in the ideas and institutions of the country. The Indian's pride of ancestry is natural and, without limits, commenda-

ble, but it is at present a source of great weakness. It hinders his progress and makes him blind to the inevitable. It chills all feeling of real patriotism by trying to substitute an impossible past for a hopeful present and a splendid future. Happily, many leading men in India see this clearly, and not a few who decline to accept Christianity personally are practically adopting its spirit and commending its precepts. It is the only religious system ever propagated among men which is equally well adapted to every climate and every people, and in due time the people of India will discover that it is no more alien to them than the air which they breathe, or the rain which fills their magnificent rivers. It is the common heritage of all humanity.

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## CHRISTIANITY AND THE WAR.

BY REV. H. LOOMIS, AGENT AMERICAN BIBLE SOCIETY, YOKOHAMA, JAPAN.

A VISIT just made to Southern Japan has been one of the most interesting and pleasant experiences that I have met with in this country There is no question in my own mind that Japan is destined to place herself among the leading nations, and cut loose from Oriental conservatism in both political and religious life.

The consummation of the treaty with England has evidently caused great satisfaction, and it now seems to be the policy of those in power to show that they are animated by the same spirit that pervades other and Christian nations. The orders issued by Count Oyama to the soldiers are all that could be expected or asked from any Christian power, and have never been exceeded in pure generosity toward a conquered foe.

And these orders are simply the expression of the same kindly and unresentful spirit that is manifest in the actual treatment of the sick and wounded who have fallen into the Japanese hands. At the hospitals in Tokyo, Nagoya, Osaka, and Hiroshima I saw the same care given to the Chinese captives that was bestowed upon their own people. And it was evidently the purpose to show these men and the world that Japan has entered upon a new and brighter era, and the barbarous usages of the past were forever abandoned.

One thing is certain and that is the whole country is united in this struggle, and no sacrifice of money or life is permitted to stand in the way of success. In completeness of equipment, in celerity of movement, and in devotion of all to the success of their cause there has been no lack. It is, in fact, like the case of Germany in the conflict with France. And because of such unity of heart and completeness of preparation the Japanese have swept everything before them.

It is too early to foretell what will be the result. As far as can now be seen, it will strengthen the present administration and give precedence

to advanced ideas in civilization and religion like nothing else. The anti-foreign and unprogressive spirit will be buried out of sight. The doctrines of Confucius and other Chinese sages will lose their influence, and the life and teaching of Him who is the Light of the world will be studied and followed as never before. Probably also the English language and literature will become more and more popular, and in this way will be introduced much of Christian thought and influence.

This does not mean, however, that Japan is to become a Christian nation at once. There are still mountains of ignorance and prejudice to remove. The masses are still ignorant of the simplest essentials of Christian truth. But it does mean that as a nation they are facing toward the Sun of Righteousness, and the thoughtful ruling men no longer look with favor on the systems that have prevailed so long in the land and have failed to elevate and purify the hearts and lives of the people.

This means, then, to the workers in Japan a larger and brighter outlook for the future and greater responsibility for the use of the wisest and most effective means of evangelizing the people. This is now an imperative duty, and the religious future of the country depends upon the efficiency of the men and means now being used to spread the knowledge of Christ and his salvation.

But not to Japan alone is this a momentous struggle. It means, as far as can now be seen, a new life and civilization for Korea. No one who has closely watched the conduct of Japan can doubt but that it is her purpose to make an end of the wretched state of political corruption that has so long cursed and impoverished that unfortunate people. And when the obstacles were found to be too great for the men engaged in the work of reconstruction, one of the first statesmen of Japan was appointed to take the charge of this most difficult and important undertaking.

And so Count Inouye gave up his post of Minister of Home Affairs, and with two Christian associates has gone to Korea to fully establish a new and better order of things. No better man could have been found for such a position, and his appointment means that this country is determined that her demand for a better order of things in Korea is not to be thwarted for the want of competent men to carry it out. It is a most difficult problem, and it will take time to bring about such changes as are needed. But unless something unforeseen should occur the, cruelties practiced upon the Koreans by the Japanese in other days will be atoned for by the inauguration of such reforms and progress as the country would otherwise never have known.

And whatever way the war may end it is likely to be a benefit in the end to China. Nothing but the most crushing defeat, the complete humbling of the native pride, and the enforced conviction that other nations are not only their equals but superiors will ever arouse that people from their lethargy and convince them that their land is not the center of the

universe and the most favored spot under heaven. Such a revolution in the public mind will be costly, but it will in time lift the veil of pride, prejudice, and error, and open the way for a better day than the Land of Sinim has yet known.

But the best and most wonderful results seem to be the help that is likely to be given to Christianity. The sick and wounded Chinese prisoners were filled with astonishment at the kindness which they had received in Tokyo, Nagoya, Osaka, and Hiroshima. And so when I brought them copies of the Scriptures they were evidently greatly pleased to receive them. Their hearts had been opened by kindness, and so they were just in the most favorable mood to be influenced by religious instruction. And those who could read promised to teach the others what they had read.

Among those at Hiroshima was a colonel who was a bright, fine-looking man. Some one had already given him a copy of the New Testament, and he had read nearly one-half of it. He expressed by his actions as well as by his words that he was deeply grateful for the gift, and said that he believed much of it. He will also tell his companions what he has learned. He had heard something of Christianity from the missionaries in China, but it had never come to him so impressively before. On his sleeve, as on all others, was the badge of the Red Cross Society. When he was asked if he knew the meaning of that emblem he replied that he did, and that Christianity was the origin of the care and comfort which they received.

These men came from various provinces, and when they go home will tell that instead of torture and death at the hands of their foes they had experienced such kindness and attention as could not have been received among their own people. The story of such treatment cannot but be helpful in opening the hearts of the people toward all foreigners, and thus preparing them to receive the teachings of Christ.

And thus while war is a scourge to be dreaded, and the suffering and death of thousands the penalty to be paid, yet God is evidently overruling all for the spread of his kingdom and the glory of his name.

Permission has been promised to visit the Chinese prisoners in various places who are not sick or wounded, and distribute among them the Scriptures also.

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## THE MAN WE WANT IN MEXICO.

BY REV. J. R. MOOD, SAN LUIS POTOSI, MEXICO.

THERE is a vast difference between theory and experience, fancy and fact, what we think and what we know. We never know a fact until we feel and experience that fact. There is but one way to learn to do a thing, and that is to do it; but one way to actually become acquainted with certain circumstances, and that is to be thrown into those circumstances.

The vague views most Christian people have of missionary work is because they have not experienced what missionaries experience. Some imagine that a spirit of romance and heroism attaches to the work and is the mainspring that, for the most part, impels the worker. Another thinks all missionaries "goody-goody" people, led on by a mistaken zeal, more to be pitied than emulated. Another supposes that they follow the Master for the loaves and fishes and the praise they will receive for seeming unselfish effort. But let any one of these classes be sent to a foreign field, and be put to work where the missionary works, and how marvelously his eyes will be opened!

It is this ignorance of the character and demands of the foreign field that causes so many to place a low estimate on the qualifications necessary for the work. The impression prevails with some that good, dull men will do to send abroad, provided they love their Master and their fellow-men. I put no limit on what the grace of God can do with such a one; yet I believe that no work demands more intellectual and moral energy than that of the missionary. We have but to turn to the New Testament and study the qualities of him of whom the Master said: "He is a chosen vessel unto me, to bear my name before the Gentiles and kings and the children of Israel" to confirm this statement. Our narrow views of mission work stand condemned in the presence of the Apostle to the Gentiles, whose learning, ability, energy, and life were devoted to the one great purpose of building the kingdom of Christ.

What a stinging rebuke is his career to the young man at home who serves a prosperous charge, and lays the unction to his soul that his abilities will have wider scope for development and usefulness than if buried far from home and friends among the nations that sit in the shadow of death. The key-word of the Pauline ministry was consecration. Hundreds of pastors have their mouths sealed on the subject of the foreign work because they are unable to furnish valid reasons why they have not offered themselves for this work. If the gospel "is the power of salvation to every one that believeth," we cannot escape the logic that a call to preach the gospel is a call to go anywhere. He that is sure of the call has but one question more to answer, and that is, "Where can I be most useful?"

Our usefulness in any one field depends on whether we are adapted to the demands of that field. Mr. Hughes, of London, never uttered a greater truth than when he said: "The secret of success in all Christian work is contained in the word 'adaptation.'" Ours must be the willingness to work, and it is for God to determine our adaptation. It is for us to answer the question, "*Will you go?*"

As twelve months of labor in this field have, I trust, in some degree broadened my earlier views of what a missionary ought to be, I beg leave to suggest some of the qualities necessary to successful labor in Roman Catholic Mexico.

In addition to a clear, sound, heart-cleansing experience, which every minister of the gospel must have, the man who comes to Mexico needs a large spiritual insight into the Word of God. The universal tendency of the human heart to wander away from the spiritual, and to rest in the symbolical letter of the law, is especially strong in this Roman Catholic land. All religion in Mexico consists in external practice and imposing ceremonies, until the people are entirely drawn away from real piety and true morals. To lie, cheat, in fact to break the whole decalogue, does not discount the standing of a Roman Catholic, provided he attends mass, visits the confessional, contributes to Church collections, and crosses himself on proper occasions. Constant contact with this teaching and practice, together with the many secular affairs that necessarily engage his attention, cannot but affect the heart of the missionary. He looks over the dry valley day after day, and ofttimes cries out, "Son of Man, can these bones live?" Therefore his spirituality must be replenished day by day. A close, prayerful, earnest search into the revealed Word is essential, or he is in danger of being carried away by the strong tide of formalism. His torch must be daily lighted beneath the mercy seat, or he will preach mere platitudes and not the moving, convincing truth which kindles the speaker and hearer with wonder and joy unspeakable when it is rightly proclaimed. He must allow nothing to interfere with his daily sympathetic communion with the Son of God.

He must not hesitate to adapt himself to the people among whom he is to labor. Mexico needs men who believe in her future, who will come with hearts ready to join in her battles and share her triumphs. We must love Mexico and Mexicans and identify ourselves with their interests. One of our bishops thus described a successful worker: "He loves these people with a consuming affection." Such a man will have such largeness of heart and sympathy that he will appreciate all that is good in those among whom he labors. He will be ready to comprehend their social system, to come in touch with their methods of thought, and to realize the standard by which he and his gospel will be judged. He cannot afford to affect contempt for these things, or remind these people that all the good is found only in the United States of America. The missionary who ridicules the Mexican modes of government or thought, or even their ideas, moral, social, or religious, may be full of zeal, but his narrowness may hinder his every endeavor. No man adhered to sound principles more firmly than Paul, and yet he could say: "For though I was free from all men, I bronght myself under bondage to all, that I might gain the more. And to the Jews I became as a Jew, that I might gain Jews. . . . To the weak, I became weak, that I might gain the weak; I am become all things to all men, that I may by all means gain some. And I do all things for the gospel's sake, that I may be a joint partaker thereof."

In thus adapting himself to the circumstances the worker may be called

upon to do many things which are very far removed from the romance which some of the sentimental connect with missions. If his hands are too dainty to do manual labor, and his fastidiousness shrinks from contact with the rude, the ignorant, and the unclean, let him go elsewhere. He will find much knowledge about things in general—such as plastering walls, painting, gardening, carpentering, nursing the sick, printing, and even cooking—of no small practical value. To the ladies Miss Leimer says: "You can't know too much about making bread and butter, washing, ironing, feeding cattle, horses, chickens, and turkeys too, if you ever want them; salting meat, putting up fruit, cleaning, papering, painting, and everything you can possibly think of."

The missionary must have business methods and habits. He may be called to handle the funds of the Church, to receive and forward salaries, to buy and sell property. He must learn to give, take, and preserve receipts, and keep books accurately, or he will become involved in inextricable blunders. Nothing so quickly betrays a man's real character as his dealings in money matters. If he makes mistakes in these things, people will infer that he will do the same in weightier matters. Promptness and accuracy in attending to practical engagements connected with the management of Church affairs increases one's power with men, and especially business men, who respect and appreciate executive ability in preachers of the gospel.

He that comes to Mexico needs a large fund of that true enthusiasm which is tempered with patience. Zeal without patience is precipitate, thoughtless, sensational, headstrong, and reckless. The enthusiast is ready to project grand plans of work, to set aside established methods as obsolete and worthless, and is apt sooner or later to be out of harmony with his own denomination and workers. There is a time element in all missionary effort. Missions to the heathen, Jews, Buddhists, or Papists, seldom show adequate results in one generation. It is not likely that our Heavenly Father intends they should. As Dr. Pierson has well said, "He puts before us this work as the most unselfish in which we can engage, and nearest in motive and spirit to that which brought our Redeemer to this earth. The spirit of missions is the Spirit of Christ because its essence is unselfishness; it gives to those from whom we cannot hope to receive, and bids to the feast those who cannot bid us again." It therefore cannot be completed in a day. If our labor, like the Saviour's, shows meager returns, we manifest a very wrong spirit if we chafe under delays, lose heart at apparent failure, give up the pursuit and return homeward in disgust at heathen insensibility and hardness of heart. How we ought to admire the persistent Morrison, sitting down and knocking at the almost impregnable Chinese language for thirty years, passing an ordinary lifetime, with but one convert to Christianity. What lessons we could gather from John G. Paton's labor on Tanna, four

years among cannibals, and finally driven away by leveled muskets without a single convert, yet never wavering in faith or resting from labor. If true zeal is not rash, it certainly is not sluggish. So far from pursuing a slow pace, the true missionary is eager for the progress of the work. His "faith-talent," which is his special gift, is active and aggressive—burning, if need be, to die that souls of others may be saved. More men are needed like Paul and Barnabas, who counted their lives of no value that God's will might be accomplished. He must have great faith in himself, that he may be an instrument in the hands of the Almighty to do great things. Yet realizing his own insufficiency, he moves on with confidence, assured that his "sufficiency is of God." He must have faith in the gospel, not as one of many religions, as was taught in the "World's Congress," but as the "power of God unto salvation unto every one who believeth, the Jew first, and also the Greek." Assured that God loves all alike, he sees in every depraved body or debased countenance a human soul that may be chiseled into an angel of light. He must have that faith in God which gives to the unseen a present value, so that he can walk with the Invisible assured that "I know him whom I have believed, and I am persuaded that he is able to keep that which I have committed unto him against that day."

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# KOREAN LIFE AND SUPERSTITIONS.

### A LECTURE BY MR. T. H. YUN.

[BROTHER YUN, it will be remembered, spent several years in our American educational institutions, and is now teaching in the Anglo-Chinese College, Shanghai, China. This lecture was delivered at the request of the Young Men's Christian Association of Shanghai, and a copy has been furnished us through the kindness of Rev. W. B. Bonnell.—ED.]

For the past few days I have tried hard to prepare a talk on the topic before you—viz., the Family Life and Superstitions of the Korean. But owing to the fact that I left my parental house in early boyhood, and that much of what I knew about the subject I have forgotten in these fourteen years of my wanderings, I find myself very poorly qualified to entertain you to-night. Having thus prepared you for any disappointment you may experience, I shall proceed.

A Korean baby comes into the world just like others of its kind, clad in the habiliments of nature. The birth of a child is announced in the family more or less loudly according to the lung-power which it possesses, while the neighbors know of it by noticing a small heap of red clay at each corner of the main entrance. During seven days nobody in mourning is allowed to enter the house. When one hundred days are fulfilled the child is formally introduced to the relatives and friends of the family.

Before the little fellow is set a round table, on which rice (uncooked), toys, and presents are placed. Among the gifts are books and writing brushes, bows and arrows. Much interest is taken in the kind of toy the boy lays its hands on first. If it be a bow or an arrow, why, it prophesies the future man will follow the military profession. If it be a book or writing brush that first attracts the attention of the child, the whole family rejoices at the prospect of having a scholarly son. On the same principle, rice signifies riches; thread, longevity, etc.

As years go by the child grows in understanding and stature—I being an exception. At six or seven he is taught to read and write, either at home by a private tutor or in a school kept by a poor scholar, the memory of whose rod haunts longer the mind of his pupils than that of his learning.

But what does the boy learn? Does he start with his native alphabet? No! It would be a disgrace to him to know his native alphabet. He begins with the Chinese Primer or the One Thousand Character Classic. When he further advances is he taught the geography and history of his own country? No, no! It would be time wasted and labor lost to teach a Korean boy anything about the mountains, the rivers, and the products of his own land. To instruct him in the history of his nation, why, that would be a treason. No, indeed! He must study the history of China, a country which he may never behold. He must be well read in the Confucian Classics, the source of all virtues and knowledge. Thus educated he knows much more about the Chinese history and literature than his own. I studied Chinese from my seventh year until I was fourteen. During all this time I read only one book written by a Korean author.

You condemn, and that justly, the foolish methods of the Chinese education. Then what words can you find strong enough to condemn the folly, the shame, the crime of the method which saps the patriotism and the spirit of independence in a boy by stuffing him from cradle to grave with the history and literature of a foreign country, to the utter neglect of his own? In itself I like the Chinese history in common with other histories. In itself I like the Chinese literature as far as I have read it. In themselves I like the Confucian Classics as far as they are good. But so far as the particular interests of the Koreans are concerned, I say deliberately, Away with the Chinese history! Away with the Chinese literature! Let the Confucian classics, with their goody-goody morality, with their death-like conservatism, with their tyrant breeding and tyrant supporting doctrines go to grass and stay there! Then, and not till then, will there be any hope for the revivification of the Korean intellect and life. Pardon me for this digression.

At the age of fifteen or sixteen our Korean is to be married. Of course the whole programme, from the selection of the bride to the marriage feast, being in the hands of his parents, he has nothing to do but to wait,

believing that "hanging and wiving go by destiny." It is hard that a man should assume all the tribulations of a married life without being allowed to enjoy the pleasures of courting for a season. But for this a Korean has no remedy.

When he is to be married, the plaited hair, which is the sign of boyhood or minority, is done up on the head in a top-knot. Then he puts on the broad-brimmed hat. Then he is entitled to all the rights, privileges, and immunities of manhood—such as smoking long pipes, drinking, and cracking jokes (if he have any) with others on equal terms.

When a Korean puts on his big hat in sign of his maturity he enters into social environments at once sickly, corrupt, and false. He has to conform himself to all the established absurdities of a heathen community. He has to wear a certain style of dress and affect a certain manner in walking and talking. He cannot engage in any mechanical or mercantile pursuits. He wears out time and shoes in going about from one influential dignitary to another, in the hope of getting some fat office. He lives and moves and has his being in hearing and telling stories, court intrigues, party quarrels, etc. In fact the big hat which, keeps out neither rain nor heat, and which promotes neither convenience nor comeliness, has on the wearer the appearance not only, but also the crushing effect, of a millstone. Under it one seems to lose all spirit and vivacity. No wonder a foreigner once asked: "Where do the life and spirit of a Korean boy all go to when he puts on one of those big hats?"

Now, to make the long story short, let us suppose that our Korean is full of years. His prosaic part on the narrow and rude stage of the Korean life has been played. The time of his departure is at hand. He gets sick. The anxious family consults a professional diviner regarding the quarter from which the disease has come, and learns with great satisfaction that it must have come from either north or south or east or west. A remedy is recommended. The wise diviner is asked to offer prayers to some offended god on behalf of the sick. When this fails the service of a physician is called in. The man of medicine puts on his indispensable spectacles, feels the pulse, and prescribes a certain concoction whose most efficacious ingredients are bits of a tiger's bone or of a deer's horn, or likely of both. The first thing we hear of the effect of the wonderful medicine is that the patient has died.

The funeral rites of a Korean being derived from Confucianism, no priests of any sort are required. The whole family goes into mourning by putting on white clothes of the coarsest material. No one need question the sincerity of the grief manifested by the immediate relatives of the departed. But many crocodile tears are shed by those who try to make up what they lack in real sorrow by the loudness of lamentation.

The most important personage in a Korean funeral is the geomancer, except the dead person, of course. It is he who selects the ground for

the burial. Upon the situation and surrounding of the grave depends the weal or woe of the family to the third and fourth generation. The luckiest ground is said to be always found among rites. Many a family exhausts a large fortune in hunting after a happy burial ground.

When a certain number of days are fulfilled the remains are carried to their mountainous home, followed by weeping relatives and preceded by men wearing hideous masks to frighten away evil spirits. I am afraid these masks frighten children more than the evil spirits.

## Family Life.

*The Wife.*—"O me! the word choose. I may neither choose whom I would nor refuse whom I dislike." So said Portia in the "Merchant of Venice." So may every Korean girl say. She is married, not to one whom she loves, but one whom she cannot refuse.

Among the better classes she lives in close seclusion. No man she ever sees except her nearest relatives. No visits she ever makes except to the most intimate friends of her own sex. Nowhere she ever goes out except in a close sedan chair. Her position in the family is, however, by no means degrading. It is the duty of the husband to respect, even if he does not love the wife. As the mistress, her authority over the servants is supreme. As the mother, she commands the implicit obedience of her children. On the other hand, her duties are numerous and important. Housekeeping in all its details is under her charge. She looks after the comforts not only of her husband, but also of her father-in-law and mother-in-law. These persons she must reverence, obey, and serve as if they were her own. Religion enjoins and custom requires this. Indeed, any great misconduct toward the parents of her husband even justifies, in theory at least, her being divorced. That this is an unjust custom goes without saying, for if a man is not expected to obey and serve his father or mother-in-law as he would his own parents, why should a woman have such an obligation put upon her?

In religion the Korean matron is very liberal. She believes Buddhism, which recommends idol-worship as meritorious. She believes Confucianism, which condemns idol-worship as a nonsense. She easily enough reconciles these doctrinal differences, and brings up her children in the fear of the idols of one system and also in the knowledge of the doctrines of the other.

*The Husband.*—He is the ruler of the house. He supports the family, enforces domestic discipline, conducts ancestral worship. He is, in his little sphere, a king, a lawgiver, and a priest.

*Children.*—Over them the authority of the parents is absolute. Obedience is the first principle of filial piety. The least disobedience is visited by the rod. This, however, does not argue that the Korean father

has no love for his children. Quite the contrary, for "he that spareth his rod hateth his son."

Girls are allowed to play with boys until the age of nine or ten. Thereafter they are confined in the house under the care of the mother. Sewing, reading, and writing in the native alphabet make up a girl's education. Boys are sent to schools kept by private teachers. The well-to-do folks employ tutors for the education of their sons. The curriculum goes no higher than the study of Confucian classics, penmanship, history, composition, and simple arithmetic—all taught in Chinese characters, the Latin of the East.

Here we have all the elements that go to make a home—wife and husband, parents and children. But the cheer and joyfulness that brighten a Christian home are painfully absent in a Korean family. All is stiffness and cold formality. This is chiefly due to two causes: (1) despotism and (2) the objectionable custom of marrying without love.

*Despotism.*—The difference between a Christian and heathen home is not in the elements, but in the principle which rules and binds these elements. Given a family in which love rules, and we have a cheerful home. But where authority alone reigns there may be weeping children, but no domestic happiness. Take a Korean home. The children play hide-and-seek and blind man's-buff. They laugh and chatter and halloo. The indulgent mother tells them to be quiet, yet her gentle voice and look rather encourages than checks their innocent frolics. But suddenly the noise and laughter are hushed. Girls retire into rooms. Boys look scared and betake themselves to books or to writing brushes. What is the matter? Why, the father has come in! The children going before him cannot sit down unless so bid. If the boys have not done the task assigned to them, whether it be memorizing a certain passage in a book or practicing penmanship—a very important branch of education—they are happy if they be not sent out to get switches to be whipped with. Fathers are thus rigorous, however, not from the want of love, but from their mistaken notion of authority and discipline.

Another sad fact in the Korean home life is the lack of conjugal love, generally on the part of the husband. The evil arises from the way in which marriages are contracted. Young people of both sexes of the better classes, never see each other. A man is married to a wife whom his parents have selected for him, but whom he never knew, therefore never loved. When people thus united by chance and not by choice happen to like each other, it is an exception rather than a rule. The wonder is not that they love, but that they quarrel so seldom. The evil does not stop here. The wife, simply because she is a wife, must live contented with the man whom her father or fate has made her partner, irrespective of her likes or dislikes. With the man the case is different; polygamy offers a remedy. Of course circumstances like these cannot and ought

not to make a home bright and happy. These evils nothing can cure but Christian education and morality.

Buddhism being a proscribed religion in Korea, idols are not found in private dwellings as in China or Japan. The departed spirits of one's ancestors are represented by small wooden tablets with their names and titles written thereon. On the anniversaries of their death food is offered, incense is burned, but no prayer is said. The relatives or the descendants of the dead kneel and wail before the tablets. The act is purely the extension of filial devotion beyond the grave. There is no religious element in it. This has led some missionaries to argue that the ancestral worship, being distinct from idolatry, should be tolerated. Here we need not enter into this discussion. Suffice it to say that ancestral worship is a cardinal duty of the Korean. To him the little shrine in which these tablets are placed is as sacred as the ark was to the Jews. Forsaking the worship of one's ancestral spirits ruins one's character, and even life. This is the gravest charge against a native Christian.

## Ghosts.

Litoccabi-Toccabi is the most popular, or rather the most unpopular, goblin in Korea. Its ability to contract itself into any size or to transform itself into any shape is firmly believed in by all Koreans. Among the friends of my father there was a man who was noted for his natural courage. He was very skeptical, if not in the existence, at least in the power of a toccabi. One night he had to sleep in a haunted house. Next morning he found his ass crammed into a cauldron in the kitchen. This converted him into a thorough believer in the mysteries of a toccabi. However, I am of the opinion that he was the greater ass of the two.

Any article of furniture, if sufficiently old, is supposed to acquire the power of transforming itself into a goblin. An old broom is especially notorious for such a trick. There lived a man in my village who was given much to drink. One night as he was returning home from a village tavern he was rather—too tight—as Americans say. A toccabi met him; they got into a tussle; the man succeeded in capturing the goblin, and on reaching home he tied the captive to a post and went to bed. Next morning he came out to see what had become of the toccabi, but lo and behold! it was nothing but an old broomstick. Stories of this kind affected my childish mind so much that even now I don't like to see an old broomstick anywhere, especially when my wife is out of humor.

When I see a fat Chinese mandarin (and I have never seen a lean one) I often entertain myself with the question: "Is he fat because he is a mandarin, or a mandarin because he is fat?" I generally concluded that both propositions are true. In the same way I have been puzzled to know whether Korea is unfortunate because it has so many fortune tellers, or are there so many fortune tellers because it is unfortunate? I shall leave

that question unanswered. But the fact is certain that the name of fortune tellers is legion in Korea, and young men, old men, old women and young women, persons who can see and persons who cannot see, all go into the business. But the blind, of whom there are unusually large numbers in Seoul, are the masters of the profession. Perhaps one of the most striking sights in the streets of the capital is the number of blind men feeling their way with long sticks, advertising their business in a loud, plaintive voice. They have a guild, and if I am not mistaken they are partly supported by the government. Concerning those unfortunate men, common decency, if not religion, forbids that I should be so heartless as to make fun of them. Their blindness, caused in most cases by the most outrageous disregard to all sanitary conditions, and the primitive state of medical science, is their misfortune and not their fault. However, therefore, I may depreciate the tomfoolery of divination and fortune-telling practically by persons enjoying all their senses, I cannot but concede that the profession is rather a merciful provision for the blind, whose lot would, in the absence of charitable asylums, prove a hard one to bear. Thus in Korea it has been almost literally true that the blind have led the blind. May the time soon come when the improvement of sanitary conditions and medical science shall save many a promising life from the curse of blindness, while the Christian spirit shall provide means for the support of those who are already blind, better than the precarious and heathenish practice of fortune-telling.

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## EARLY COLLECTIONS.

BY REV. H. C. MORRISON, D.D., NASHVILLE, TENN.

THERE being several of the Conference collections to be taken annually by our pastors, there are many reasons why this work should begin very early in the Conference year.

I. *It brings the subject upon the thought of the people at the opening of the year.* The beginning of the new year is the time for new plans, high resolves, and the calling forth of new energies. Each year is a distinct division of the life: a block in the pavement, a panel in the fence-row of life. How natural at the beginning of the year to lay plans for and arrange the methods of the year. That which comes into thought and plan at the beginning of the year gets more consideration, heart-sentiment, and effort than that which comes in at the latter part of the year. The very fact that we bring the subject of missions to the thought and heart of our people at the commencement of the Conference year will give it a place in their plans and will enlarge their views of duty for the year.

II. *We reach more people in the beginning of the Conference year.* When the summer months come on there is a sort of ecclesiastical hegira.

And especially is this the case in the cities, which are the main money centers. The people go to the watering places and pleasure resorts, and the pews are left vacant. And if the collection is not taken early we fail to reach many of our people.

III. *It regulates and lightens the collections.* It is the habit of some pastors (and the writer is not sinless) to defer their collections until late in the year, then put all in one and come with an immense and pressing demand upon the people. If we will begin early, and take the collections in rotation, there will not be a part of the year immensely pressed and another part idle. With late and combined collections the thought of Church support is only in the mind of the people in the latter end of the year; whereas, if we begin early and let the collections revolve with the seasons, they would soon come to look for them as they look for the seasons, and the fearful pressure felt when all are taken together would be removed.

IV. *It will prevent that depression consequent upon pooling the collections.* When the collections have been deferred to the close of the year, and there has been a tremendous whip-and-drive to get through, there follows a relapse—nay, a collapse—and the people will not talk to their pastor about money. The Church has a sense of "goneness," and feels, if it feels at all, an absolute emptiness. Drained until there is nothing left. Collections, early, regular, and systematic, will cure this evil.

V. *It would save us from paying interest.* In our present financial condition we are compelled to borrow money at the first of the year to tide over until the latter part of the year. We cannot borrow without paying interest. Early collections would relieve at this point and save annually an amount sufficient to keep five missionaries in the field.

VI. *It would insure the collection of assessments in full.* And that is what we wish, after all. Our great aim, under our present system, is to reach a point where our assessments will be collected in full. There are two keys to this problem and it takes both to unlock it: (1) *Collect early;* (2) *collect something from every member of the Church.*

Let every pastor see to it, whether taken publicly or privately, that the work of collecting be begun early and pressed judiciously until every member in his charge has paid something, and there will be no charge in our bounds to report a deficit.

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## BRAZILIAN LITERATURE. II.

BY REV. J. J. RANSOM, A.M., SPRING HILL, TENN.

In his "Introduction to Brazilian Literature," page 158, Sylvio Roméro says:

The history of Brazilian Literature does not go, in substance, beyond the descrip-

tion of the different efforts of our people to produce and to think for themselves; it is nothing more than the solution of the problem of nationality.

Whether one wills it or not, that is the principal problem of our letters, and will dominate all their history.

The "Period of Preparation" (1500–1750), is the name given by Sylvio Roméro to the period extending from the discovery (1500) to about the time of the burning by the government of the printing press, established at Rio by Isidoro da Fonseca (1747).

The period was one of discovery and conquest. From north of the Amazon to the River Plate, from the Atlantic to the Uruguay, and Paraná, and Guaporé, and Javarí, a tenuous but growing stream of Portuguese immigration poured over the wide expanse of Portuguese America. The long coast line was first dotted with settlements from which the Indian was either beaten off by the immigrant or civilized by the Jesuit; while later the great centers of population—Bahia, Pernambuco, Rio de Janeiro—began to shadow forth the coming dignity and power of the colony. The waterways of the West were explored by the missionary and by the government emissary; while the gold mines of Minas Geraes attracted the *Emboaba* and the *Paulistano* alike, and fired them with fratricidal fury. The French, the Dutch, and even the English, contested with the Portuguese the possession of that vast domain; but by the close of this period they had yielded to the courage and persistence of the Iberian. The African slave-trade added its horrors to the tragedies of conquest, furnishing the strong arm and patient heart to till the tropic fields of rice, cane, and indigo, and latterly coffee (1727), to dig the mine, and to perform the thousand tasks of physical endurance and brute force in the subjugation of the wilderness. Slowly race prejudices gave way, and the Portuguese, the Indian, and the Negro were fused into the composite type of the Brazilian of to-day. This long period produced three figures of permanent importance.

Gregorio de Mattos (1633–1696) was a mulatto, a native of Bahia, educated at Coimbra. In Portugal he became a Criminal Judge, and his sentences received the encomiums of the highest legal authority. He was too upright and independent to lend himself to party vengeance. He refused a chief commissionership to inquire into the administration of an ex-Governor of Rio, and with the refusal he lost the favor of the king and all hope of future preferment. He devoted himself to poetry, becoming the most notable satirist in all Brazilian literature, and was commonly called "the Mouth of Hell." He spared no one and nothing—his own family and friends, the Church, the priests, the authorities. He was banished to Angola, subsequently permitted to return to Brazil, but to Pernambuco instead of Bahia. Not long before his death he wrote a tender and devout sonnet, of which I give a literal unmetrical translation:

I sinned, Lord; but not because I sinned
Do I bid farewell to the lofty pity;
Rather by so much the more that I have offended thee,
Do I hold thee beholden to pardon.

If to anger thee avails so much sin,
To appease thee suffices a single sigh;
Since the same fault that has offended thee
Redounds to thy credit in pardoning it.

If a lost sheep, now recovered,
Such glory, and joy so immediate
Affords thee, as thou affirmest in Sacred Writ,

I, Lord, am a wandering sheep,
Recover it, and will thou not, Divine Shepherd,
To destroy thy glory with thy sheep.

Antonio José da Silva (1705–1739), was born in Rio de Janeiro of Jewish parentage. At eight years of age he accompanied his family to Lisbon, where his mother was subjected to the tortures of the Inquisition. He took his degree in civil law at Coimbra, and in 1726 was himself accused of Judaism before the Inquisition, and so tortured that he made confession of practices of which he was perhaps entirely innocent. Thanks to his confession and recantation, he escaped with his life, but so broken by the instruments of torture that for a long while he could not even hold his pen. He married in 1734, and enjoyed three years of happy home-life and literary success as a writer of comedy. In 1737, while the poet, his wife, and mother were celebrating the second anniversary of the birth of his daughter, they were arrested by the officers of the Inquisition. His accuser was a negress, a slave, who died of fright on being herself put in prison for safe keeping as principal witness. With no proof against him, except that at times he refused his food, which was interpreted into an observance of Jewish fasts, and that in his tortures he never invoked the Virgin or the saints, the poet languished two years in prison, and on October 19, 1739, in the presence of his wife and mother, was burned at the stake for the greater glory of God and the advancement of the Christian religion. The two women were sentenced to "imprisonment at will," but his mother was sixty-two years of age, and survived her son only three months. There are nine comedies known to be the work of the Jew; they are the most original, popular, and natural work of their class in Portuguese up to this date, equal or superior to the similar work of Gil Vicente and Camoens.

Sebastião da Rocha-Pitti (1660–1730), native of Bahia, educated at Coimbra, is the best historian Brazil produced in this period, a sort of Brazilian Jared Sparks. His "Historia da America Portugueza," etc., was a carefully prepared work, involving a journey to Portugal and the consultation of all available documents bearing on his subject. Written in

grandiloquent style, the narrative is cumbered with the useless lumber of profane and sacred history, the history of Portugal from Tubal, the Roman triumphs, the rape of the Sabines, "the origin of powder, genealogies, horoscopes, theology; everything marches through his pages."

The eighteenth century was fertile in literary societies; *Academia dos Felizes* (1736), *dos Selectos* (1752), *Utramarina* (1768), *Sociedade Litteraria* (1786), *Renascidos, Esquecidos*, etc. To one or other of these and similar societies belonged nearly all the literary geniuses of the age.

1750–1808. Wolf makes the latter half of the eighteenth century a period to itself; while Sylvio Roméro, the more thoroughgoing critic, perhaps a trifle clumsily unites it to the first twenty-two years of the nineteenth century; but both agree that this was a period of the rapid development of literary and political independence. In reality Brazil became a Kingdom in 1808, with the organization of the government and of the higher tribunals of Justice on Brazilian soil; that was really the end of the colonial stage of her history.

During this period the consolidation and better organization of the Colony was greatly set forward by the Marquis of Pombal, the Portuguese Richelieu, the general outlines of Province or State being then fairly well traced in most instances.

In 1756 came the expulsion of the Jesuit, whose really fine work as missionary and civilizer of the Indians had been marred by his incorrigible duplicity, his thirst after temporal power, and the defects of his religious system.

In 1789 there was discovered the Conspiracy, the *Inconfidencia* of Tira-Dentes in Minas Geraes, the most important of half a dozen similar movements, *nil* in achievment, but far-reaching in purpose and indirect influence on the temper of the times. The leader was executed, and his confederates, embracing nearly all the literary characters of Minas Geraes, banished to Africa, or otherwise punished.

This period boasts of the production of four epic poems. The *Tripoli* of Francisco Cardoso was written in Latin, but translated by Bocage—merely a literary curiosity. The *Villa Rica* is versified prose, although its author, Claudio Manoel da Costa (1729–1789), assassinated in the prisons of the *Inconfidencia*, is considered one of the first lyrical poets of the times. There remain the short *Uruguay* of José Bazilio da Gama (1760–1795), celebrating the campaign of Gomes Freire de Andrada against the Indians of the revolted Jesuit missions; and the *Caramuru* of José de Santa Rita Durão (1737–1784), of which Sylvio Roméro says: "It is the most Brazilian of all our books."

During the same period there appeared the *Marilia* of *Dirceu*, pseudonym of Thomaz Antonio Gonzaga (1747–1809), the most popular of the poets of Minas. The *Marilia* has been translated into most of the languages of Europe. Gonzaga in the *Marilia*, like Petrarch in his sonnets,

has immortalized the object of his affection, Maria Joaquina Dorothéa de Seixas, twenty-two years of age at the time of the *Inconfidencia*. The tribunal of the *Inconfidencia* sentenced Gonzaga to banishment to Mozambique. Lacking the mental force of Gregorio, whose talents won for him a return to Brazil, Gonzaga gradually declined into complete imbecility. *Marilia*, who at one time was almost persuaded to share the poet's banishment, afterward resolved to dedicate herself to his memory, and was finally persuaded to marry, died at the age of eighty-four years; while Gonzaga in his imbecility married his nurse, and died pitifully helpless and idiotic in 1809. As *Dirceu* sang the charms of *Marilia*, so Manoel Ignacio da Silva Alvarenga (1740–1814), under the pseudonym of *Alcinde Palmeirin*, sang the charms of *Glaura*. Of him Sylvio Roméro says: "Of the poets of his time he is the most delicious in the delicacy of form, in the suavity of expression. He was a mulatto, and the most Brazilian of the writers of the past century."

Among the notable lyric poets of the age are Claudio Manoel da Costa (1729–1789), assassinated in the prison of the *Inconfidencia*; and Ignacio José de Alvarenga Peixoto (1744–1793), to whom Sylvio Roméro attributes the satirical *Cartas Chilenas*.

Among the lesser lights of the period was Domingos Caldas Barboza (1740–1800), "a *mestizo* of the first degree, son of a white man and a negress; his father was a Portuguese and his mother a negress. . . . He was a dark *mestizo*, coppery: in him the white blood did not predominate, there was an equilibrium." Caldas Borboza was an *improvisateur*, a poet of the people. Sylvio Roméro found current as anonymous in Northern Brazil many verses that were from him, or variations of his productions; "it was the greatest eulogium that (from an ethnographic point of view) could be bestowed on him."

There remains the nineteenth century, of which we shall take brief notice in another paper.

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## LUTHERAN INDUSTRIAL MISSION, LIBERIA, WEST AFRICA.

BY REV. DAVID A. DAY.*

Our work at Muhlenburg moves on slowly, and in the very nature of the case will continue to do so for years to come, but we trust it is in the

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* Rev. D. A. Day has been for twenty years in charge of the Lutheran Mission at Muhlenburg, Monrovia. He and his most excellent wife are largely endowed with sanctified common sense. Familiarity with this mission work through years of study and personal friendship with Mr. and Mrs. Day, and from facts gathered in Liberia during a personal visit years ago, have convinced us that this mission has the only true underlying principle for permanently successful mission work among African tribes. Mr. Day is a genius and a general, besides being a Christian gentle-

right direction, and that the results will be permanent. We are doing our best to accomplish what is the ultimate object of all Christian effort in all lands—the salvation of men both in this world and in the world to come.

Leaving out all considerations of the unhealthiness of the climate, I suppose there is no more difficult field in the world than this. We cannot forget Africa's long night. From the very earliest dawn of history she has been the oppressed of all nations and the prey of all people. On her devoted head seems to have been poured the vice, corruption, and iniquity of the earth for ages; the slave trade, with all its attendant horrors, marred her fair beauty, and made the continent "the open sore of the globe." When that ceased then came that gigantic crime, perpetrated in the name of commerce, the rum traffic, with its unending train of body and soul-destroying curses, until one wonders that the whole population has not been wasted. The fact that, in spite of crime committed on her people, wrongs brought about by greed of gain, she still survives, shows a vitality which measures up to that of any nation or race that ever existed.

Humanity in Africa is in much the same condition as its soil, wondrously fertile and capable of almost unlimited production of all that is fairest and best, but so overgrown with dense jungle that the light of the sun never reaches the earth, nor do the breezes ever stir its heavy and damp vapors. Before there can be any planting of healthful seed or tree there must be a vast amount of cutting of bush, drying in the sun, and burning, with clearing away of rubbish, stumps, and decayed vegetation.

We who are now on the field know that we are only the veriest pioneers, whose duty it is to clear away, that others who shall follow may plow and plant, sow and reap. It is the hardest kind of work, and taxes to the utmost all the consecrated energies that any man may have. Seeing the promises "afar off" requires faith to keep one at work.

The fact is, the Dark Continent is still an unsolved problem, and the work to be done in it before it is brought to the cross will require the sanctified and united effort of the entire Christian Church.

Our plan of work at Muhlenburg is, perhaps, peculiar, but, in the light of existing facts, I believe it is the best we can adopt. The preaching of the gospel, as that term is understood in other countries, can do but little good to these people. Even when combined with "book learning" it does not reach the desired end. We are very apt to forget that these people have a physical existence, on whose well-being depends, to a great

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man, but he has no patent on his model, and it is at our solicitation that he furnishes what we here present to our readers. It is "too good to keep." Mr. Day's delightfully informal communications to the *Lutheran Missionary Magazine* are worth the price of that magazine.

extent, their salvation. How many grand men and women have toiled here almost in vain and found unmarked and unknown graves, only to demonstrate that they were on wrong lines! We all know that preaching and brain culture are necessary, but it is not all. The harmonious training of heart, head, and hand is the key-note to the redemption of Africa, so in our work we are trying to meet the requirements by combining manual labor, preaching, and teaching the rudiments of the school books, so that our pupils may be able when we are through with them to meet the changed conditions of life—the new life into which we endeavor to lead them. Our efforts are mainly given to the children, though the old are by no means neglected, and the gospel is preached to all as opportunity offers, and with persistent effort. The training in the schools is all in the English language, as the people are broken up into so many small tribes, each speaking a different language, that it would be impossible to systematize them. Taking into consideration the fact that at no very distant time English will be the language of all West Africa, we think this is best, though many of our native workers in the native villages do their preaching in the language spoken by the people of that place, be it Bassa, Pessa, Dey, Golah, Vey Mambo, or Boosie.

We take into the mission children of both sexes of any age between six and twelve years, and keep them with us until they are of age, endeavoring in that time to give them as good a home-training as possible, as the entire social fabric of Africa must be changed in its redemption.

The natural resources of this country are almost inexhaustible, and when developed, more than sufficient to give the inhabitants enough to make life happy and pleasant. We know, too, that in teaching them to bring out of this fertile soil its God-intended products, we prepare their minds for a more ready acceptance of the gospel than by any other method.

Difficulties, of course, meet us at every turn, as the African is naturally averse to work, and does not take readily to the culture of the land. One might almost write a book on the reasons given by this man of the tropics why work is a nuisance, or, as he calls it, "a cuss." "Work palaver kill somebody," he tells you, and then he goes on to show you that "Dis ting call work, fool ting too much."

At this station we have a school of about one hundred pupils who are boarded and clothed by us and kept close to the workers. They are given four hours' daily training in school books, combined with Bible reading, prayer meetings, regular preaching, and such other Christian training as may be suited to their wants, with four hours' work on the farm or in the shop, according to the taste and ability of the pupil.

Connected with the station there is a blacksmith and carpenter shop, with turning lathes for iron and wood, and a number of small circular saws, a good set of coffee hullers, fans, etc., all driven by a first-class

twelve-horse power engine, and all run by native boys brought directly from the bush and trained in our own mission.

This I regard as the best educator we have. Nothing that I have yet seen so stirs the sluggish mind of the indolent heathen into living curiosity. It is a mystery that calls out the broad grins and wild grimaces in a fashion wonderful to the beholder. At first sight it strikes him as something only intended for the white man and "no good for we," but when we take one of his own sons, train him to handle and control the fiery-hearted iron giant, he reports at home after a visit, "Dat black boy, my son, liv' for make dem ting walk all same white man; black man got sense all same he," and he is set to thinking in a way that all the talking we could do cannot effect. The same may be said of the sewing-machine, typewriter, etc. Not long ago I had an ice-machine come out, not very large, it is true, but large enough to freeze a few quarts of water solid. In some of my talks with these people I had been rash enough to tell them that in our country water became so hard because of the cold that you could walk on it. They had been believing all the other wonderful tales they had heard about that land, but at solid water they drew the line, and while they were polite enough not to call me a liar directly, I soon found out that they thought it. To save my reputation, and for the comfort of our sick missionaries and others, I had the machine sent out, and I can assure you it was a revelation to the native, who in all his wildest dreams of cold weather could never imagine anything even as cold as frost. For this man to have a piece of ice suddenly laid on his naked spinal column was a demonstration he did not soon forget.

While I am writing a dozen men stand peering over my shoulders at the maninulation of the typewriter, asking such questions as suggest themselves to a man who has never seen such a thing before, and to whom it it is a mystery as high as heaven. "Did (we) make dem ting, or did (we) dig him from ground, or did he grow tree?" Do you wonder 'that now and then my mind gets away from the subject, and the fingers wander among the keys in a way that brings to confusion spelling and all grammatical forms?

We have under cultivation about seventy-five acres of land, on which we raise cassava and other vegetables common to this country for use in the mission. In addition there are about one hundred and ten or twenty acres planted with sixty thousand coffee trees, which in a few years will have come into full bearing, and which will continue to bear for fifty years if they are well cared for. Two weeks ago we sent to the United States six thousand pounds of first-class coffee, and in another month will be able to send from the last season a crop of sixteen thousand pounds more, or in all over twenty thousand pounds, worth in the market, after deducting shipping expenses, about twenty-two cents per pound.

This not only gives us a working capital, but our people are being

taught to grow a product which has a money value in the world's markets, and which will enable them to purchase what they may need from abroad to supply their new wants.

The extensive cultivation of the soil around the station has added greatly to the health of the place. We are all familiar with the frightful mortality among missionaries to this coast in former years. On my arrival I found the land about us covered with dense jungle, and knew that I could not live without clearing it away, so that we might get air and light. It was not enough simply to cut down the jungle, but the land had to be put under cultivation and kept clean. Coffee at that time seemed the best thing for us to plant, and the years since have justified that conclusion.

The example, too, has been a good one for our pupils. When they finish their course at the mission they get married and go to housekeeping, as all Christian people should do. Little plantations are springing up all around us, and every year the free pupils of the mission are putting out thousands of young coffee plants. On the road running from the mission lands toward the interior, one may now walk ten miles through cleared and cultivated land, which ten years ago was in primitive forest. The young man now who cannot boast his coffee farm is considered poor and shiftless indeed. These Christian homes are becoming light centers in the midst of the heathen darkness in which many of them are situated. In these little communities, among the first buildings erected is the little thatch church, which they can and do build themselves without a copper of money from home. More than once I have dedicated to God these little twelve by twenty churches, and preached the sermon with more thanksgiving, and took in it more real, hearty, Christian pride than if I had been in the States dedicating the finest marble temple that money could build or skill devise.

Schools and Sabbath schools, too, are kept up in the same way. It is true, they would hardly pass muster at home, but they are doing their work and in a way that we believe is in line with God's own plan.

The congregation at Muhlenburg, numbering something over a hundred members, has for years supported its own native pastor trained in the mission, besides taking care of its own Sabbath school, purchasing its books, international lessons, etc., and yesterday three young men were set apart as evangelists, the sermon being preached by the writer from the text (Acts iii. 6): "Silver and gold have I none; but such as I have give I thee. In the name of Jesus of Nazareth, rise up and walk."

The children who come to us from the "bush" are, of course, taught to wear clothing, and in a general way to live differently from the way they do at home. We have no right to create in any human being a want without at the same time teaching him how to supply that want. When I teach the boy to wear a shirt, I am in duty bound to show him how to

get it, and when the girl from the jungles is taught to put on and wear a dress, some one must teach her how to obtain one.

All this makes expense, which must be provided for in some way. The home could not be asked to do it, and the pupils ought not to be. When a couple get married and go to housekeeping, the husband must find some remunerative labor, so as to clothe himself and wife until his own plantation is old enough to give him an income. Our farm enables us to do that without drawing on the home Church.

Connected with and under the general training of the mission, there are several hundred half-civilized people, men and women, who attend church, keep the Sabbath, and at least on Sunday put on more clothing than is customary to the native. These people come to us, and by working on this plantation earn the cloth needed for this extra dress.

Still one more advantage is this, along the coast in the factories and trading stations there is a great demand for native clerks, and the temptation to the boys to drift there is very great. As in nine cases out of ten it simply ruins the boy, we discourage everything of the sort to the best of our ability. If we can get one of them to put an acre of land under cultivation, the sense of ownership at once makes him a better man and fixes him to the spot.

Of course there are a great many failures; it could not be otherwise, and the discouragements are very many indeed; yet, looking back over the twenty years of continuous work, we have reason to praise the Lord and press onward.

We have in the congregation a Young People's Society of Christian Endeavor of half a hundred members, who have in their treasury quite a snug sum toward sending a missionary to the interior. To-morrow we begin our normal Bible class, which will continue a month, with two recitations each day and one hour of devotional exercises. The class will number about fifty members, who will be taught by the writer from the blackboard. They are nearly all able to take notes, and all come furnished with pencil and paper. When we remember that ten years ago the majority of these bright boys and girls were in the jungles running wild, and compare their condition then with what it is now, we exclaim: "Behold what God hath wrought!"

I intended to have sent you a number of photographs, which would better tell the story of the work being done than anything I could write, but when I came to print I found I was out of chemicals, so I will have to wait a few weeks until the new supply ordered comes to hand.

I do not know how long I shall remain out this time, but not as long as I did last time. Ten years is too long a time for any man to remain in this climate with justice to his health, to say nothing of the effect on the mind. I only realized when I again came into contact with civilization how much I had fallen in arrears.

# REGIONS BEYOND.

## GOOD NEWS FROM THE SEAT OF WAR.

[We withhold other matter to make space for the subjoined letter from Rev. W. E. Towson, one of our missionaries in Osaka, Japan. "Amid wars and rumors of wars" our native members are standing firm in their faith.]

The first quarter of our mission year, from August to October, is coincident with the first quarter of the China-Japanese war. The effect upon the work in the Kobé District, and especially in Osaka, has been considerable, as shown in the lessened congregations and in the decreased interest in spiritual things on the part of many. The Japanese are essentially a patriotic people. The national spirit—the "Yamato Damashii"—runs very high. It has been aroused during the war as never before in the history of the land. Many times the interest has been at fever heat, and the whole thought and attention of the nation has been delivered upon the one supreme question of the hour. None but those who have been on the field and know the Japanese people can appreciate the situation or understand its effects upon Christian work.

Our East Osaka work is located in that part of the city occupied by the garrison. At present there are eight thousand soldiers quartered all around us. Hundreds pass our door every day. This part of the city is largely given to war interests, and the situation is one greatly calculated to distract attention from religion and to destroy the very life of the Church.

Early in the beginning of the quarter I had a consultation with some of the principal members of the Church, and urged the necessity of united and earnest coöperation on the part of all during the trying days that were before us. The hearty response that the members have made has been highly gratifying, and has shown to what extent they love the Church and "prize her heavenly ways." While there has been comparatively little gain from the outside world, and while the love of some has waxed cold, a good majority of our little flock have come up to the help of the Lord as never before in the history of the Church. The present emergency has brought out the spirit of true devotion to the cause of Christ in our members as I have never seen it before in Japan.

The Lord has blessed us in many ways during the quarter. Early in October we had a series of services conducted by Rev. T. Kawabe, a consecrated evangelist from Tokyo. All of our Christians are brought to see more of their privileges in Christ, and several entered into deeper experiences. One brother told wife and me, with tears in his eyes, of what Christ had done for his soul, and ever since has gone about telling others of his "experience," as he termed it.

Among the accessions last year was a soldier from our English night school. He has proved a most valuable member. His room-mate, also a student in the school, was bitterly opposed to Christianity, but he determined to win him to Christ, and in various ways threw around him Christian influences. Mrs. Towson and he covenanted to pray daily for the young man, and it was not long until he was gloriously converted. One Saturday recently, after target practice, feeling the burden of his sins, he remained behind on the shooting range, after the other soldiers had left, to pray, and while there alone seeking God he found salvation. The next day at the close of the sermon he stood before the congregation, confessed his faith in Christ, and told what God had done for his soul. We all rejoiced together, and tears filled many eyes. One who sat near me, and had been deeply concerned about his salvation for many months, found her cup of happiness about full, and felt that she was more than compensated for all that she had given up in order to go to a foreign field. The angels of God were present with us at that hour, and it was very near heaven. God give us many similar scenes!

Our prayer meetings are larger than ever before, and the spiritual life of the Church is correspondingly higher. At a recent meeting one of our young men announced that he had been called to preach, and had given up all other plans. If gifts, grace, and usefulness are proofs of a divine call, then the marks of a Methodist preacher are on this young man. I give two hours daily to an English school. The time can ill be spared from language study and other pressing calls, but the results last year and those of the past few months have justified the work. One of my night pupils is a judge of the Appeal Court, recently transferred from Tokyo, where he was on the bench fifteen years. He, his wife, and mother are Christians, and have notified me that they will join our Church. His wife is a graduate of a Bible Woman's school, and her devotion to Christ has doubtless helped her husband to remain firm and true to the Master amidst the trying circumstances of his official position.

Through the consecrated generosity of two friends in California, and the kind help of Dr. Morton, of the Church Extension Board, we have been able to secure a most eligible lot for the new church, which we propose building in the near future. The location is pronounced a splendid one by all who see it, and the church, with its steeple, when erected, will be a landmark in this part of this great city, and, being on an elevation, will be visible for a full mile down the street. The war has raised the price of lumber and labor to such an extent that for the present we are prohibited from building. We still need several hundred dollars to give Southern Methodism a house of worship in this the largest commercial city in Japan. The need is pressing, and the opportunities are great; who will come to our help? May God put it into some hearts to do so.

The various churches in the district are now in much better condition

than they were at the beginning of the quarter. Brother Kawabe held meetings at six or seven different churches and chapels, extending through five or six weeks, and in every instance with gracious results. The Churches were revived and sinners converted, and a number of names added to the different lists of probationers. In some respects the past is the best quarter the district has had.

Early in September Brother Tanaka, pastor of Kobé Church, went before his board of stewards and proposed that they, as a church, become self-supporting. He agreed that if the church would stand by him to the extent of their ability he would accept what they could pay and do his best to live on it. Heretofore the church had paid but eight *yen* a month toward his salary of eighteen *yen*, the rest coming from the mission. In face of the war just then beginning, with rice and other articles of food unusually high, and with the prospect of his speedy marriage, it was a brave thing to do and required a faith born of the Holy Spirit. But the results thus far have justified his faith, and the Church has stood nobly by him and paid his full salary each month, besides all other expenses. This is our first self-supporting Church in the Japan Mission. Have we another in any of our mission fields ?

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## CAN INDIANS BECOME CHRISTIANS?

In the year 1856 Rev. William Duncan, from England. reached British Columbia, near the southern shore of Alaska, as missionary to the Indians there. At Victoria he was warned that it would be sure death to venture among them, but nevertheless he went bravely on to his destination, an Indian village of 2,300 people, belonging to nine bands, and crowded around a post of the Hudson Bay Company.

These people were located for the winter, and for months they kept up their horrid orgies. Sometimes bands of men, with wild noises, initiated their children as medicine men; or, again, a chiet's daughter assumed her rank upon the body of a slave slain to grace the occasion, the body being afterward devoured by cannibals. Not all the tribe, but only particular men, were man-eaters.

Meanwhile Mr Duncan was learning the language, a difficult task. He found it a copious tongue, having two adjectives to our one, and much more inflected than our own. One day while he was studying, a chief came to him and asked: "Have you a letter from God?" The Indian wished to see it. Then, "Is that God's letter?" "Yes." "Does that tell us God's heart?" "Yes." "Are you going to tell the Indians that?" "Yes." "Good! good!"

When, at the end of eight months, Mr. Duncan began to preach, he had to repeat his first sermon nine times the same day, for no two bands

would assemble in the same house. He found them most accessible, however, in the evening, when thirty or forty would be gathered around the fire in one house. In these "neighborhood meetings," as it were, the first gleam of gospel truth entered their darkened souls.

Opposition soon began to show itself, however, and plots were laid to take the missionary's life, so that it became necessary to remove those who were inclined to accept Christianity from the influence of the others; so with fifty Indians Mr. Duncan went seventeen miles up the river. One family after another followed from the camp, till over 1,000 people from the thirteen tribes were located there. Their village now consists of neat houses, some of them two-storied, with windows, papered walls, and nice gardens. They have a church that will seat 1,200—the largest in British Columbia—a hall, a saw mill, brick-yard, and cannery. They export large quantities of canned salmon, for which they make the tins themselves.

They have their own police, and are more obedient to the laws than the whites of the surrounding country. There has been no bloodshed among them for twenty-four years, which cannot be said of the white settlement near them. No liquor is sold among them, woman has her proper position, and they are careful to observe the Sabbath. The Western Union Telegraph Company employed some of these Indians to assist in locating a new line. When Sunday came, the whites went on with their work, but the Indians rested and in spite of ridicule held their little service. On the following days they outstripped the whites and finished their part of the work first. The agent of the company afterward remarked to Mr. Duncan: "The next time I want Indians that won't work on the Sabbath."

These facts prove most conclusively the two statements with which he commenced his remarks: First, that the gospel of Christ has lost none of its power; and second, that the real difficulty in elevating the Indian is not the Indian, but the white man.—*Mission Field.*

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## LIGHT AND SHADOW IN WEST AFRICA.

THE area of West Africa lying within the tropics covers about 1,500,000 square miles; and the population is estimated at 37,000,000. Frightful degradation is wrought by strong drink. It is said that rum is being taken into the country at the rate of 70,000 gallons for every missionary. Yet the results of Christian missions are cheering. The Scriptures have been translated into thirty-five dialects, and some knowledge of the gospel has reached about 8,000,000 people. Mrs. McKettrick, of the Congo-Balolo Mission, has finished her translation of the Gospel of Luke, and 600 copies are to be printed by the Baptist Missionary Soeiety. She proposes to continue her Bible History, beginning with the Book of Ruth.—*Mis. Record.*

# EDITORIAL.

## *CONSECRATED MOTHERHOOD.*

LATE in the seventeenth century a pious mother in her humble cottage in Saxony bade farewell to her little children. The family was extremely poor, yet the mother said: "I have laid up a treasure for you—a very great treasure." The little ones were astonished by this unexpected news, and one of them said: "And what is it, mother?" She replied, "Seek it in the Bible, my children, and you will find it; and there is not a page that I have not wet with my tears." With one of the weeping group the prayers and tears of that devout mother proved to be the beginning of a wonderful spiritual life. He sought that treasure in the pages of his mother's Bible, and in early youth, as he recorded himself, "the joy and comfortable light of the gospel shone into his soul." Under the training and spiritual influence of Franke, one of the leading Pietists of that day, he went forth equipped for a work that placed him in the front rank of the heroes of modern missions. He is known in Church history as Bartholomew Ziegenbalg, the first Protestant missionary who planted the gospel on the shores of India. In 1705 he left his native land, and reached Tranquebar July 9, 1706. He learned the Tamil language by writing with his fingers in the sand. In 1707 the first Protestant mission was fully opened in India by the baptism of nine Hindus. In 1719, still in the prime of life, but worn out with toil, this noble pioneer of Protestant missions in the Orient closed his work. He left 355 converts and a Tamil Bible as the foundation of the superstructure on which the missionaries of India are building.

In 1726 in Sonnenburg, Prussia, another Christian mother was parting from her weeping husband. She called him to her bedside and whispered: "I have dedicated our youngest son to God for such services as he shall appoint. Assure me that when he hears the Lord's call you will not discourage it." In early life Christian Frederich Schwartz gave his heart to his mother's God. He also was trained in the spiritual atmosphere of Franke at Halle, and when the call came he stood ready to enter the service of our Lord. Returning home from Halle, he told his father that God had called him to a missionary life in India. "The father retired to the chamber hallowed by the mother's saintly death, and after a three-days' struggle with his widower-heart he yielded his youngest-born upon the altar of God." In 1750 Schwartz joined the Danish Mission at Tranquebar, and commenced the work which identified his name with the native church in Southern India. He won the confidence of both the native and British governments. On his death in 1798 the Rajah of Tanjore erected a monument to his memory. In 1826 Bishop Heber estimated the Protestant congregations at 200 and their worshipers at 15,000.

Consecrated motherhood is one of the chief needs of the missions of Southern Methodism. More than money is required to carry on the work of our Master abroad. Our sons and our daughters must answer the growing call from the lands of superstition and sin. When the mothers of our Spiritual Israel shall dedicate their children to the work of Christ the little handful our Church is now sending to the foreign field shall swell into an army, moving on with the mighty host which will one day gather all nations into the kingdom of Christ.

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## *THE LAST WILL AND TESTAMENT.*

[THE subjoined statement and appeal from the pen of Dr. H. C. Morrison, our senior Secretary, should command the thoughtful and prayerful consideration of every member of our Church who has been entrusted with wealth.]

The Christian never loses interest in this world. Jesus never did. But as he was leaving the world he spoke to the disciples "of the things pertaining to the kingdom of God (the Church)," his heart as full of interest for the world when leaving it as when "growing in wisdom and stature" he took it first upon his moral feeling.

The saint does not welcome death as an escape from this world. But he accepts it as his time "to depart and be with Christ," yet feels as deeply as in mid-life that interest in men and that longing to save them which characterized the Master when laboring and when leaving.

How natural for the good man to take humanity into thought in the final disposition of his goods as a steward of God! It is his last and only chance for time or eternity. And like his Lord, having "the things pertaining to the kingdom of God" upon his heart, he sets apart a portion for the furtherance of that kingdom among men.

It is a frequent thing now to hear of legacies left, even by persons of moderate means, to the cause of Missions and other departments of Church work. How can a parent more strongly impress the minds of his children or more forcibly draw them toward God and the Church than by leaving them joint legatees with the Lord?

When they come into possession of the estate in which God has a part will they not feel that they are taking charge of a sacred trust? And will not this last act in the life of the parent be a force in God's hands for keeping the children in right relation to himself? The child will follow the parent's example. Let the parent leave God out of the estate, and the child will do likewise. How can Christian parents expect their children to honor God and bless humanity with estates which they leave to them when such parents themselves have failed therein? Shall not this matter come more and more to thought as the life-work is closing and the "last will and testament" is made?

Shall not the noble men in our Church live on in their bequests after they have gone from us, working as mightily for humanity after death as before it? And shall not the heart of heathenism be made glad through the generous thought of ripened Christian character as it closes the work of this life?

May the Holy Spirit bring this matter upon the heart of every Christian man or woman of means! Then shall each "obituary" record a bequest—a monument to the dead more enduring than brass. Then shall the cause of Missions have new impulse, when the world shall see men mature in business and in life putting their substance in as a force to sustain it. And the lives of our departed shall remain as a mighty power among men. "They, being dead, shall yet speak."

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## *SUNDAY SCHOOL MAGAZINE.*

THE *Sunday School Magazine*, with its companions, for February, is bright, crisp, and sparkling with thought and lessons of instruction for teachers and scholars. Our wisest men have been chosen to train the host of laborers the Master will need for coming mission fields at home and abroad. We regret to learn that only about one-third of the teachers appreciate the importance of the *Magazine* in equipping them for their responsible task. Slovenly preparation unfits either a preacher or Sunday school teacher for the work the Master has assigned them. The editor promises the readers of the *Visitor* a rich supply of good things the coming year. It would be well if each pastor would make a special talk to his Sunday school respecting the value of the *Magazine* and the *Visitor* in the school.

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## *THE INCREASED CIRCULATION OF THE REVIEW.*

WE learn from Dr. Tigert that the September number of the *Methodist Review* was quickly exhausted, and it was necessary to publish a second supply of 250 copies. The first edition of the November number was slightly in excess of the two September issues combined; but again it was found necessary to supplement the edition with issues which aggregated five hundred. Of the current number for January–February, 1895, three thousand copies are published, an increase of twelve hundred copies over the first September issue, and an edition largely in excess of any previously published since the establishment of this *Review*, if not unequaled in the history of Review publication in the South. This is encouraging, but not satisfying. The Conference season is about over. Only the Florida and Baltimore Conferences remain to be visited. The *Review* ought to have a circulation of four thousand copies, and to have it at once. The editor and publishers ask the liberty to call upon every sub-

scriber to lend a helping hand. Will not every preacher call attention to the *Review* from the pulpit on the Sunday most convenient to him during January or February? Will not every presiding elder take a copy to his Quarterly Conferences, and invite the attention of all our official laymen to their Church *Review?* Remember that a club of five subscribers, with $10, forwarded to Barbee & Smith, entitles the sender to his own copy for one year free. If any preacher has already paid for the *Review*, he may forward $8, with his list of five names, and retain $2, thus easily securing his *Review* for nothing. We hope to make the *Review* for 1895 indispensable to all our preachers, and of the highest interest to all classes of readers. Some brethren have secured the five names without difficulty by a single announcement from the pulpit or by reading the table of contents of a single number. Brethren, help! and put the *Review* at once on the effective (self-sustaining) list.

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## *"ASKED OF GOD."*

One day in 1875, as Miss Leigh (now Mrs. Lewis) was stepping down from a shop in the Rue de Luxembourg in Paris, she heard a girl exclaim: "I don't care what becomes of me." "But I do," was the almost involuntary reply of Miss Leigh. As the despairing tones of the poor girl thrilled her heart with sympathy, so the kind and loving tones of her own voice melted and won the heart of the poor wanderer. Her kind friend never rested till the almost ruined girl was rescued. This incident led to the opening of the "Home" for young English-American women in Paris. Over the "Home" are the words: "Asked of God August 11, 1874. Given to God March 9, 1875."

This brief history reveals the principle that prompts and the secret that secures the success of every movement of Christian missionary endeavor. The same love that impelled Christ to "seek and save them that are lost" impels the missionary to surrender all earthly ambitions and bear the news of salvation to a dying world. The purpose of Christian hearts throbbing with intense sympathy for human sin and sorrow was transformed by the power of prayer into a "Home" where perishing ones could find a refuge.

The cause of foreign missions comprehends the entire race. It is the most exalted type of Christian love. Self-sacrifice is its highest expression. The secret of its success is prayer. How often during the days of his incarnation had Christ to go into some lonely spot and spend nights in prayer for the ones he had come to save. When that spirit of prayer for the race our Saviour redeemed by his blood shall baptize the preachers and the Church, the laborers will be raised up to go forth to the field, and means will be given to send out and sustain them in their work.

# OUR MISSION FIELDS.

## *JAPAN.*

### Assessments Overpaid.

We give below an interesting summary of work on the Osaka District by Rev. W. E. Towson, P. E.:

"The care of a district, with its financial interests, the pastorate of a small, struggling church in a city of five hundred thousand people, the study of the most difficult of languages, and the teaching of a night school in order to hold our passport, about includes the work that occupied my time and thought during the past year.

"The history of a year's work for God cannot be put on paper. Moral and spiritual results cannot be weighed or measured. Figures are both dry and uninteresting, and there is much that cannot be shown in a column of statistics or reported to the home Church.

"The district at large has had some degree of prosperity, but the net gain will be small. Brother Tanaka, preacher in charge of Kobé Station, has had a pleasant, happy year, and will report about twenty additions, with an advance on financial lines. This field is a very important one, but it presents many difficulties, some of them peculiarly its own. The pastor has been faithful to his work, and has looked well to all the interests of his charge. He is a student of the Discipline, and has the Church thoroughly organized on Methodist lines. The people earnestly desire his return for another year.

"Kobé Circuit, which embraces four or five points in and around Kobé and the Kwansei Gakuin, has had a good year, and much faithful and earnest work has been done by Rev. Y. Yoshioka, assisted by some of the teachers and theological students of the Kwansei. While the results have not been large. yet the gospel has been more extensively preached than ever before, and the people some day will respond in numbers to the truth.

"One of the points on the north is Hiogo, a city with one hundred thousand inhabitants. It is a strong Buddhistic center, and is as difficult a field as can be found in our work. Here we have had preaching every Sunday, but the place should receive the entire attention of a missionary instead of being an appointment on a circuit. The city is right at our doors, and the need is very great. In behalf of its one hundred thousand inhabitants, sunken in idolatry, superstition, and sin, I plead for a missionary for this place.

"West Osaka is a new station, in charge of Rev. N. W. Utley. It began last November with a nucleus of twenty-four members transferred from East Osaka, but in a few months it has gone to the front and promises to become an important work. It is located in a very important section of the city, and will soon require a church house if its present rate of progress continues. The record of this charge on financial lines has been unusually good. It has accomplished what no other charge has ever attempted during the first year of its history. It has paid the native worker his full salary during the year. The example is proving a good one, and cannot but be helpful to the other churches of the district.

"The work at East Osaka Station has during the past year had much of trial and discouragement, but it has also had its share of blessings rich and large. Kept from our home and from entering upon our field of labor by a failure to receive our passports for about five months, the work for that time was greatly hindered. The results of the year in bare statistics are a total of thirty-three additions, ninteeen of these being on profession of faith. The church has raised for all purposes during the year one hundred and eighteen *yen*, and overpaid their assess-

ments about one-third. Among those added on profession of faith were several heads of families, some of whom were compelled to suffer persecution because of their allegiance to Christ. Two young men who joined during the year have signified their intention to preach the gospel; one a student from our English school, and the other a surgeon in the Japanese army. They are very earnest Christians, and have promise of large usefulness for the Master's cause.

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## How Can We Surely Know There Is a God?

THIS was one among many questions asked by the Japanese at a meeting of which Rev. J. T. Meyers gives an account. Brother Meyers, it will be remembered, is stationed at Tadotsu, and we are glad to have a detailed report of his work for the quarter:

"Concerning the work of the quarter just closed such changes have been necessary that it is difficult to tell what progress has been made. At Kwanangi, from where our workers were driven out in August, we have not been able to preach, though many good tracts were distributed and a worker has been preaching in four villages in that neighborhood whose population aggregates about sixteen thousand, and has been received cordially at all places. I preached at each place once, and many came to hear. In one town of 8,500 they said I was the first foreigner to visit there, which is remarkable for this late day in Japan. By unanimous request of the members of the church in Tadotsu I have changed the helper sent to the church and have placed him on the work mentioned above, taking the man who had been there for work in Marugame, and to act as superintendent in Tadotsu Sunday school in place of the former superintendent, who has gone to school in Tokyo. By this arrangement I am left without a helper, except in part, for the work of the Church here. The work of the place mentioned above is just beginning, but it is an exceedingly hopeful work. In Marugame we are at a standstill, and I shall have to change tactics there to prevent stagnation. Shall place a helper to live in the town, and do more direct personal work, and I shall endeavor to begin work among the children. There are many soldiers there, and the war spirit seems to affect our work considerably. In Tadotsu the quarter began with an earnest effort at self-support. The church paid the assistant's salary for three months, when he was changed to another work and became a recipient of mission funds. A delightfully promising work has been begun in a village near Tadotsu. I proposed to the Church that we change our prayer meeting from Wednesday night, when it was poorly attended, to Sunday morning, and to substitute for the Wednesday night meeting a village gospel service, under the control of the native church, to which any member who would have gone to the prayer meeting might go. It seemed a trifle risky, but my desire was to interest the members of the Church in that work in which they are sadly deficient—viz., an earnest effort to save, what we call at home, the masses. The meetings are held in the house of a member of the Church living in that village, and is attended by from fifteen to twenty-five adults, besides children. They differ from other meetings in that the desire of those attending seems to be to investigate the teachings of Christirnity to the fullest extent. They listen patiently to sermons sometimes continuing two hours, and one meeting lasted three hours. At this the following questions, among others, were asked: (1) What was God's purpose in making man? (2) How can we surely know there is a God? (3) In the Old Testament it is said the sun was made on the fourth day. How can you say there were three days before? (4) What is hell? How does it differ from the Buddhist 'jigoku?' (There are, by the way, one hundred and thirty-six of these). (5) Is there a judgment? (6) How is the soul different from the

mind? (7) Is it the law of God that we must not kill? Are we to submit to any indignity whatsoever at the hands of others without redress? (8) If Christ was the Son of God, would you say we are not the sons of God? (9) If Christ was such a good man, why did he die on the cross? (10) Who killed Christ, and why?

"These questions were answered largely by an evangelist from the Pacific Coast, and I was well pleased with his answers. All expressed themselves as satisfied. One man said he had often gone to the priest of the village, a Buddhist, and that the old man would soon grow angry at the questions, but the Christian preacher always and with patience answered all that he asked. Another said that he had been worshiping at the Kompera Temple so long he did not know whether he could stop the worship, but he knew that it was useless and foolish.

"We began work in another village at the same time, but the people said when invited to the meeting that they could come to a Shinto or Bukkyo Enzetsu, but they could not come to hear Yasukyo Enzetsu; so we have discontinued the work there.

"Onr Church has increased in numbers, but lost some in strength during the quarter. Sunday school is good. The English School amounts to almost nothing, and I may give it up if another means of getting a passport can be found, as seems likely. Concerning my own work, I was prevented from being in Tadotsu during October, but am now preaching regularly. I usually write my sermon, and then as nearly as possible memorize it; at other times I preach expository sermons, and the people say they understand, which seems to my ears a great deal to say."

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### Plucking the First Fruits.

WE append the quarterly report of Rev. W. A. Davis, Uwajima, Japan. Join us in prayer that a leader may be provided for that band of earnest Bible students of which he writes:

"The new year starts off smoothly. We suffer the loss of one worker, by which our work at Yawatahama suffers somewhat. Our work at Uwajima is going on very well. Brother Matsumoto, who has been with me one year, is doing good work. He has recently received a great blessing, and writes me letters full of joy.

"An incident of great profit and pleasure to us was the coming of Brother Kawabe, a deeply spiritual man who was converted in San Francisco, worked on the Pacific Coast among the Japanese for five years, and is now traveling over Japan as an evangelist. He will not go where he is not wanted by the Methodist pastor. He is surely a man of God. His effort is to lead the church into close fellowship with Christ, and to save sinners by leading them to the Saviour. Our church was thoroughly revived, and I believe the revival will remain with us and deepen.

"The work at Sukumo, a new point, is encouraging. The people are calling earnestly for a worker. More than fifteen leading men in town say they are determined to become Christians. They are studying the Bible together, but find it difficult because they have no one to ask about what they don't understand. They appeal to us for help, but we can go only once a month. The work of sowing the seed is going on all the time. Thanks be to God, the harvest time is near at hand. We are already plucking some of the first fruits."

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### Seeking Recruits.

WE are given an interesting view of the present situation in Japan by Dr. S. H. Wainright, Principal of the Academic Department of the Kwansei Gakuin. The students of that institution, while filled with ambitious hopes for their country, are actively engaged in trying to win soldiers for the Army of the Lord.

"Notwithstanding the war excitement

prevalent in Japan our school has gone on as usual. These Eastern people are not so demonstrative as people in the West. While they are jubilant over their victories and have elaborate celebrations of the same, there is not observable anything like the wild enthusiasm of the American people over a party victory. The success of the Japanese has begotten some high notions in their minds. We thought at first that they considered the reformation and internal administration of Korea quite a task, but that is quite a small affair compared with the Herculean tasks they dream of accomplishing. China is to be taken in hand and properly governed. India is then to be liberated from the yoke of the foreign 'oppressor,' and English supremacy is bound to yield in the end to the invincible armies of Dai Nippon. These are ideas that I have heard directly from our young men. Let them have their dreams of conquest abroad if they will, but at the same time not fail to set first their own house in order.

"Our students have been very active in Christian work during the past few months. They have three young men working among the sick and wounded at Hiroshima. After the fall of Port Arthur the government and other schools over Japan were celebrating the event, but our school at that time sent a delegation of their number to Osaka to preach to the soldiers of the army there, which were soon to sail for Korea and China. We encourage them in this sort of work so long as their studies are not interfered with. We must have frequent breaks to ease the work of Japanese students. They haven't the physical basis efficient for persistent effort. Any one who fails to recognize this will hinder rather than help them in making progress. While the condition of the academic department has been better than we had expected, yet the war has disturbed the minds of both students and teachers in a way that has not been helpful, to say the least. It is a saying of the ancients that 'a sudden flush of good fortune generally enervates and slackens the mind.' I hope this will not be the effect of war on our missionary work."

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## *CHINA.*

### Rich Results.

WE rejoice to share with our brethren here at home the good news we have from Rev. C. F. Reid concerning his work in Shanghai:

"Last Friday night we closed a four-weeks' meeting which has, I think, been richer in results than any meeting we have ever held. The first two weeks the meetings were held with closed doors, and were especially for the Church members. It was a trying time. I did some very close preaching, and some of our foremost members were offended for a time, but one by one they came back, and I am sure they have gained several points in Christian experience. We had some delightful testimony meetings, in which there was a manifest presence of the Holy Spirit. At the beginning of the third week we moved the meeting up to Central Church, and went to work for the outsiders. The members worked with a will. We received twenty-one probationers that week, and thirty-one the week following. Altogether we have received eighty-two probationers since Conference. At our three o'clock service last Sunday we had four baptisms, after which the sacrament of the Lord's Supper was administered to ninety-seven communicants. I feel very much encouraged by the outlook for this year, and believe that notwithstanding the unrest caused by the war, it will be the best year of our mission.

"Bishop Galloway was very favorably impressed with our work. He said, along at the last of his stay, that he was sorry he was not going immediately home, so anxious was he to get before the Church with the story of our work and the need we have for reinforcements."

## *MEXICO.*

### Sight-seeing in San Luis Potosi.

SINCE personal letters are often more interesting than those intended for publication, we trust we may be pardoned for giving our readers extracts from a letter written by Mrs. J. R. Mood to Doctor and Mrs. John.

"San Luis Potosi still grows in interest, the more I see of it the more I find to like about it. We took our first trip sight-seeing this afternoon on a street car; which, by the way, is a much more civilized looking institution here than in Monterey. The drivers blow little horns at street crossings in place of whistling; the mules are large and strong, and have bells on their necks, and the cars are divided into first and second class. Well, the car carried us out to the beautiful Guadalupe. The first thing that we saw as we stepped off the cars was a little lame beggar, crawling on his hands and knees, dragging his poor deformed feet after him, murmuring his little beggar speech, not one word of which we could understand except 'centavos.' Many such we see here; some tiny little things, and strange to say some of them have the same sing-song way of begging as the little professionals in Nashville. We stood outside for a while and admired the building. The two beautiful towers reaching high into the sky, the elaborate carving, etc., show that it must have taken years for this slow people to build such an edifice, and it seems strangely out of keeping with the surroundings, where life is lived in such a primitive style. The inside is no less beautiful, so long as you can keep your attention away from the many worshipers kneeling on the cold stone floor. On the walls are many fine paintings, and one of the chandeliers is a ship of glass. About the altar is much beautiful gold work and carving. We viewed it all from near the door, as there were so many devout Roman Catholics in there we did not like to disturb them. I do not use the word 'devout' in an ironical way at all, for they are as devout in their way as they know how to be. It is so pitiful to see them kneel there longer than most of us Protestants ever kneel in worship—tell their beads, and say their 'aves,' and with it all look as crushed and sad-eyed when they finish as when they began. I remember one large woman who knelt at the door, and with her baby in her arms, walked on her knees to the altar, which is about twice the length of McKendree Church. There were four women worshiping the pictures—the first I have seen of that. They went through the same form as usual, except that two of them would lean forward and touch the floor with their lips before rising. We went up a dark, winding stairway into one of the towers. How I did wish for a camera, or something by which I could reproduce the beautiful picture that met our eyes and send it to you all at home. The long 'nun's walk' leading to the city—the city with its flat houses, like those you read about in the Bible, the monotony broken by about twenty church towers, the smelting works far in the distance, and on the other side the green cacti and the black mountains in the background. The bells began to ring while we were in the belfry, and my! such dinging and donging I never heard. There were three in the little part of the tower where we were; three just opposite, and all six, the largest of which is about three feet in diameter, began ringing at once. There are no 'electric buttons to press' and set them all going, but every time they are rung two men have to climb up those stairs—that make me fairly ache—and do the ringing by hand. Think, they are rung about twice an hour, There are twenty-eight churches in San Luis, all well supplied with bells and bell men. Sometimes they all ring at once—some fast, some slow, some high, and some low. Such conglomeration of rings I know is never heard elsewhere."

May God help the writer to ring out the gospel with no uncertain sound!

# MEDICAL MISSIONS.

## Evangelistic Agencies.

In view of the place medical missions should occupy in our missionary organizations, and as still more strikingly illustrative of their power, let me ask what agency is there, humanly speaking, more fitted than a medical mission to disarm prejudice in a heathen community? to gain the confidence of the people? to win one's way to their homes and hearts? and to teach them, as by an object lesson, the saving truths of the gospel? The blessed results of this agency in opening otherwise closed doors, in securing concessions which have greatly promoted the missionary enterprise, in conciliating the good will of bigoted opponents, and in overcoming barriers to the spread of the gospel are so well known that the place we claim for medical missions as a pioneer agency no one nowadays would venture to dispute. But they are more than a pioneer agency. We claim for this enterprise that it is one of the most powerful, effective, and directly evangelistic agencies which the Church possesses. The array of facts and statistics are so remarkable and convincing that to us it is altogether unaccountable that medical missions have not, long ere now, secured a place in the very forefront of our missionary methods. We believe that if the spiritual fruits of our medical mission in China could be tabulated, the fact would be revealed that in that great empire no method of mission work has been more signally blessed in spreading the knowledge of the gospel than our mission hospitals and dispensaries. The seed sown in the hearts of patients has in many cases brought forth fruit in some thirty, in some sixty, and in some a hundred-fold. In not a few instances native churches have sprung up in towns and villages far distant from the headquarters of the medical mission, but where no other human agency had been been employed, the patients having received the "double cure," had returned to their homes, and told out among their friends what the Lord had done for their souls. Medical missions have not only broken down prejudices and opened "wide doors and effectual" among the exclusive Chinese, but they have been in a very marked degree the nurseries of the native churches. The same may be said of medical missions in India. Were the triumphs of the gospel won through this agency in India more widely known, we doubt not that in that land of caste prejudice medical mission hospitals and dispensaries would multiply a hundred-fold. —*From Address by Rev. John Lowe, at London Missionary Conference.*

## Striking Facts.

Outside of Christian countries nearly all disease is esteemed to be of supernatural origin. The belief in disease spirits is found from the Eskimo to the Patagonian; in Central, Western, Eastern, and Southern Africa; in Borneo, Australia, the Indian Archipelago, among the Malagasy, and is well nigh world-wide, and has existed through uncounted centuries.

The treatment of disease is in consonance with the theory of its origin. Even where the rude medical notions of Greece, Egypt, and Arabia have migrated there is ever found the superstitious treatment of disease. Medicine and religion go together in the thought of the non-Christian man. He is quite ready to receive them together from the Christian missionary. "The recovery from disease is the kindliest exhibition of Divine power; and the Christian medical missionary occupies a lofty vantage ground in his work."

The results of medical missions abundantly sustain these statements of what might be expected of them. Of the twenty stations in the region of the English Presbyterian Hospital at Swatow, China, seven or eight are said to owe their origin to hospital patients.

In the hospital of the London Mission-

ary Society at Amoy it is said twelve or fourteen thousand towns are yearly represented. Intelligent natives from all parts of China going to Canton visit the hospital and dispensary there, it is said, as one of the great sights of the city. Twenty thousand patients a year, some of whom have come hundreds of miles to it, are treated at this hospital, and hundreds of them have been led by it to give up idol worship. All these institutions illustrate the power of medical missions to lessen the anti-foreign feeling, to diminish the power of superstition, and to exhibit the unselfish character of the Christian religion. Medical missions have opened the way into many countries where prejudice otherwise shut out all Christianity. It was so in Jeypore, India, and in Korea.

The story is the same in every land whither the medical missionary goes as to the effects in winning the people.—*Medical Missionary Record.*

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## The Influence of the Medical Missionary.

MRS. ISABELLA BIRD BISHOP, author of "Unbeaten Tracks in Japan" and other volumes about her wide wanderings over the world, in addressing an English audience recently, said she was an enthusiast on the subject of medical missions. She told the well-known instance of the effects of Dr. Cochrane's medical work in Persia. An English exchange thus reports the story as she told it, and testified to it: "On one occasion the chief of the Kurds—Sheik Abdullah—sent for Dr. Cochrane and told him that he was about to make war upon the town, but that if he would indicate the exact position of the mission buildings, and warn the missionaries to keep within their shelter, he would guarantee that no harm should befall either houses or people. And so it came to pass. So grateful was Abdullah for services rendered by the doctor that he contrived to restrain the ferocity of his men for the whole of the seven weeks during which the siege lasted and the firing was kept up. Not a misionary, not one of the five hundred native Christians who took refuge with the missionaries was touched. Their goods and cattle, too, were in safety in the mission buildings. Even the five Christian villages outside the town were, for Dr. Cochrane's sake, left unmolested. This is all the more remarkable when we consider the natural disposition of the Kurd, the fanatical fury to which he is aroused by his religion—eminently a religion of the sword—and the annoyance felt by Abdullah at the long resistance of the Persians. I found that wherever I went in Kurdistan Dr. Cochrane's name and fame had spread everywhere. I was asked after his health and whether I had seen him, etc."

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## Call for Doctors.

HERR NILSSEN-LUND, in continuing the account of his journey among the wild people of Madagascar, writes: "It would be a great blessing for the people of Madagascar, and especially for those who dwell outside the boundaries of the Imerina and the Betsilea provinces, if there were a number of Christian native doctors who could work hand in hand with the missionaries. Numbers of the now neglected sick would then find help in their misery, while the work of missions would receive an inestimable support. Even the Sakalava would highly value European medical treatment if they could get it. I can relate that when it was impossible for us to buy food at any other price we could get it in exchange for medicine. A Sakalava, who boasted that he was the son of a chief, said: 'It is forbidden to me to carry burdens, but I will gladly carry your medicine chest, for this medicine is for our healing.' If a large number of Malagasy boys could be educated for doctors, a great difficulty would be solved. But this will not be possible until we have a new hospital in Antananarivo; the present one is far too small. Would that this cause might find the friends and the means which it deserves and needs, but without lessening the gifts for general purposes."—*Norsk Missionstidendo.*

# WOMAN'S WORK.

## The First Kindergarten in Turkey.

THE following letter written by an Armenian gentleman to the *Missionary Herald*, without the knowledge of any of the missionaries may be taken as representing the opinions and attitude of Protestant Armenians in Turkey:

"Will you now hear from a foreigner who has been greatly interested in the missionary work in this part of the world? With immense gratitude we do remember the self-denying efforts of the American Board which are made for the extension of the pure principles of the gospel among the natives of this country. The most effective means for this high purpose has been the educational institutions. One of these Christianizing instruments, of which I shall speak, has been the establishment, ten years ago, in 1884, of the American Kindergarten of Smyrna, by Miss Nellie Bartlett.

I wish I could give a general idea about the Armenian schools at that date, in order to point out the innumerable benefits which we have received from the Americans. What was the moral condition of these schools at that time has been fully shown by the Armenian editors themselves. Twelve years ago there was not the least idea about the kindergarten system which is now warmly embraced by the Armenians. At that time the Armenian teachers had been accustomed to treat the children under their charge in every possible cruel way. They used to punish misdemeanors by torturing machines, which were hung on the wall by the side of the tyrant teacher. Naturally those teachers were extremely hated by their pupils. In the same way were treated also the delicate youug girls. If you get an idea from this short description about the instruction of pupils, you will be glad to hear also of the light which was brought unto us by Miss Bartlett, who organized the new kindergarten and set to work to carry her high purpose into execution. She soon collected a group of young girls and trained them in the best way, so that they might be teachers to the little ones. As soon as she did this she sent them forth to the interior parts of Asia Minor. She continued her useful teachings through all those ten years. This work, to which she has devoted herself, has cost her her health, but she never tires, because she believes she gets her strength from above—from the heavenly Father.

"The kindergarten had its unexpected influence over all similar institutions of this country. Step by step the people were enlightened to acknowledge their duties toward the young folk. They appreciated the educational system of Americans and Europeans, and partly attained to the state of their neighbors; and finally they have followed Miss Bartlett's example and made easy the foundations of a large number of kindergartens in almost all the large cities of Turkey.

"The expenses which are incurred for the kindergartens will not be in vain, we assure you. The more the American Board or other benefactors give their strengh and money for such an important thing, the greater will the result be.

"On behalf of all the gratified Armenians, I pray my heavenly Father for the best improvement of the mission work in Turkey."

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## The Child-Widows of India.

THE sixth annual meeting of the Ramabai Association was held in Boston in connection with Miss Ramabai's work on behalf of the child-widows of India. The facts reported by Mrs. S. D. Andrews are startling, sad, and pathetic in the extreme. It seems incredible that 23,000,000 widows are to be found in India, of whom 10,165 are under four years, and 51,875 between the ages of five and nine; but so it is, and when one knows what this means for these unconsious martyrs, it is impossible not to thank God for the brave and vigorous

work of the Ramabai Association. The plain English of the matter is that these widows are slaves in almost every sense of the word. One quotation from the report will serve to show this: "We have also been told that the life of a child-widow is not so hard and pitiless as represented; that the majority have happy homes, and they yield cheerfully, bravely to the restrictions custom or religion place upon them. Why, then, are the shaven head and the coarse white garment 'badges of shame?' Why are the bodies emaciated and disfigured by cruel blows? Why so many suicides and lives of shame among the child-widows? Let him who believes such statements, though made by the Hindus themselves, come to the Saharada Sadana, listen to the pitiful stories of some of its inmates, see the white mark of the hot iron on the head, the little white scars made by the sharp finger-nails meeting in the tender flesh of the face—as I have heard and seen all this, and much more—and he will not only know the truth, but he will feel it a privilege to do something for these unfortunate children."

It is deeply to be regretted that Pundita Ramabai should have met so many discouragements in prosecuting her work. But she does not despair. Nor need she. It is always difficult to storm entrenchments, and behind no entrenchments has Satan fought more obstinately than that of caste in India.

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## Women of India in 1795 and Now.

In 1795 there was scarcely a woman able to read amongst Hindus or Mohammedans, save those who from their birth had been devoted to a life of immorality. To-day there are lady graduates of the universities.

The story of the growth of opinion on this subject is most interesting. At first girls had to be paid to attend school, and their parents paid to send them. But those induced to attend school being of the less influential classes, as soon as they were married had no leisure to read, no money to purchase books. For years this good work was like an attempt to fill a sieve with water.

At length the hour of opportunity came. The educated men wanted educated wives, and fathers found that where it was difficult to obtain a husband for an ignorant daughter, an educated one was greatly sought after. In itself it is a thing to be thankful for that by means of our girls' schools and zenana education the minds of tens of thousands of women are trained, and their lives brightened by being able to read.

But from a missionary standpoint it is vastly more interesting. The home is the stronghold of Hinduism; the wife and mother are the dominating force there. Hitherto this has been against us. Gradually it is coming to our side. The wives and mothers have held back many who were within a step of the kingdom of Christ; now, knowing what Christianity is, and themselves feeling the attraction of Jesus, they will aid rather than hinder us. If the century's work could indicate no other result than the gaining of India's women to hear the story of the cross, that work would not have been in vain.—*Rev. J. W. Wilkins, in L. M. S. Chronicle.*

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In 1868 the first woman's foreign missionary society was organized. By organizing women distinctively, it adds to the interest of the spiritual welfare of her own sex and secures larger means for the support of women as missionaries and teachers. As this fact is realized, all of our Churches have their Woman's Boards just as they have their regular Church Boards. The work the women have accomplished is a blessing to the world and a fit tribute to God for what the gospel has done for woman. Not only are the women at work, but they have interested the children, and thousands of young hearts are working for the salvation of the heathen.

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A LADY of wealth, prior to going to China, has given her hsusehold furniture to furnish a missionary home in London for the China Inland Mission.

# THE SUNDAY SCHOOL.

## Missionary Sunday School Societies.

OUR Book of Discipline, in ¶ 345, says: "Let every Sunday school, so far as practicable, be organized into a missionary society auxiliary to the Board of Missions."

In order to assist each pastor and superintendent in carrying out these instructions given by our General Conference, the Board of Missions has authorized the preparation of the following Constitution for Sunday school missionary societies:

"We, the officers and teachers and scholars of the ——— Sunday school of ——— charge, ——— Conference of the Methodist Episcopal Church, South, recognize said Sunday school as a missionary society and adopt the following Constitution:

"ARTICLE 1. The object of this Society is to assist the pastor in raising the regular collections for the support of the missions under the charge of our General Mission Board.

"ART. 2. Each member of this Sunday school who will pay — cents per month shall be a member of this society.

"ART. 3. Any person not a member of this Sunday school may become a member of this society by paying — cents per month, or — cents at one time.

"ART. 4. The officers of this society shall consist of a President, Secretary, and Treasurer.

"ART. 5. The Secretary shall keep a record of the proceedings of the society, and shall report its organization to the Conference Board of Missions.

"ART. 6. The Treasurer of the society shall take charge of the funds, and shall remit them through the pastor to the Treasurer of the Conference Board of Missions. He shall also report to the Annnual Conference, through the pastor, the amount raised during the year.

ART. 7. The society may hold, for the purpose of disseminating missionary information, a monthly missionary concert, at which, with other exercises, there shall be special prayer for missions."

Each Sunday school missionary society can determine the amount per month each member will be expected to pay.

With the coöperation of his Sunday school the pastor will seldom fail in raising in full his assessment for missions.

With our 13,000 Sunday schools, 95,000 teachers, and 765,000 scholars, what an army will be brought unto the force that is working to win the "world for Christ" if their pastors and superintendents will take the leadership of that mighty band!

We will send to each pastor or superintendent who will furnish his name and address the number of Constitutions, missionary concert exercises, mite boxes, and leaflets he may need in organizing and carrying on his Sunday school missionary society.

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## Some Boys in India.

IN the morning, from seven till nine, about thirty-five of my boys sit in two long rows on my veranda and sew. While they are hemming and felling, basting and backstiching, we talk. Sometimes the talks are about countries and people, but often they are very serious ones about the faults of the boys themselves. I am very sorry to tell it, but many of these boys use naughty words. Sometimes some of them lie and steal, then they get to playing and neglect to sweep their houses, bring water, and clean their lanterns.

Now don't think too badly of these little fellows. At school, at play, and on the street they hear many wicked things. Some of them came from heathen homes where their fathers and mothers taught them to lie and use bad language.

Well, one morning I told them about the "Ministering League" and asked them that day to try and do at least one helpful act and to notice something helpful that some one else did.

The first day all did not try, but soon they entered into it heartily, and here are some of the helpful things they did.

One boy saw an old woman trying to draw water from the well. The bucket was too heavy for her, so he drew it up and poured the water into her dish. Another taught a little boy just in from Hinduism how to pray and say the Ten Commandments. Some lent slates and pencils to those without; some helped others with their lessons. One rainy morning one boy got an umbrella and took the other boys one by one from my veranda to their house. One boy took care of a little fellow who was troublesome at nights; another waited on a sick boy.

Dear little Bepin, aged four, washed the dishes of some boys who might have been late for school.

My two large boys come near sometimes when we are talking and there is a cry from all to hear what they have done.

One said: "It rained very hard when I was going to school, and I let a boy walk under my umbrella. I saw something helpful too. I was about to sit down on a bench which had some ink on it when a boy stopped me."

The other said: "I did something; I don't know whether it would be called helpful or not. A boy in school likes very much to sit beside me. He sits beside me every day. Yesterday he used bad language. I told him if he did so again that I could not have him sit beside me any more. He promised not to and asked my pardon."

That was rather a brave thing to say to that Hindu boy, wasn't it?

## Prayer of a Child.

At the close of a prayer meeting, the pastor observed a little girl about twelve years of age, remaining upon her knees, when most of the congregation had retired. Thinking the child had fallen asleep, he touched her and told her it was time to return home. To his surprise he found she was engaged in prayer, and said: "All things whatsoever ye shall ask in prayer, believing, ye shall receive." She looked up at her pastor earnestly, and inquired: "Is it so? Does God say that?" He took up a Bible and read the passage aloud. She immediately commenced praying: "Lord, send my father here; Lord, send my father to church." Thus she continued for half an hour, attracting by her earnest cry the attention of persons who had lingered about the door. At last a man rushed into the church, ran up the aisle, and sank upon his knees by the side of his child, exclaiming: "What do you want of me?' She threw her arms around his neck, and began to pray: "O, Lord, convert my father!" Soon the man's heart was melted, and he began to pray for himself.

The child's father was three miles from the church when she began praying for him. He was packing goods in a wagon, and felt impressed with an irresistible impulse to return home. Driving rapidly to his house, he left the goods in the wagon and hastened to the church, where he found his daughter crying mightily to God in his behalf; and he was there led to the Saviour.

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The Samoan group of islands has a Christian population of over 30,000 souls. In the largest of these islands there cannot be found fifty families that fail to observe family worship. A few years ago, besides supporting the gospel at home, they sent a thank-offering, as their custom is, of £1,800 to the parent missionary society of London, to help carry the good news farther on. When a church member dies, they still keep his name on the books, and put a mark after it, denoting a word-picture which means, "We cannot think of him as dead, either to us or to the work. We shall give a contribution in his name, that the cause may not suffer by his removal hence." "We don't know," says the *Herald of Mission News*, referring to this work, "if the tide of devotion has reached as high a water-mark anywhere else the wide world over."

# EPWORTH LEAGUE.

## The Old Jew and the New Testament.

A GERMAN pastor in Courland was asked to visit a Jewish family who were suffering from the last terrible famine in Russia. He went, and found the father, a man of eighty-two years, lying on a bed of straw in a poor hovel, sick and covered with rags. There was no fire in the place. Five children and four grandchildren were also within, pale with hunger and cold. The pastor saw that comfort was needed, and held out to the sick man the promises of the Old Testament.

When he had listened a while attentively, he said, deeply moved: "These are grand words out of the Old Testament which you have repeated to me for the good of my soul, and I thank you for them. But I know a still better medicine which not only supplies the need of the soul, but also heals every wound—the blood of Jesus Christ, the Son of God, which 'cleanseth us from all sin.'"

When the pastor asked the old Jew how he had come to this knowledge, a smile stole over his face and his dim eye sparkled, while with trembling hand he drew out of the straw a much-worn New Testament, and said: "This is the fountain of life out of which comfort has flowed to my soul. There is Immanuel—God with us. Moses, the prophets, and the psalmist have indeed encouraged me; but Jesus alone can make blessed."

"How do you know the New Testament so well?" inquired the astonished pastor.

The old man laughed and said: "I am like the man who found the treasure in the field, and went away and bought the field and got the treasure. Two years ago I was traveling with Saul, my eldest son, to Riga, where my brother lived. On the way we spent the night at an inn. We slept in the hay loft, and there my son found the New Testament. We could not, however, read it in the darkness, and were not allowed to have a light in the hay loft. Next morning we gave the book to the landlord. But he looked at it, and said: 'That's a kind of Hebrew book; I can't read it. Old Simeon, who slept for three weeks in the loft, must have left it; but he has not been here long. So you may keep it.' In this way the treasure came into our possession.

"My eldest son died happy through this book, although he had to leave his four children behind him. He was to have received baptism, but before he could be admitted to the Christian Church a malignant typhus fever carried him off. His last words were, 'Lord Jesus, remember me. For thou who to the thief on the cross didst say, 'To-day shalt thou be with me in paradise,' although he was not baptized, wilt not reject my soul.' Thereupon he turned to me, and said: 'Dear father, I am going home to Jesus. See that you and all your and my children come also to him.' His lips moved long, and I heard him whispering, 'Jesus, Jesus,' till he fell asleep in him."

Such was the Russian Jew's tale, and the pastor adds: "I thank my dear Saviour that he has let me see this instance of an Israelite's trust in him. I am happy to say that the Jew and his family, with good nourishment and medical care, are in much better health, and the old man will soon be received into the communion of the Church."—*Missions-Taube.*

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## Light in the Nile Valley.

BRITISH Christians should have a double interest in the old Bible land of Egypt, because its general welfare is providentially intrusted to our oversight as a nation; our authority in the venerable country of the Pharaohs is the strongest political force in its current history. If we may not throw a large army of Christ's spiritual soldiers into this region of undying wonder, into this stronghold of Mohammedanism, at any rate, we ought to heartily co-operate, encour-

age, and sustain those of our race and tongue, yea, our very brethren by blood, who are fighting the battle of the Cross against the Crescent of Islam. The work of lighting up the Nile Valley is chiefly in the hands of the United Presbyterian Church of North America, and with much pleasure we offer a summary of the latest communications. The soldiers of the Cross in this miniature force are classified as missionary, physician, native pastor, school-teacher, colporteur, harem worker, Bible reader, and printer. Operations began in Cairo in 1854, and have since been carried south up the Nile Valley to Assouan, and north to the Mediterranean Sea. Missionaries are located at seven central stations, Alexandria, Tanta, Mansoura, Cairo, Samaloot, Assioot, and Luxor. Every province of the Egyptian kingdom has been entered by these valiant workers, and there is a grand total of 156 mission stations in the land. Forty years do not make a very long campaign in spiritual warfare, nor could a small handful of missionaries—three or four, slowly increased to fifteen—be expected to make gigantic conquests. The Great Captain, however, has been with his loyal contingent all along the years, and by his grace there is something substantial to show of gospel triumph in this land where, in the old days, Origen, Clement, and Athanasius fought for the truth. There are thirty-one organized congregations, with over 4,000 communicants and 7,500 attendants at Sabbath morning worship; more than 6,000 children in Sunday schools; nearly 3,000 women hear the gospel from harem workers. One hundred and thirteen day and boarding schools, with their daily Bible lessons, shed a beneficent light upon the minds and hearts of 7,500 young Egyptians. Good books are living lamps for dark souls, and of these the bookshops and colporteurs diffused by sales nearly 20,000 volumes, 13,000 being the Scriptures themselves. A weekly religious newspaper, with over 1,000 readers, and a medical missionary helping 12,000 patients a year, are powerful auxiliaries. During the year five hundred persons entered Church fellowship. These poor Egyptian Christians, learning to help themselves, subscribed £2,137 for church purposes, and further to complete this little army of occupation in the Nile Valley, there is a college for training teachers, and a theological seminary for providing native preachers. A more compact and skillfully constructed foreign mission may not be found in the world. It is the seed of life in this hoary land, full of promise and hope for righteousness; it is the small army bearing Christ's banner of salvation to the captives of Moslem error and superstition; it is the Lord's forerunner preparing the way for the fulfillment of Isaiah's prophetic word: "And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto the Lord and perform it."—*The Star of the East.*

## A Good Confession.

WHEN Bengalese peasants are received into the Christian Church, the missionary usually asks them some simple questions about their faith. This examination by the European missionary often seems rather dreadful to these poor, simple peasants. One man, who was specially shy, was afraid he should not be able to pass. "Sahib," he exclaimed, when his turn came, "do not examine me, I cannot answer any questions." "What must I do then?" asked the missionary, who saw the man's distress. "Let me pray, Sahib," said the man, "I believe I can do that." They all knelt down, and this man who had been so embarrassed before his fellow-men, spoke so freely out of his heart to his Maker, he prayed so earnestly and piously, and with such a thorough understanding of the gospel, that he needed no further examination. He had passed with honor, and was re-received into the Christian Church.—*Evangelisches Missions-Magazin.*

# OUR FELLOW-LABORERS.

## The Mission Field in Korea.

THE *Missionary Review of the World* gives the total number of Protestant male missionaries in Korea as 40, with 44 lady missionaries—a total of 84. Forty men and 44 women to evangelize a kingdom of 14,000,000 souls! "What are they among so many?"

In the two provinces of Chulla and Chung Ching in the southwest of the peninsula, there is an estimated population of 3,000,000, and the only Protestant mission among these millions has just three ordained preachers of the gospel. One preacher of Christ to teach a million! In In these provinces are 110 cities and towns, thousands of villages, and numerous islands, all in the gloom of impending death, says Dr. Drew, of the American Presbyterian Mission, and they are waiting for the coming of many of our young men and women, who will bring with them the knowledge of Him whom to know is life eternal, and of whom they have never heard.

Dr. Drew believes that the present troublous times, though meanwhile preventing active work being carried on, will result in opening the door more widely, and will render imperative a largely increased force, so as to promptly move in and occupy the cities thrown open when peace returns.

Another Korean missionary, Rev. W. D. Reynolds, after a tour of "prospecting for stations" in the southwest, writes that the field is inviting, and promises to yield an abundant harvest if well worked. The "religiousness of a people without a religion" is, he says, a striking fact of the country. With Confucianism in decay, and Buddhism in disrepute, the people worship they know not what, everything but the true God—trees, boulders, roads, winds, and waves. Gods are everywhere, God nowhere.

From Seoul American Presbyterian Mission Church come tidings of more than twenty applications for baptism in one week. Fifteen of these applicants, we are told, had, so far as could be judged, taken Christ to be their personal Saviour. They all had renounced ancestral, devil, and idol worship. They were keeping the Sabbath, reading the Scriptures, and praying daily. Their united testimony is that before they knew the Saviour their deeds, their hearts, and their future were dark, but that now they "walk in light." One old man, a fish merchant, said in answer to a question: "I am thankful that Christ died for the world, but the thing that makes me happiest is that he died for me."

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## Missions in Persia.

IN a recent number of *The Church at Home and Abroad* there is an interesting and encouraging report of mission work in Persia, under the American Presbyterian Board. Their present staff is: Foreign missionaries, ordained and unordained, 61; native missionaries, ordained and unordained, 160; organized churches, 38; communicants, 2,697, of whom 268 were added during the year. Fifteen young women graduated at Oroomiah Seminary and nine at Hamadan last year. Four young men graduated in medicine at Oroomiah. These all go out to be centres of light and usefulness in various parts of Persia. In Teheran a hospital in connection with the mission is doing its beneficent work. During the year patients of many races—Persian, Russian, Turkish, Armenian, Nestorian, and Hindu—have reaped the benefits of Christian treatment and Christian mercy. An industrial school is at work, and carpenters, shoemakers, hatmakers, and blacksmiths are being trained, while at the same time receiving a Christian education.

The Evangelical Lutherans from Germany are also at work in Persia, and so is the Church of England, whose Bishop Stuart has recently come from New Zea-

land to take up the work of the late Bishop French. The American Congregational Board of Missions carries on an extensive work in the country. In addition to those more fully organized missions a number of earnest Christian volunteers are actively engaged in connection with the "Persia Inner Mission," in various parts of Persia.

Were there religious liberty for Moslems, rapid progress might be expected. At present, while other "religionists" are free to become Moslems, for a Moslem to turn to any other religion is death. The present position of Christianity in Persia calls for much faith in and much prayer to Him who has said: "All power is mine; go make disciples of all nations."

## Protestant Work in Cuba.

ROMAN Catholicism has had an opportunity of showing what it can do for a people in the beautiful island of Cuba. With a population of a million and a half to work amongst, it presents results sad in the extreme. Education denied to nine-tenths of the children; current literature a blank to the vast bulk of the people; morality low, religion practically *nil*—these are its results. A better day, however, seems to be dawning for Cuba. A preacher of their own has been raised up in the person of Rev. A. J. Diaz, a native and a Baptist. His own conversion was remarkable; and though it is only nine years he has been laboring, in the midst, too, of bitter opposition, yet the fruits of his labors are seen in seven churches in as many cities and towns, 21 missionaries, 1,800 members, 2,500 Sabbath scholars, several day schools, and 20 young men preparing to preach. The Southern Presbyterian Church of America commenced operations on the island in 1890. There is but one regular worker as yet, Senor E. F. Collazo. Santa Clara is his headquarters, and already he has as helpers one native minister and two native teachers. There is a membership of 50, a Sabbath school, and a day school. It is yet the day of small things with both of these efforts. But one is glad to see a beginning thus made in Cuba, and a pure gospel being proclaimed where a nominal Christianity so long has reigned. May the "Pearl of the Antilles" speedily become a pearl in the Redeemer's crown!

## Slavonia.

THE recent history of Protestantism in this Austrian province is not without interest. Up to the year 1859 Slavonia, with Croatia, was completely closed against the Protestants. In 1606 they had all been killed or expelled by order of the governor. Since the edict was revoked, and they were again allowed to settle in the country, their number has grown rapidly. There are now some 3,000 scattered up and down—and though they meet in little companies for worship, there is not a single Protestant Church. There is a congregation in the capital of Essek which hopes soon to have a church of its own. This Protestant community was founded by John Laipezig, the son of a Hungarian pastor. He settled there in 1852, before the edict of toleration. That he was a Protestant remained unknown to the authorities for some considerable time, but when they discovered it, they gave him the alternative of renouncing his faith or leaving the province. He boldly resolved to leave rather than deny. The difficulty was smoothed over, and he was allowed to remain. Round this faithful man the Protestants in later years rallied. They have now a minister of their own, and meet for worship in a hall. They are setting about the erection of a church, and when it is finished it will be the first in Slavonia.

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THE American Board is adding to its mission work in the Sandwich Islands a work among the Japanese who have come to those islands in such large numbers. There are nine Japanese preachers and evangelists now engaged in the work, and Rev. O. H. Gulick, who speaks both Japanese and Hawaiian, will devote himself to the mission among both peoples in the islands.

# MISSIONARY GLEANINGS.

The Bakalanga live in constant fear of witches. One day a poor cripple came to the missionaries and asked for work. But what could they give him to do, for both his hands were cut off? His wish to be herdman was granted. He was once healthy and strong. One day a man came to him, asking assistance in getting a girl for a wife. He refused. A short time after the other man died, and the witch doctors accused the now cripple of having caused his death. A relation of the dead man went and cut off the young man's ears, nose, and upper lip. His head looks now almost like the skull of a dead person.

The friends of the Church Missionary Society of England, raised $75,000 in twelve days to pay the debt of the society. The society reports 324 stations, 374 ordained European missionaries, 74 lay, 355 wives, and 168 single ladies, making a total of 844 missionaries, 312 native ministers, 4,876 other native helpers, 54,-561 communicants, 2,025 schools, 81,648 scholars. The receipts of the society amounted to £268,482 17s. 6d. (about $1,300,000).

The American Board has received $17,500 from the government of Spain as indemnity for the loss of property and other injury caused by the Spanish military force on the island of Ponape. The missionaries have been shut out from the island for several years, but by this settlement are allowed to return.

The number of pilgrims at the festival of Jagganath in 1894 was estimated at 100,000. The number was increased by the report that the idol would receive a new body and special virtue woald be earned by obtaining a sight of it.

In China the missionary is the only real interpreter of Western thought and progress. The mines, steamboats, and railways of China were projected by men trained in the mission schools.

Captain Lugard, who was the British officer in command at Uganda for several years, says that the effect produced by the adoption of Christianity has been wonderful. Cruelty and bloodshed have been succeeded by a mild and peaceful condition of society. These who were bloodthirsty savages a few years ago are transformed into men who dédicate their actions by what is right and in accordance with the teachings of the Bible.

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The anti-foreign feeling seems to be declining in Japan. The new Japanese Parliament has rejected a motion for an address to the Emperor, of which the main feature was the renewal of the demand for a rigid enforcement of the measure against foreigners, which had caused the dissolution of the last Parliament.

The six cities in Japan having more than one hundred thousand inhabitants are: Tokyo, 1,278,151; Osaka, 485,331; Kioto, 316,292; Nagoya, 188,861; Kobé, 153,280; Yokohama, 152,395. The population of these cities has increased 130,-000 in three years.

The Free Church of Scotland has 1,109 missionary laborers in its foreign missions, who received 1,115 adults by baptism last year. The Church has six colleges in India and Africa, with 26,717 students.

The foreign missions of the Southern Baptists report 94 missionaries, 91 native assistants, and 3,328 Church members, of whom 629 were baptized in 1893.

There are one million more men than women in Japan. Hitherto a Japanese woman has been obliged by law to marry. If she did not choose a husband for herself, the government selected one for her. The emperor has now decreed that women shall be allowed to remain single if they choose.

The arrangement which has been made between the British Government of India and Tibet regarding trade does not permit the entrance of foreigners into Tibet for any except commercial purposes, and therefore excludes missionaries.

The first building for Christian use ever erected in Tokyo, Japan, is only twenty-five years old, and now there are ninety-two churches and chapels in that city.

There are about 400 missionaries in South America working under sixteen societies. There are 20,000 communicants in Protestant Churches.

"He is never seen drunk now, and he never used to be sober," is the recent testimony of a missionary to the character of the King of Uganda.

Bishop Taylor's Congo Mission has the steamer "Annie Taylor," which was sent out several years ago, in running order on the lower Congo.

The new governor of Shansi Province has made the cultivation of opium punishable by death.

In the city of Paramaribo, Dutch Guiana, there are four large Protestant churches with immense congregations every Sunday. The largest church has a congregation of 8,000, of whom 3,500 are communicants. Out of a population of 22,000 in the city there are 14,000 reported converts.

Under the influence of the American missionaries the Roman Catholics in Peking, China, have issued an elegant edition of the Four Gospels in Wenli, the book language of China, and have added to it a commentary.

It is stated that in Cape Cormorin District six heathen temples have been handed over to the Salvation Army, and 1,450 people professed to be followers of Jesus.

The latest reports show that there are 185 medical missionaries to heathen lands. China leads with 61, India has 57, and Africa has 33.

South America is twice as large as Europe, but has a population of only 35,000,000, or less than that of Great Britain and Ireland.

The Sultan of Turkey is sending Mohammedan missionaries to Africa to check the advance of Christianity.

The estimate for the cost of the Congo railway has been increased from five million to fifteen million dollars.

A Parsee lady has offered $250,000 for a public library and hall in Bombay.

# TREASURER'S DEPARTMENT.

## Report of T. B. Holt, Treasurer of the Board of Missions.

(*Parties sending money to the Treasurer will please in every case give the name of the* CONFERENCE *from which it comes.*)

### RECEIPTS FOR JANUARY, 1895.

*Arkansas Conference.*

| | |
|---|---|
| J. G. McAndrews, Tr. | $ 108 70 |
| Bellefonte Ct., G. W. Griffin, per O. H. Tucker, P. E. | 3 50 |
| | $112 20 |

*Florida Conference.*

| | |
|---|---|
| F. Pasco, Tr. | $ 2,209 60 |

*Kentucky Conference.*

| | |
|---|---|
| F. S. Pollitt, Tr., on assessment $40, special $10 | $ 50 00 |
| F. S. Pollitt, Tr. | 57 00 |
| | $107 00 |

*Little Rock Conference.*

| | |
|---|---|
| Arkadelphia Sta., Granville Goodloe.. | $ 25 00 |

*Los Angeles Conference.*

| | |
|---|---|
| Bellevue Avenue, J. F. G. Finley... ..... | $ 10 00 |

*Louisville Conference.*

| | |
|---|---|
| Cloverport Sta., S. G. Shelly | $ 15 00 |

*Memphis Conference.*

| | |
|---|---|
| W. C. Sellars, Trustee, on note | $ 100 00 |

*North Alabama Conference.*

| | |
|---|---|
| S. L. Dobbs, Tr | $ 377 43 |
| Calera and Helena, C. L. Herring | 17 25 |
| | $394 68 |

*North Georgia Conference.*

| | |
|---|---|
| W. A. Hemphill, Tr | $11,641 20 |

*Northwest Texas Conference.*

| | |
|---|---|
| S. P. Wright, Tr | $ 6,000 00 |
| First Church, Weatherford, R. C. Armstrong | 5 00 |
| Meridian Sta., J. H. Braswell | 8 00 |
| S. P. Wright, Tr | 1,004 00 |
| | $7,017 00 |

*Southwest Missouri Conference.*

| | |
|---|---|
| C. H. Briggs, Tr | $ 236 50 |

*Specials.*

| | |
|---|---|
| O. A. Shook, Cr. on note | $ 5 00 |
| F. S. Pollitt, Tr. Kentucky Conference. | 99 00 |
| Columbia Ct., Mississippi Conference, for Japan | 65 00 |
| Miss L. S. Foster, Mobile, Ala | 29 00 |
| "A Friend," Baltimore Conference | 25 00 |
| S. H. Wainright, returned on travel | 10 50 |
| A Lady, per Rev. F. N. Parker, for China and Mexico | 10 00 |
| Rev. L. P. Smith and wife, Bellevue, Tex | 25 00 |
| Mrs. E. H. Collins, Coffeeville, Miss | 1 00 |
| F. P. Turner, on note and interest | 27 50 |
| John G. Staples, Tr. Western North Carolina Conference | 10 00 |
| W. L. Meigs, Pres. Mathewson Christian Endeavor | 1 25 |
| Margaret R. Burdine (6 years old) | 50 |
| Abdon Holt, Pres. of Trustees, Abilene Church, Tex | 51 50 |
| W. M. Britt | 25 00 |
| W. D. Ellis | 5 00 |
| | $390 25 |

*Bills Payable.*

| | |
|---|---|
| Note, Fourth National Bank, Nashville, 60 days | $ 8,000 00 |
| Note, Mrs. M. A. Thompson | 100 00 |
| Note, Mrs. Geo. H. Lipscomb | 350 00 |
| Note, B. W. Waters | 500 00 |
| Note, Mrs. Jennie V. John | 800 00 |
| Note, Springfield National Bank | 5,000 00 |
| | $14,750 00 |

*Debt Payment.*

| | |
|---|---|
| J. C. Wilson, per W. C. Sellars | $ 5 00 |
| Mrs. Nannie Battle, per W. B. Palmore. | 1 00 |
| | $6 00 |

*Donations Directed.*

| | |
|---|---|
| E. W. Lyons, for W. B. Lee's salary, Brazil. | $ 300 00 |
| A Christian Endeavor, on Bishop Galloway's Call | 1 00 |
| One trying to do her duty, on Bishop Galloway's Call | 10 00 |
| Mrs. Belle Linn, on Bishop Galloway's Call | 50 00 |
| J. H. Kirkland for J. W. Tarboux | 200 00 |
| Miss Kate Harlan, for Mrs. Shaw | 2 00 |
| "A Friend," Lynchburg, Va., Bishop Galloway's Call | 1,500 00 |
| H. T. Shaw, from S. Shaw and W. A. Wilson for W. R. Weakley | 250 00 |
| Mrs. T. S. Randle, Lafayette, La., for Mrs. Lambuth's school | 4 40 |
| R. W. Jones, thank offering, on Bishop Galloway's Call | 25 00 |
| F. L. Kerns, for B. G. Marsh | 115 00 |
| F. L. Kerns, to B. G. Marsh. Reported | 35 00 |
| W. W. Barnett, from young lady, Bishop Galloway's Call | 10 00 |
| Mrs. T. A. Snider, for Bible woman in China | 60 00 |
| L. S. Prosser, for travel W. R. Weakley. Reported | 200 00 |
| | $2,762 40 |

## Recapitulation of Receipts.

| | |
|---|---|
| Arkansas Conference | $ 112 20 |
| Florida Conference | 2,209 60 |
| Kentucky Conference | 107 00 |
| Little Rock Conference | 25 00 |
| Los Angeles Conference | 10 00 |
| Louisville Conference | 15 00 |
| Memphis Conference | 100 00 |
| North Alabama Conference | 394 68 |
| North Georgia Conference | 11,641 20 |
| Northwest Texas Conference | 7,017 00 |
| Southwest Missouri Conference | 236 50 |
| Specials | 390 25 |
| | $22,258 43 |
| Bills Payable | 14,750 00 |
| Debt Payment | 6 00 |
| Donations Directed | 2,762 40 |
| | $39,776 83 |

## Disbursements for January.

| | |
|---|---|
| Brazil Mission Conference | $ 878 20 |
| Central Mexico Mission Conference | 2,014 20 |
| China Mission Conference | 3,103 12 |
| German Conference | 125 00 |
| Indian Mission Conference | 5,131 25 |
| Japan Mission Conference | 951 38 |
| Los Angeles Conference | 1,018 00 |
| Mexican Border Mission Conference | 1,379 78 |
| Northwest Mexico Conference | 978 99 |
| Pacific Conference | 876 00 |
| Western Virginia Conference | 239 65 |
| Expense | 1,259 56 |
| Interest | 504 71 |
| | $18,459 84 |
| Bills Payable | 21,364 00 |
| Donations Directed | 628 94 |
| | $40,452 78 |

# MISSIONARY DIRECTORY.

NOTE.—We shall consider it a favor in case of changes of address, or corrections to be made, to be promptly notified.—ED.

### *China.*

Rev. Y. J. Allen, D.D., LL.D., Shanghai, China.
Rev. A. P. Parker, D.D., Suchow, China.
Post-office, Shanghai.
Rev. C. F. Reid, D.D., Shanghai, China.
Rev. D. L. Anderson, Suchow, China.
Post-office, Shanghai.
W. H. Park, M.D., at home on leave.
Rev. W. B. Bonnell, Shanghai, China.
Rev. W. B. Burke, Sung Kong, China.
Post-office, Shanghai.
Rev. Moses B. Hill, Nantziang, China.
Post-office, Shanghai.
Rev. J. L. Hendry, Nanzing, China.
Post-office, Shanghai.
Rev. H. L. Gray, Suchow, China.
Post-office, Shanghai.
Rev. George R. Loehr, Shanghai, China.
Rev. T. A. Hearn, Shanghai, China.
Rev. B. D. Lucas, Shanghai, China.
E. H. Hart, M.D., Suchow, China.
Post-office, Shanghai.
Rev. R. A. Parker, Sung Kiang, China.
Post-office, Shanghai.

### *Japan.*

Mrs. M. I. Lambuth, Nashville, Tenn.
Rev. W. R. Lambuth, M.D., D.D., Nashville, Tenn.
Rev. W. E. Towson, Osaka, Japan.
Rev. S. H. Wainright, M.D., Kobe, Japan.
Rev. J. C. C. Newton, at home on leave.
Rev. N. W. Utley, Osaka, Japan.
Rev. T. W. B. Demaree, Kwansei Gakuin, Kobe, Japan.
Rev. B. W. Waters, at home on leave.
Miss N. B. Gaines, Hiroshima, Japan.
Miss Laura C. Strider, at home on leave.
Miss A. D. Bryan, Hiroshima, Japan.
Rev. C. B. Moseley, Matsuyama, Japan.
Rev. W. A. Wilson, Hiroshima, Japan.
Rev. Simeon Shaw, Tokuyama Japan
Rev. W. A. Davis, Uwajima, Japan.
Rev. J. T. Meyers, Tadotsu, Japan.
Rev. C. A. Tague, Iwakuni; post office, Hiroshima, Japan.
Rev. S. E. Hager, Oita, Japan.
Rev. W. P. Turner Kobe, Japan.
C. M. Bradbury, Ph.D., Kobe, Japan.
W. J. Callahan, Nakatsu, Japan.

### *Brazil.*

Rev. J. L. Kennedy, Taubate, Brazil.
Rev. H. C. Tucker, Caixa 454 (Correio Genrol), Rio de Janeiro, Brazil.
Rev. J. W. Wolling, Caixa 290, Sao Paulo, Brazil.
Rev. J. W. Tarboux, Juiz de Fora, Brazil.
Rev. E. A. Tilly, Caixa 384, Rio de Janeiro, Brazil.
Rev. Michael Dickie, Caixa 290, Sao Paulo, Brazil.
Rev. John M. Lander, Juiz de Fora, Brazil.
Rev. R. C. Dickson, Capivary, Estado de S. Paulo, Brazil.
Rev. J. L. Bruce, Sao Paulo, Brazil.
Rev. E. E. Joiner, Rio de Janeiro, Brazil.

### *Central Mexico.*

Rev. W. D. King, Avenida Balderas No. 3, City of Mexico, Mexico.
Rev. D. F. Watkins, D.D., Avenida Balderas No. 11, City of Mexico, Mexico.
Rev. George B. Winton, San Luis Potosi, Mex.
Rev. J. R. Mood, San Luis Potosi, Mexico.
Rev. K. J. Yearwood, Monterey, Mexico.

### *Mexican Border.*

Rev. D. W. Carter, San Antonio, Texas.
Rev. J. W. Grimes, Cadareyta, Mexico.

### *North-west Mexico.*

Rev. John F. Corbin, El Paso, Tex.
Rev. Robert C. Elliott, Durango, Mexico.

### *New Mexico Conference.*

Rev. W. D. Clayton, Albuquerque, N. M.
Rev. C. C. Eddington, Eddy, N. M.

### *Indian Mission.*

Rev. A. C. Pickens, Ardmore, Ind. Ter.
Rev. C. F. Roberts, Wynnewood, Ok. Ter.
Rev. J. M. Gross, Oklahoma City, Ok. Ter.
Rev. J. J. Lovett, Vinita, Ind. Ter.
Rev. J. L. Keener, Antlers, Ind. Ter.
Rev. A. N. Averyt, Minco, Ind. Ter.
Rev. J. Y. Bryce, Keokuk Falls, Ind. Ter.
Rev. J. W. Lloyd, Atoka, Ind. Ter.
Rev. C. M. Coppedge, Whitfield, Ind. Ter.

### *German Mission.*

Rev. Jacob Kern, San Antonio, Texas.
Rev. W. A. Knolle, Industry, Texas.

### *Florida Conference.*

Rev. C. A. Fulwood, Bartow, Fla.
Rev. T. J. Phillips, Live Oak, Fla.
Rev. T. J. Nixon, Dade City, Fla.

### *Western Conference.*

Rev. J. W. Faubion, Augusta, Kansas.
Rev. T. C. Downs, Rosedale, Kansas.
W. S. Chick, Tr., Welda, Kansas.

### *Western Virginia Conference.*

Rev. C. W. Shearer, Prestonburg, Ky.
Rev. T. S. Wade, Clarksburg, W. Va.
Rev. C. H. Dowell, Austed, W. Va.
Rev. S. F. McClung, Ravenswood, W. Va.

### *Denver Conference.*

Rev. M. H. Neely, Denver, Col.

### *Montana Conference.*

Rev. R. H. Shaeffer, Helena, Mont.
Rev. S. B. Tabor, Stevensville, Mont.

### *Columbia Conference.*

Rev. H. S. Shangle, Oakland, Oregon.
Rev. R. A. Reagan, Albany, Oregon.

### *East Columbia Conference.*

Rev. J. W. Compton, Palouse, Wash.
Rev. M. V. Howard, Pendleton, Ore.
Rev. E. G. Michael, Island City, Ore.

### *Pacific Conference.*

Rev. Samuel Brown, San Jose, Cal.
Rev. M. B. Sharbrough, Fresno, Cal.
Rev. C. O. Steele, Santa Rosa, Cal.
Rev. H. C. Christian, Colusa, Cal.
Rev. W. F. Coffin, Merced, Cal.

### *Los Angeles Conference.*

Rev. W. E. Vaughan, Phœnix, Arizona.
Rev. Q. A. Oats, Lompoc, Cal.
Rev. T. J. Duncan, Los Angeles, Cal.

### *West Texas Conference.*

Rev. A. E. Rector, San Antonio, Texas.

MISS MARTHA HITE WATTS.

THE

# METHODIST REVIEW OF MISSIONS.

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## MISS MARTHA HITE WATTS.

BY MISS MARY BRUCE, VANCEBURG, KY.

THE subject of this sketch spent her early youth in Bardstown, Ky., which was also her birthplace. Afterward the family removed to Louisville, and it was in the Broadway Methodist Church that she made her Church home until she went to Brazil in 1881.

Miss Watts comes of a family strong mentally, morally, and physically, and it is largely owing to her power of endurance and indomitable energy that she has accomplished so much in the mission field. The memory of her mother, who was a beautiful Christian character, is sacred and hallowed in the heart of her daughter.

Miss Watts was, if the writer is not mistaken, a member of the Church some years before her conversion in 1874, from which time her active Christian life began. No half-hearted service could satisfy her consecrated spirit. It was not long before she heard and heeded the call from the Neglected Continent, and she sailed for Brazil in March, 1881, in company with Rev. and Mrs. Koger, Revs. J. J. Ransom and J. L. Kennedy. These comprised the whole force of our mission in Brazil at that time; all being new to the field except Brother Ransom. The objective point was Piracicaba, it being the purpose of the Board of the Woman's Foreign Missionary Society to establish a school at that place. Mrs. Annie Newman Ransom had begun a school there with bright prospects, which was brought to a sudden close by her death.

The first year of a missionary's life is trying, even now under the most favorable circumstances, but how much more so in those earlier days. Now we have schools and Christian homes in nearly every field; then it was indeed pioneer work. Miss Watts remembers very gratefully those first friends in Brazil.

She began at once to study the language, and although to-day she has no superior in a thorough knowledge of Portuguese, at first, according to her own statement, she learned slowly and was often cast down and discouraged. Preparations were made and a school opened in September,

1881. Many have heard of the trial of her faith then, for the school continued three months with only one pupil. This faith which never faltered was rewarded, for God sent more pupils, and throughout these years many have come, have been taught the gospel, and have gone forth to exemplify it in their lives.

Save for a legitimate vacation, this school has never been closed, which is remarkable in view of the contingencies incident to work on the mission field. It was soon demonstrated that Miss Watts not only possessed superior merit as a teacher, but rare executive ability in the management of a school. The precedents she established have been of great value to all of our schools in Brazil. Miss Watts has many strong friends among the Brazilians; indeed, the people of Piracicaba receive others for her sake. Among her first patrons were two brothers—Dr. Manoel and Dr. Prudente Moraes; the latter is at the present time President of Brazil. They have been staunch friends of our schools, and indeed of all our missionaries. Her great power of loving is really the secret of Miss Watts's success. She loves the girls under her care, not only for Christ's sake, though that is the mainspring of all effort, but because her heart is full of sympathy and interest for those of all classes. There are many homes and hearts in Brazil that have been brightened by such a life and influence.

As principal, full teacher, matron, and business manager of a large school, Miss Watts faithfully discharged a multiplicity of duties for years, but failing health prevents her from doing so much now. Are there not some who, while reading these lines, will be constrained by the love of Christ to offer for so promising a field?

Miss Watts returned to Brazil again last year, and will doubtless spend her life with and for the people whom she loves for Christ's sake. It would lengthen this article unduly to go into details concerning many of the obstacles with which one must cope in conducting a first-class school in Brazil. One principal difficulty was the idea that a girl knew enough to have a marriage arranged for her by the time she was thirteen or fourteen, and thus her education seldom got beyond intermediate studies. Steady perseverance has brought up the standard until girls are graduated from the Collegio Piracicabano, and pass from that institution to the highest in the State with distinction.

A few years ago a priest published a series of articles in the town papers against our school in Piracicaba, and among many other things he said: "In that institution every girl has a Bible, and reads it, just as if the common people could understand it; and through the influence of that school all Piracicaba is lost in the darkness of Protestantism."

In connection with this sketch we give a picture of the school building, with a letter from Miss Watts, published in the *Little Worker*:

I am glad for your readers to see a picture of our school. It is a good, substantial building, and, since the porch was added, is also comfortable. This we needed to

protect the front from the glaring rays of the sun, and also from the pelting rains and sweeping winds which come principally from this direction.

There is an "L" on the far side that does not appear in the picture. This is fifty feet long, and gives us a fine kindergarten school-room below, and an airy, well-lighted dormitory above.

The vines on the fence are running roses, and when in bloom are a "thing of beauty." Back of the house there is a large playground for the children. To the left, as you look at the picture, there is a garden for small fruits and vegetables. Back of the garden is the orchard. This yields us oranges, Japan plums, guavas, jaboticabas, pitangas, and other native fruits. Our bananas grow in the back part of the playground, and our figs, grapes, pineapples, and strawberries in the garden.

COLLEGIO PIRACICABANO, PIRACICABA, BRAZIL.

To the right there is a flower garden, and in front the yard is covered with grass On either side of the walk there is an immense century plant. All around the edge. near the walls and fences is a border planted in flowers.

The house was built in 1883. When we entered it we had sixty-eight pupils, which was a great advance on the number we had in 1881. Since then we have had as many as 120 at one time. We have a nice large school now. The missionaries who have worked in this school are, besides myself, Miss Bruce, Miss Jones, Miss Marvin, Miss Granbery, Miss Howell, Miss Phillips, Miss Ross, Mrs. Brelsford, Miss Alice Moore, Miss Bessie Moore, and now Miss Glenn, of Georgia, is to be one of the workers here. It was to this school that Miss Clara Chrisman was going when she lost her life at Johnstown. I always claim her as ours.

We have made every effort to bring our school up to the highest standard, as well as to develop the best traits of character in our pupils. We keep always in mind the one great object to teach Christ.

# ENLISTMENT OF PASTORS.*

BY REV. J. H. PRITCHETT, D.D., MEXICO, MO.

THE theme is preëminently pertinent to the occasion, and the practical fruitage gathered from its discussion will largely measure the advantage gained by this writing. In our economy no general enterprise of the Church can succeed without the sympathy and coöperation of the pastor. No matter how well conceived, how wisely planned, how earnestly advocated by others any cause of the Kingdom of Christ may be, if for any reason the pastor fails to comprehend it—fall in line with it, throw himself with it—the people will, as a rule, remain unappreciative and irresponsive. This follows as a necessary deduction from the divinely announced formula, "Like priest, like people," and also as an inevitable sequence from the investment made by the great Head of the Church when He said: "I will give unto thee the keys of the kingdom of heaven."

It was to the pastor of the gospel age that Christ said: "Go make disciples of the nations." And under this general commission any plan or movement is already a failure which either ignores or undervalues that element which the Master dignifies with the chiefest place and burdens with the highest responsibility.

Conditioning any answer that I may attempt to give to the question, which I suppose is involved in the theme assigned me—viz., "How can we enlist our pastors?"—I premise that a true pastor does not need to be enlisted. He who is in deed and in truth, in spirit and in work, an under shepherd of the one only Great Shepherd of the sheep, by virtue of his very relationship breathes and dispenses the missionary fire. He may never have heard of a Mission Board; he may never have been thrilled by a direct and personal appeal from the region beyond; he may never have been brought in contact with an organized movement to give the gospel to every creature, yet with the divine image restored to him, the divine nature renewed in him, the divine call summoning him, the divine unction resting on him, he can but seek to commend to others, by all possible means, the grace that saves him. To enlist him you have but to make known the purpose of his Master and the plans of his Church.

The fact that at this late day, in a movement like that now being attempted by the Church, any considerable number of our pastors are found not only inefficient, but cumbersome, is significant of a state of affairs more to be deprecated than all the financial panics, money stringencies, and Mongolian wars that could possibly befall us. I think of but one other thing equally appalling, viz.: That spiritual, or rather non-spiritual, condition of the Church in many places which necessitates the expendi-

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* A paper read at a meeting of Conference Secretaries of Missions at Nashville, Tenn., January 4, 5, 1895.

ture of nine-tenths of all evangelical force upon itself before the world can be reached.

You will anticipate the point arrived at in all this, even before I state it, viz.: "To enlist pastors, we must first have the pastors." I confess to you, brethren, that after an experience of thirty years as statistical secretary of my Conference, to say nothing of kindred experiences in other departments of work, I have utterly despaired of enlisting some Methodist preachers in anything except the most perfunctory routine of Annual Conference requirements.

I aver it, brethren, as my deliberate, matured opinion, that if our Church ever takes and maintains the place among the Churches in the world's evangelization to which her numbers, her wealth, her intelligence seem to entitle her, there must be a decisive and speedy advance in the personnel of her ministry. I am no uncompromising advocate of theological machines for making preachers. What I insist on here and now is, that the preacher must know God's word; that to do this his mental vigor, his mental culture, his mental development ought to be brought to and kept at their best. In short, that the preacher be a student, knowing how to use and using every text-book in nature, letters, providence, and grace that God throws in his way. There must be something radically wrong in a preacher's conversion, call, or capital who to-day is not an ardent friend and forwarder of missions. Our Annual Conferences owe it to themselves, the Church, the world, and Christ to sift more closely the material out of which pastors are to be made.

Here, then, my plan for enlisting pastors begins. Give us more with intellect enough to grasp God's Word, religion enough to see a living, saving Christ in every page, call enough to make them feel, "Woe is me if I preach not the gospel," conscience and consecration enough to realize in themselves, "I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise," and it will not take long to enlist them in any enterprise that promises to give Christ his own.

But after all, I reckon, brethren, that what you want to know is how to enlist the present corps of Southern Methodist preachers, or at least the largest possible number of them, in the work enterprised by our General Conference and planned by our Mission Board.

For myself, I can only give you in brief what I have been trying in my own Conference since I became identified with our Conference Board three quadrenniums ago. During that time we have more than doubled our annual contributions for missions, both domestic and foreign, though our membership has increased but one-third.

Then deficiencies were not only common, but general—almost universal—the most embarrassing often being in our strongest charges. Now deficiencies are exceptional. Our stronger charges have a missionary conscience, and deficiencies in them are traceable almost invariably to

dereliction of duty on the part of the pastor. Mission work, as all other Church work enlisting the pastors, begins with the presiding elders; for an unmissionary presiding elder is an anomaly, an impertinence, an intrusion on our economy. He can do more to neutralize and thwart and defeat connectional plans than a half-score of ordinary pastors. We must look to our bishops first, to keep such men out of this high place of vantage; and second, to put and keep men there who have both "understanding of the times and to know what Israel ought to do," and personal energy and leadership to see that Israel does it.

As President of the Conference Board, now as Conference Secretary, I try to keep in regular communication with all the presiding elders, seeking to induce from each a quarterly report embodying a personal statement from each pastor as to his plans and his success in carrying them out. A sample of these reports is herewith submitted.

I insist that Article XVII. of our Mission Board Constitution be carried out both in letter and spirit; that the answer to the thirteenth question embraceo a discussion of plans as well as a report of collections; that crude, ill-conceived, and anti-Methodistic plans be displaced, and that those which have been well tried and successful be substituted; that early collections, full returns, and the free use of educational appliances—such as literature, mass-meetings, etc.—be required of every preacher.

These things are essential to our success. The presiding elder can, in a large measure, accomplish them. No one else can. Hence my labor has been largely with this beloved and highly appreciated fraternity. I am persuaded that the work has "not been in vain in the Lord." I think I am correct in saying that wherever the presiding elder has been fully enlisted the enlistment of the rank and file, at least the available part of it, has followed in time as a matter of course.

Conference anniversaries, district mass-meetings, and institutes may, and doubtless do, serve largely to quicken the zeal, increase the efficiency, and enlist the coöperation of pastors. To this end the staple matter of these occasions ought to be the fundamental principles of Christ's kingdom, the great facts of its progress in the earth, and such an application as will make every man called to preach the gospel feel that he is an integral part of Christ's body, an essential factor in the world's conquest.

I turned our last anniversary into a kind of experience meeting. I requested those brethren who had been especially successful to give us their experience and the means used in securing their success, and we had quite a number, fifteen or twenty talks on that line, which lent inspiration to the occasion. Then there being some noted cases of failure in the Conference, I requested the brethren who had been guilty of failure to tell the reason. This, of course, didn't add much to the edification of the occasion, but then we had one or two confessions from brethren, and resolutions to do better in the future.

Then again, following the suggestions of Dr. Lambuth in sending out the blanks, I not only filled the blanks setting forth the work done by each preacher in the missionary line, but also gave to each presiding elder the missionary status of each charge in his district, showing him just where work ought to be done, and just who in his district needed to be helped.

Then again I have asked those presiding elders to make me, as Missionary Secretary or Chairman of the Board, a quarterly statement of the work in their bounds. I have here a specimen of a statement, showing the work done in the first quarter, from Brother Grimes. The other presiding elders have not reported. This gives the exact condition of the charge at the end of the first quarter. Here is one from Macon Station, J. A. Snarr: "About $60 promised; outlook uncertain, but I am determined to have it." Here is another from Shelbina Station, A. B. Culbertson: "Collections all provided for." The next one is from Shelbina Circuit, A. C. Browning: "I am taking my collections and expect to have them full." From La Plata Circuit, C. A. Sherman: "I have forwarded one-half domestic, and have one half foreign subscribed; expect to be full," and so on through, showing a more healthful condition on the circuit than has ever existed before.

By this means I try to reach every preacher in the Missouri Conference, and expect to be able to do so, and where there is any element at all that can be utilized in the interest of our cause, I expect to find and utilize it during the year.

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## HOW A MISSIONARY SPENDS HIS TIME.

BY C. M. BRADBURY, PH.D., KOBE, JAPAN.

In the first place, to ask, "How do missionaries spend their time?" is just about like asking, "How do Christians spend their time?" The Lord has servants in all countries, amidst infinitely various surroundings, engaged in all kinds of honest pursuits. We may be sure that the earnest and sincere believer, whatever his calling, tries to spend his time to the glory of God. Christians at home, however, who are "holding the ropes" that make it possible for others to descend into the dark places of the earth and gather up jewels for the King, may very naturally wish to know more definitely what their fellow workers down there are about; what the things are that they reckon worthy of their calling, and of the gifts of the Lord's people.

Such books as John G. Paton's Autobiography (which I take it for granted every subscriber to this REVIEW has read) give a vivid idea of the work of what may be called the conventional or ideal missionary; that is, the missionary as he is most generally conceived of by Christians in Christian lands.

Work like Paton's, amongst utter savages, is indeed a noble witness of what God can do through one consecrated man. To read of it is deeply thrilling and instructive, and in a sense humiliating to those whose difficulties are less dramatic, if not less real, than his, and who have no such results as his to show. Yet Christians at home who are even slightly informed as to mission work in foreign countries, do not need to be told that by no means all of the foreign missionaries now on the field are situated as was Paton. What, then, are their circumstances, and what their occupations?

No particular reply that is at the same time correct can be given to so general a question. Let us reduce it to lower terms by first asking, "What country do you mean? What denomination do you mean? What kind of a missionary do you mean, ordained or unordained?" Let us suppose reference to be had to a Methodist lay worker in Japan.

It seems to be generally regarded as a settled fact that there is no such opening in Japan for medical missions as exists in China and some other countries. Japanese practitioners of Western medicine are plentiful, and fairly skillful; and they are not pleased with competition of foreigners, especially when the foreigner is not dependent upon his practice for support. The Japanese being a civilized people, have no need of such elementary instruction in mechanical industries as some lay workers in Africa give. They do not, in fact, particularly need any earthly thing that Westerners (except a few specialist professors) have to give them. The one thing that they do need is the gospel of Christ, and only such of them as have already received this have any true conception of their need of it. It would almost seem, at first glance, that the only mission work proper in Japan is actual preaching; and evangelistic work is, indeed, without doubt, the greatest need of the hour.

I shall not attempt to sketch the daily life of an active evangelist, but leaving that task for some other and more competent hand, shall now confine myself to the subject proposed, namely, a Methodist lay worker and his work. What is there that such a missionary can find to do?

If he be connected with the Bible or Tract Societies, his time may be taken up very fully in sowing the seed of the printed Word. If he be independent of all organizations and master of some profession that enables him to get a living from the foreign community, or if he have private supplies of money, he may distribute tracts and Scriptures and also preach —provided he has learned the language—to the extent of his time and ability; not forgetting the Apostle James's definition of pure religion. If he be connected with the mission of his own denomination, he must do first of all the work that is given him, and after that whatever he can.

Two kinds of work besides preaching that have to be done by every mission in Japan that cares to build up its own body of converts, as well as merely to sow the good seed of the gospel—and every mission does en-

deavor to keep what it wins, and ought to do so, not for vain-glory, but for the Lord's sake—first, educational work; second, keeping of accounts, receiving and distributing funds, and a thousand other necessary things included under the general term "business." Men with the gifts and the divine calling for apostolic work ought not to be tied down to serving tables; and yet the tables ought to be served. Hence large missions, when wisely directed, have work for a few missionaries whose principal occupation is not preaching, as well as for the many whose more glorious function it is to preach.

That conception of educational mission work which views secular education as a kind of bait, or rather drag-net, to be used by fishers of men, is to a very large extent (though perhaps not entirely) a delusion of Satan. In various ways, direct and indirect, it has wrought much mischief, and the harm thus done has made some missionaries disposed to reject school work altogether. But a mission school has undeniably two proper functions: (1) to train men, already converted through preaching, to be preachers themselves; (2) to provide for the children of converts good educational facilities, free from persecution and anti-Christian influences. Much, if not most, of the work in such schools can be done by laymen, and some of it can be best done by a foreigner.

A missionary employed in a school has a great many things to think of, and as much that he ought to do as ordinary flesh and blood can get done. If he has official responsibility in the school, in addition to his duties as teacher, he must find time, it may be, for supervising the work of other teachers; for keeping accounts; for planning extensions and improvements in the work of the school; for stirring up backward pupils and helping poor ones; for projecting and perhaps for personally directing needful changes and improvements in the school premises and outfit. In most of these matters it is necessary to consult with other persons, and consultations take time in Oriental countries. The administrative problems he has to solve are almost always made more complicated by the prosaic factor of money, or rather the lack of it. (This lack is chronic in at least one mission school). He has teaching to do, and he must find time to prepare his lessons; he may have a good education, and yet be so far from proficient in some branch that he *must* teach, as to make the needful preparation more than a trifling matter. Unless he be a prodigious scholar, or else a prodigious dunce, he feels that he ought, so far as possible, to give some time to daily study of the language of the country. He must give time, as well as take time from others, for consultations and visits. He must do a little general reading; he ought to, and usually does, send a letter occasionally to home periodicals. He ought to keep up in some fashion a correspondence with many acquaintances, very different in kind from business letters that are so easily scratched off—and he has his share of these too to write. He both desires and is expected

to do a little direct mission work for the people outside of the school; so he tries to preach or conduct a Sunday school, personally if he can, through an interpreter or by proxy if he must; and in other ways does whatever he can to carry the gospel to the people. Other demands upon the worker's thought and time, not exactly in the line of his ordinary and required duties, yet more or less imperative in their nature, may arise. For instance, questions and difficulties within the mission itself, requiring the attention of all the members. If the worker has been long in the country he is very likely to be called upon to prepare tracts, and to do other writing for publication on the field.

Every one of these things above set down, and more besides, may enter to some extent into a single day's work, though not in equal measure into every day's work, else it would take a very versatile genius indeed to get a day's work done.

Under such conditions, the only chance of doing work properly is to be systematic. Teaching hours are necessarily according to schedule, and the busy missionary must have all his waking hours mapped off very much as school hours are; but he is indeed fortunate if circumstances permit him to keep exactly to his plan throughout an entire day.

If he had the nervous strength to get on in Japan with an average of eight hours' sleep, we may suppose him to rise at six and retire at ten. An hour is none too long for both toilet and that preparation which every servant of Christ, at home or abroad, needs to make for the day. At seven comes breakfast, followed by family prayers and a few moments for thought or study until the school bell rings at eight. In school he has say three or four hours, or even five on some days. The first hour is devoted to a class in logic, the next to one in the Fourth Reader. Then may come a lesson in psychology, or general history, or physics, or literature; then a class in conversation or dictation, and so on.

When school is over, if not before it is over, the teacher has his dinner, and immediately thereafter he finds several things awaiting attention—committee meetings, consultations, directions as to work in or out of school. By the time such matters have been disposed of the afternoon is well advanced. An hour or two, or three hours at most, remain in which to study, plan, or write letters until time to go out for an absolutely necessary bit of fresh air, but even this brief period may be used up by visitors, or in errands that must be personally attended to outside of school, or in other ways. After a little exercise, or without the exercise, if he be unwise enough to yield to the great pressure for time and omit it, the missionary has his evening meal. Then perhaps he spends a few minutes in talking and light reading. Two and a half or three hours only remain till bedtime, in which to prepare the morrow's lessons, write up the day's accounts, and do whatever else has to be done. Even steadier application than is practically possible, during every moment of this

time, day after day, would not be sufficient to do satisfactorily all the things that are to be done.

If the missionary be so fortunate as to be free from responsibility in the school, save for specified teaching, his perplexities are indeed diminished, but not his work. The things that remain for him to do may be somewhat more satisfactorily and thoroughly done; that is all.

Even the busiest layman sometimes has a chance in Japan, as well as in America, of preaching to an audience of one; and his opportunities for presenting in this way the simplest elements of the gospel are, of course, much more frequent in Japan than they would be at home. Here is a little bit of one day's work. The missionary has been to the city and is returning on foot, walking along the railway, which is the most direct route to the school. Behind him comes a laboring man, bound for some village on business of his own. The crops are being gathered in, and the fields are full of farmers. Flocks of chattering sparrows descend to the spoil, are chased away, and sit in long rows on the telegraph wires, watching their chance and discussing their plans for another swoop. The laborer, trudging along, tries to scare them by hissing, but the little rogues are too bold to be so easily alarmed.

*Missionary* (turning). The sparrows don't care for that noise, do they?

*Laborer* (coming forward). No, indeed. Are the sparrows in your country as bad as they are in Japan?

After some talk in this strain, there comes a pause, and the missionary changes the subject.

*M.* Do you worship God?

*L.* (Promptly) O yes, indeed!

*M.* What God?

*L.* Lots of them!

*M.* So I thought! Well, though you have so many gods in Japan, there is one God who is a great king above all gods. He made heaven and earth, the sea, and everything in it. I worship him.

*L.* (With apparent interest) Ah! is that so?

*M.* Yes; and this God knows all that we do and think. He loves us, and gives us life and all that we have; and he gave his only Son to die for us.

*L.* (Seeming surprised, but not incredulous) Indeed!

*M.* Man has an evil heart, and every one has done evil things for which he deserves to be punished by God.

*L.* That is so.

*M.* But God loves us, and is sorry for us; and if we believe on Jesus Christ, and trust in him, God will pardon our sins.

*L.* So! and does one have to pay something to get the benefit of this religion?

*M.* No, indeed. God gives us pardon and eternal life freely. If God loves us so we must love him, and if we love him we gladly give ourselves and all that we have to him. But it is not possible to buy God's pardon.

# FOREIGN MISSIONS IN THEOLOGICAL SEMINARIES.

BY J. C. C. NEWTON, D.D.

It is a surprising fact that for so long a time the English Bible had no place in the course of study in our Christian colleges; and it is equally surprising that Foreign Missions were not included in the course for theological students in Biblical schools, and also in the Conference course for undergraduates.

There will ere long be a change, and men will wonder why it did not come sooner. There are unmistakable signs of advance in our theological schools in respect to Foreign Missions. But recently the writer made inquiry of twelve of the leading theological seminaries in the United States as to whether they had introduced either a course of study or lectures on Foreign Missions, comparative religion, sociology, and archæology. Answers have been received from ten, giving the encouraging fact that in eight of the ten, Foreign Missions is treated of within the prescribed course of study or by special lectures. These answers are from such men as Dr. John A. Broadus, Southern Baptist Theological Seminary; President William H. Harper, University of Chicago; Prof. William Henry Green, Princeton; Dr. Henry A. Brettez, Drew Theological Seminary; Dr. S. L. Bartlett, Divinity School, Philadelphia; Prof. Egbert C. Smyth, Andover Theological Seminary, and others. Herein is the guarantee that henceforth the Church is to have a ministry thoroughly imbued and broadly educated in the principles, history, and progress of the work of Foreign Missions.

We give extracts from some of the answers mentioned. One from a famous theological center: "We have a Foreign Missionary lectureship and a weekly meeting of students, at which special papers are read on mission topics. The monthly missionary concert is conducted by the professors, and often addressed by some returned missionary."

From another great center of theological training: "In the senior year there is a course of lectures on missions, and a bi-weekly meeting for discussion of the subject, and also a missionary library of three thousand volumes."

In another large and flourishing theological seminary, with more than two hundred and fifty students: "One day in every month is set apart as missionary day. All class exercises are suspended for that day."

A missionary library of three thousand volumes! Regular recitations suspended monthly for missionary conference of professors and students! Such facts need no comment, but call for imitation.

From the Dean of the Biblical Department of Vanderbilt University we learn that "while they have no regular course of lectureship on Foreign Missions, the subject is treated in connection with the regular branches of the curriculum."

There has been a missionary society in Wesley Hall for years, and many of our most efficient men in the foreign fields have gone out from Vanderbilt, and the students have very recently organized for the systematic study of missions. But this being the only full theological institution of the Methodist Episcopal Church, South, it is to be hoped that provision will be made very soon for a lecture course at regular seasons on Foreign Missions. We submit the following propositions:

1. If the ministers are not informed and deeply interested in the imperative work of world-evangelization, it is simply impossible for them to educate their people into a personal interest in this matter.

2. The best men of the Church are needed for this work. Hence our young men preparing for the ministry should have thorough instruction on Foreign Missions; including not only the duty as set forth by our Lord in the great commission, but also knowledge of the difficulties to be overcome and the needs to be met, arising from the character, superstitions, and type of civilization of the people among whom they may be called to labor. Out of the large body of young ministers thus educated it would be no difficult thing to select the men needed for foreign work.

3. Not unfrequently do men of strong intellect and rare gifts arise in the Church, and yet they have no Christlike, world-embracing view and grasp of the purpose of the gospel. Hence a thorough study of missions is essential to a broad and correct view of the mission of Christ, and as a preventive of that narrowness which can see nothing beyond its own locality.

4. An intelligent faith in Foreign Missions, on the part of the ministry, is conducive to zeal in the work of Home Missions. This faith in missions, together with the enduement of the Holy Ghost, which was necessary to the disciples that they might be "witnesses at Jerusalem . . . and unto the uttermost parts of the earth" is the equipment for the work. The same condition was necessary for witnessing, whether in Jerusalem or in the uttermost parts of the earth. The work is one and continuous. The home and foreign missionary need the same divine enduement. And the man who is indifferent to the heathen abroad is not likely to have deep concern for the neglected and unsaved masses at home.

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# BRAZILIAN LITERATURE. III.

BY REV. J. J. RANSOM, A.M., SPRING HILL, TENN.

THE political history of the nineteenth century, beginning with the coming of the Court to Brazil in 1808, is crowded with interest, and has a vital relation to the literary development of the country, but space is lacking to trace that relation. Suffice it to say that Dom João, the Regent, afterward João VI. of Portugal, immediately upon his arrival in

Brazil, broke the shackles of the colonial *régime*, organized all the departments of government on Brazilian soil, and in 1815 decreed the elevation of Brazil to "the dignity, preëminence, and denomination of a kingdom." The establishment of the printing press in Brazil, the opening of schools, libraries, and museums, had naturally a powerful effect on the literary development of the country.

In 1822, under Pedro I., came the formal declaration of Independence. A little later the assembling of the first Imperial Parliament, whose debates compare favorably with those of any similar bodies of that period. During the stormy scenes that led to the abdication of Pedro I., there forged to the front the fine figure of Antonio Diogo Feijó, the priest who wrote and spoke in favor of a national Church and the abolition of the priestly celibate, and who was raised by the votes of the people to the Regency. In 1840 began the long and prosperous reign of Pedro II., terminating in the Republic.

Wolf enumerates three poets through whom "the Christian element revives in Brazilian Literature"—Antonio Pereira de Sousa Caldas, Francisco de S. Carlos, and José Eloy Ottoní. As to São Carlos (1763–1829), he was an effective and eloquent preacher, but his poem, *A Assumpção da Santissima Virgem* (1819), descriptive of the *Assumption of the Virgin Mary*, derives its chief value from the descriptions of Brazilian scenes. Ottoni (1764–1851) translated some of the Psalms, the Book of Proverbs (1815), and that of Job (1852). Sousa Caldas (1762–1814) was by all odds the greatest of the trio. He is the translator into Portuguese of Psalms 1–75, 104, 116, 136.

Since beginning these articles I have compared this work of Caldas with the similar work of Milton in English, and in my judgment the Brazilian yields nothing to the author of *Paradise Lost* in dignity and vigor of expression, while far excelling him in melody and variety of metrical forms. To the three mentioned I would add the name of L. N. Fagundes Varella, whose work Sylvio Roméro characterized as a "bacchic naturalism," but who has given us a very powerful piece of writing in the short poem, *The Leper*, and in his *Anchieta; or, the Gospel in the Forests*, has given us a poem of ten cantos, attempting, often with most happy success, what Milton evidently recoiled from in *Paradise Regained*, a complete life of Christ in verse. Varella died before reaching his thirtieth year, and the two works mentioned above were published after his death.

In his *Parnaso Brazileiro*, 2 vols., 1,188 pages, published in 1885, Mello Moraes Filho has given us poems and excerpts from two poets of the sixteenth century, three of the seventeenth, thirty-six of the eighteenth, and one hundred and seventy of the nineteenth. Of course in the one hundred and seventy representatives of the present century, there are many like Octaviano Hudson, a most interesting figure as a philanthropist; the friend of everybody, from the bootblack to the Emperor; poor, but a

beggar only for the helpless poor ; a constant versifier, but without a spark of poetic imagination, and with only the dimmest perception of melody.

Sylvio Roméro has classified the latter day poets in three principal schools: that of the *nationalists*, of which Goncalves Dias, with his glorification of the Indian, and the poet was partly of that blood, is the most eminent example. The *sceptic school*, embracing such men as Alvares de Azevedo, B. Guimarães, Junqueira Freire, and Casimiro de Abreu. The *reactionaries*, (1) critico-scientific, (2) realists, embracing Tobias Barreto, Castro Alves, Sylvio Roméro himself, Celso de Magalhães, and Mucio Teixeira. And here let me say of the critic to whose writings I owe so much in the preparation of these imperfect sketches, that as a poet Sylvio Roméro is a clear failure, lacking melody, imagination, and delicacy; indeed his work is often nothing short of immoral without the music that charms, for instance, in Byron.

As to novelists, Sylvio Roméro has somewhere stated that *Um Estudo de Um Temperamento*, by Celso Magalhães, is the finest novel in Brazilian literature. For my part, the style, the mental analysis, notwithstanding its immorality, stamp *Memorias-Posthumas de Braz Cubas*, by Machado de Assis, as the most powerful piece of fiction with which I am acquainted in Brazilian letters. Then the works of José de Alencar, with all their extravagance, have the charms of style and imagination.

By common consent Francisco Adolpho de Varnhagem, Viscount of Porto Seguro, stands at the head of the list of historians. In the preparation of these sketches I have had occasion to go over the greater part of Porto Seguro's *Historia Geral do Brazil*, 2 vols., embracing 1500–1822, the work upon which his fame chiefly rests.

Passing by writers of philosophy, journalists, etc., I conclude with a list of scientific writers composed by Sylvio Roméro: "Couto de Magalhaes, as ethnologist; Barboza Rodriguez, as naturalist; Baptista Caetano, as philologist; Ladisláu Netto, as botanist; and Araujo Ribeiro, Viscount of Rio Grande, as geologist." I add the name of my poor friend, some years deceased, Julio Ribeiro, as grammarian.

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# REV. T. KAWABE AND HIS WORK.

BY REV. W. E. TOWSON, OSAKA, JAPAN.

THE Church in Japan is now witnessing a movement for the evangelization of this country which is a radical departure from any method of work heretofore attempted, and a movement which in the judgment of many, is full of promise for the Master's cause. Last winter the writer of this received letters from missionary friends in America telling of the departure to Japan of two earnest, consecrated young men named Sasao and Kawabe, who were returning to their native land for the purpose of

evangelistic work. One friend characterized their spirit as that of Paul and Silas, and the history of their work since their return seems to justify it. The record of their intense zeal and devotion to the Master's cause reads like a chapter from the early days of Methodism, or from the Acts of the Apostles.

Their plan of work embraces daily preaching, two or three times, street preaching, evangelistic tours, etc. Recently six or eight young men of like spirit with themselves have joined them in their work, and they all consecrated themselves to the one work of the evangelization of Japan. Last summer two of them made a tour on foot of five hundred miles, preaching in every village and hamlet through which they passed. They have prepared several tracts in the easy colloquial, concerning the essentials of salvation, and these are being scattered by the tens of thousands.

I have had the pleasure of meeting both Mr. Sasoa and Mr. Kawabe. With the former, designated as "Paul" by my friend in America, because of his spiritual ability, I am but slightly acquainted; but with the latter, "Silas," I have had the privilege of considerable association in the work.

During his life in Osaka he tells me that he was a very hard drinker, his daily portion of liquor being one *sho* of *sake*, a little more than three pints. After his conversion, aud after a short preliminary course in theology, he became pastor of the San Francisco M. E. Church (Japanese), and continued in that relation for four years. Afterward he opened the work at Portland, Oregon, and continued there two years. He was very intimately connected with the great revivals that so richly blessed the work among the Japanese on the Pacific Coast during the past few years. In fact he was one of the chief human instruments in their promotion. Feeling called to engage in evangelistic work in his native land, and believing that he could do so more successfully unconnected with any Church, he withdrew from membership in the M. E. Church and is now pursuing his work on independent lines. He labors with all the Churches, and opposes none. Wherever he goes sinners are converted and the Church members are brought into deeper experiences.

Brother Kawabe spent over a week in our home as our guest, and I observed him closely, and my firm conviction is that he has gone nearer to the heart of spiritual Christianity than any Japanese I have yet met. He is devoted to God, and is a man full of faith and the Holy Ghost. His zeal for Christ seems quenchless, and his only ambition appears to be to win souls for his Lord. With a dozen men like him around the Inland Sea, this part of the Empire of Japan would soon be ablaze with gospel light.

Great possibilities for good for the cause of Christ are wrapped up in this band of evangelists. God grant that they may be true to the calling and win thousands to Christ. I know there are some dangers to the Church in an irregular and unauthorized work; but as long as the work-

ers manifest the fruit of the Spirit in their lives, and have his seals to their ministry, who will dare forbid them? We might prefer that they would follow us, but as they are casting out devils and doing other wonderful works in Christ's name, we can but conclude that the Master himself has sent them and approves their work.

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# THE WAR BETWEEN CHINA AND JAPAN.

BY REV. HENRY BLODGET, D.D., OF PEKING.

THE facts in regard to this war are better known in the United States than in China, and are known at an earlier day. It is a frequent remark among foreigners resident in Peking: "Our most reliable news comes from London." The reason of this is obvious. Distance is no longer to be taken into the account. The careful reporters sent out by the leading newspapers do their work for all the world; and it is much better done than the work done by interested parties or by irresponsible newsmongers.

Among the common people of China very little is known regarding either the causes of the war or the facts occurring in its progress, and the wildest and most absurd rumors are afloat. The same is true in regard to a large part of the officials and literary men. In Japan, on the contrary, everything is published, and perhaps some things which do not occur, in their numerous newspapers, and their cities and towns are illuminated at every victory over the Chinese. In consequence partly of this, the most intense enthusiasm for the war prevails, even the boys and the girls in their schools practicing military drill. "On to Peking!" was the cry everywhere as we passed through that country. "No treaty until Peking is taken."

Will the Japanese reach Peking? They have fought well and are very brave. They have gained many victories. Their officers have been able men and skillful generals. Their armies have been loyally supported by their government and people; but they still have a great work before them. In the early part of January they had not taken Yingtsu, which is the port of Niu-Chuang, and is more than 300 miles by land northeast from Peking. During the winter the army corps, marching from its present position toward Peking, must be cut of from communication with the sea. Coolies from Japan must carry its munitions of war and supplies for its commissariat. The weather is cold, the mercury is falling as low as zero, Fahrenheit, or even lower than this. Fierce winds sweep down from the north and the ground occasionally is covered by a fall of snow. Already we hear of the Japanese army suffering from the cold. It would not be strange if the Chinese soldiers, who are accustomed to this climate, should recover a little courage, and having been furnished with better

arms and received military drill from European officers, should offer serious resistance to the progress of the Japanese. The boast of the Japanese was that they would reach Peking in November. As things now stand, it seems improbable that they can accomplish this during the winter; and if the Chinese and Manchus remain united and loyal, and improve the opportunity of this delay, they may fail entirely in their purpose. The Japanese, though in numbers equal to the population of the British Isles, are immeasurably inferior in wealth and resources for a prolonged war. It is possible that they may be defeated even by their own victories. The task they have undertaken is too great for them.

What has been written is on the supposition that the war is to be continued. But in the meantime negotiations for peace are going forward. What will be the result of these? We believe they will be successful. The treaty powers desire peace and will use their influence to secure it. China is ready for peace, even on humiliating terms. Japan, considering the honorable position she has already attained, may consent to give up her march on Peking and grant terms of peace, such as can be accepted. Yet these terms may be somewhat difficult to find. They involve the interests of European powers, as well as those of China and Japan. The great Siberian railway will be finished in a few years. Will Russia be satisfied to have Vladivostock, a port which is closed by ice for four months each year, as the terminus of this railway on the seaboard? Will she not wish for her transcontinental railway a port farther south, which is open all the year; that is to say a port in Korea?

But such a port would make Russia a leading power on the eastern borders of China and in the Pacific Ocean. Will England consent to such an arrangement? Will France and Germany consent? Will China and Japan consent? Corea is a second Constantinople. The only solution of the difficulty in regard to her seems to be to give autonomy to the nation, autonomy guaranteed by all the powers. As for Formosa, Great Britain and France would both oppose the cession of that island to Japan should such a proposal be made. It is a matter of course that a heavy war indemnity should be sought by Japan, and to this claim China will be compelled to agree.

It is not improbable that very close commercial and political relations will spring up between China and Japan. Already the productions of the soil and the manufactures of either nation are found in the markets of the other. Such trade is sure to increase very greatly, and it will be regulated by the treaty about to be made. There need not in this respect be in the treaty anything unfavorable to foreign interests. Both nations will adopt the methods and appliances of modern warfare, and, so far as they find it for their advantage, the civilization of the West. Railways, steamships, telegraph wires, and the various kinds of machinery are sure to be employed in these Eastern lands. In politics and religion the

changes will be made more slowly. It is devoutly to be hoped that the toleration of Christianity which now exists will be perpetuated and extended, and that no misconception of the nature and aims of this religion will lead these nations to antagonize its propagation within their borders, or to antagonize the nations within which Christianity prevails.

If hostilities between the Chinese and the Manchus, the latter having ruled over China for two hundred and fifty years, should break out, and an attempt be made to throw off the yoke of the Manchus, this would bring in a new element of strife and no one could forecast the end. Since there is no Chinese who could establish any claim to the throne, the question might arise of a partition of the empire among the European powers.

What has been the effect of the war upon the missionary work, and upon the Chinese generally, and what is likely to be the effect after the return of peace? For the most part missionaries have remained in their places. In Peking, and elsewhere throughout the land, missionary work is carried forward without obstruction. A letter recently received from the Deputy Director of the China Inland Mission, which has more than six hundred missionaries scattered throughout China, says: "It is a matter of devout thankfulness that, so far, our missionaries in the interior are allowed to remain and labor in peace." Letters from other missionaries are to the same effect. Thus far the missionaries of the seven stations of the American Board in North China have continued at their posts, engaged in their usual labors. It is very true that the minds of the people in North China are more or less disturbed by the fact of the war and by the many rumors in regard to its events. None the less are they willing to hear the gospel, and the presence and kindly attitude of the missionaries create confidence in them and in the message they bring. When peace returns it is not unlikely that the seed sown will yield a rich harvest. As a matter of prudence the operation of the girls' school, in some cases, has been curtailed by returning pupils from a distance to their homes.

The enemies of Chinese Christians are ready on every occasion to raise rumors to their detriment, but no cases of defection of converts, owing to such rumors, have come to my knowledge. The proclamation of the emperor, posted everywhere, to the effect that the war had nothing to do with Western nations or with the missionary work, which was to go on as usual without molestation, had a very reassuring effect upon the timid among the converts, and acted also as a great restraint upon any who would foment disturbances.

It is not to be expected that the war will bring men into the Church. War is not such an agency. Still it may remove obstacles and prepare the way for the preaching of the Word. At all events men will be convinced that Christianity has come to stay. Before the war it was there; during the war it pursued its onward course; and after the war

the same gospel will be preached. Stability in times of trouble will give confidence, and men will be more ready to listen to its truths.

What will be the effect upon the Chinese nation at large? Without doubt rulers and people will be greatly humiliated. They are so already. To be defeated in almost every engagement, to be driven out of a tributary kingdom, to have their strongest fortresses captured, their armies driven back, their capital menaced, and all this by a nation which they have always despised as far inferior to themselves, can anything more humiliating be conceived than this? With the common people, the laboring classes, the matter will end here. With them the getting of their daily bread is the one concern, and they leave national interests to the government.

Will the government, the literary classes, and the business men of China also remain unaffected? They have been taught by a grand object-lesson the futility of their old methods, and the necessity of adopting the new. They have had object-lessons in naval warfare and in warfare by land; object-lessons in military discipline and in providing suitable arms for their troops; object-lessons in conducting a campaign and in the treatment of prisoners and the wounded. Better lessons could hardly have been given. The nations have been surprised, not less at the thorough equipment of the Japanese army and navy, the bravery of their soldiers and the strategy of their generals, than at the humanity displayed in the treatment of Chinese prisoners, and the kind care of the wounded, and that under the greatest provocation to a contrary course.

In the month of November last, the writer in passing through the city of Osaka was permitted to visit the wounded Chinese prisoners. There were forty-nine of them in all. They were quartered in the largest temple in Osaka. Japanese mattresses were laid upon the floor for them to sleep upon. They were furnished with sufficient bedding and abundant food. The best medical and surgical aid was afforded them; the surgeon in charge, Dr. Chiang K'ou Huai, having received his medical education in Berlin. They conversed freely with me and seemed cheerful, happy, and very thankful. Only one of them, it was thought, was mortally wounded. The prisoners not wounded were treated with corresponding clemency, and were well cared for in every respect. When we remember that early in the war a Chinese governor offered one hundred taels for the head of a Japanese private, and double that amount for the head of an officer, such treatment of Chinese prisoners by the Japanese is the more remarkable. Nor is it greatly to be wondered at if in a single instance, at Port Arthur, the cruelties of the Chinese provoked retaliation.

Will these object-lessons, set before the Chinese by a people who thirty-five years ago looked up to them for their civilization, and who still study the Chinese classics in their schools, be lost upon the nation?

Will they still stand looking backward to their ancient kings and sages? Or will they see that new times are upon them and act accordingly? The first alternative will mean a gradual partitioning of China among the European powers. The second, the awakening of a great nation to a consciousness of its high strength and its coming forth to play a conspicuous part in the politics of Asia.

The Christian Church is mainly concerned with the spread of the gospel in these two nations. They may become warlike but not Christian, may adopt in part the civilization of the West, but not receive the Holy Spirit. There is but one way to prevent this, and this is by the faithful preaching of the gospel of Christ throughout their borders, in times of war and in times of peace, whether men will bear or forbear. With each new crisis we Christians should arouse curselves anew to obey the great command.—*Missionary Herald.*

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## THE LAST UTTERANCE.—A WISH EXPRESSED TOO LATE.*

BY DR. R. N. CUST.

"O THAT I had done something to spread the gospel of Christ."

He was lying on what he knew would prove his death-bed; free from pain, but overcome by weakness, his thoughts beyond his control ranged back over the whole period of his past life—his boyhood, his early manhood, came back to him with vivid distinctness, even as the events of yesterday. At the age of seventy he could clearly recall the events of fifty-five years, and the conclusion that was forced upon him was that God had been very kind to him; no father could have been any kinder, as men judge kindness.

For he had hedged him round from the vulgar ills and commonplace afflictions of life. He had never hidden his face from him, nor appeared unto him in all his storms; as a youth, as an adult, as a man in middle life, in declining years and in old age, he had had all things very much as he wished, and now his end was approaching calmly, gently, smoothed by every comfort, free from all anxiety about the future of the loved ones who stood round his bed.

Nor was his a solitary instance. To many this same easy life, accompanied by a dull conscience, is conceded. Their family ties are unbroken; their eyes swell with fatness; they wish well for all, because all has been well with them, for why should they be afflicted like other folks? They have always done what to them seemed their duty, and never broken the

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*Specially written for the Simultaneous Meetings of the Church Missionary Society of February, 1892, a last effort in a beloved cause, a thank offering for being permitted to complete a Jubilee of half a century in the best and most profitable of services.

Decalogue. They had paid their taxes and their debts; they had put the miserable shilling into the plate and subscribed to the hospital and repairs of the church, and to the Dorcas-club. It did not require much thought or any sacrifice; others did it and it looked respectable, and so they did it also, and felt complacently satisfied with their lot and their conduct. Of any saving truth in Christ they knew nothing; perhaps the minister had forgotten to tell it, or perhaps they did not understand it when told. They thanked God that they were neither psalm-singers nor hypocrites, but according to their light respectable Christians who had been baptized and hoped to be decently buried.

And now the end that comes to all had come to him, and he lay dying. He had made his will, paid his debts, left a dole to the parish, and was submissive. He recalled how forty years ago his father and mother had done the same thing; he remembered how his sisters had repeated the Lord's Prayer, and read portions of the New Testament to them, and he asked his daughter to do the same for him also.

As she repeated the Lord's Prayer a new wonder came over him as to the meaning of "Thy kingdom come," and he asked her. She belonged to a different epoch of Christian culture from her father, and unhesitatingly replied "that all the world might acknowledge Christ as King." In reading the last chapter of Matthew when she came to the last two verses, "Ge ye into all the world," etc., he asked what those verses meant. Her reply was given with the tone of conviction: "The duty of Christians to evangelize the non-Christian world in obedience to the parting command of the Saviour who had redeemed us." He listened and was silent; this was a review of the case which he had never heard, or at least never understood until now. He had indeed heard of and met people who called themselves missionaries. A Negro clergyman had once preached in his church. He had some friends who seemed to take a lively interest in the subject, but for himself he had considered the subject out of his line and had pushed it aside. He remembered how half a century ago he had heard his father laugh at the movement as humbug, and he had steadily through life declined to read any of their reports or subscribe a shilling to their objects. "Look to your poor at home," was his reply to any applicant, but he had given little practical effect to that reply.

He fell into a doze, and the subject came to him again in his dreams. He had lately expressed to his own children his parting wishes as to their conduct when he should be taken from them, and he hoped and believed that they would conform to them. It struck him suddenly that by parity of reason he himself ought to have complied with the clearly stated wishes of his Saviour, who had done more for him than any father can do for his children.

Then in a dream came before him the picture of distant lands occupied by non Christian races—some in a state of barbarism and savage cruelty,

some in lethargy and stupid ignorance, some again great, learned, and rich, but worshiping stocks and stones, and giving heed to false doctrines invented by erring men, and allowing themselves to commit atrocious crimes and indulge in monstrous immorality. To his memory came snatches of missionary hymns which he had sometimes heard children sing in his church about multitudes calling on Christians (including him) to deliver them from the bondage of darkness. Some earnest words suddenly forced themselves on his recollection as if the Holy Spirit had recalled them, of a casual preacher who, in the power of his youth, had occupied the pulpit, and told them that he (the preacher) had given up everything in this world that he might go forth to convey the message to these poor sinners. He had tried to bring home to the hearts of those who heard him their manifest duty to their risen and ascended Lord, but as far as concerned many, and more particularly the now dying man, he had spoken in vain.

At eventide there shall be light, and so it was. The light came to him, and the gusts of earthly passions and the clouds of worldly cares being removed, he saw things clearer. He weighed his life in a balance and was found wanting. He had indeed cared for the people of his own home; he had been a faithful husband to the mother of his children, and a kind father to the orphans whom she had left to his charge; he had put up a painted window to the memory of his parents and his wife; he had repaired the church and built a new schoolhouse; he had died in good odor with his neighbors. That was well, but in doing one duty he should not have left the other undone; there was the error, and it was too late to remedy it now. To the saving of one soul he had not contributed by thought, word, or deed; how could he expect to be saved himself? If his neighbor's ox or ass were in a pit he would have taken personal trouble to get them out, and asked no reward; but here was his neighbor himself in peril of his soul, and yet he had never stretched out his hand to save him. Where would he himself have been if some one in past ages had not exerted himself to bring his ancestors to Christ and thus led to the happy result that he was born in Christian culture and surroundings? He thought of words which he had read in the New Testament without attaching any particular meaning: "Occupy till I come," "Trade with the pounds lent to you." Had he made use of the talents entrusted to him? Was he not then an unprofitable servant? What reply could he give when the Lord came to take account with his servants?

His heart sank within him. He had lived a long life in those few moments. He seemed to have divided his individuality and thought of his poor, ignorant self as he now appealed to his enlightened soul with pity and dismay as the most wretched of men. "Something for me" was the burden of a hymn which came back to him as sung by the children in the Sunday school, and then as if in mockery came the words: "Nothing for me," "Nothing for me, who did so much for thee."

His thoughts then went off in another direction. How much happiness, real happiness had he lost! A conviction was brought home to him of the intense genuine happiness; of the indescribable joys felt by those to whom the grace (*for after all it is grace alone*) was given of obeying their Lord's command in childhood, in youth, in manhood, in old age, with tongue, with brain, with hands, with purse, with labor, with the great offering of self-sacrifice; who had given up wealth and station, wife and children, parents and country, health, and even life itself, lying down meekly on the cross to fill up what remained of the sufferings of Christ for the redemption of souls. It is not by works that we are saved, but by grace alone, but we can glorify God by works after the grace of salvation has come to us. The little child, when at Christmas-tide he offers to his parents a little present bought by money supplied to him by them, or a shell from the sea-shore, or a flower from the free gifts of the earth, sets up the example of gratitude and love. All that we can do is to offer of our abundance, our sufficiency, our deep penury, something, however worthless, out of the store which he has given us. Whether it be a widow's mite or a king's ransom, the service of a few weeks, or of a half a century of years; a cornucopia of saved souls or the great life-sorrow of long labors uncrowned by a single conversion, it matters not; the Lord weighs them in his own scales, the scales of love. "Lovest thou me!" "Yea, Lord, thou knowest that I love thee." "Feed my lambs." Something for thee, Lord, something for thee! Nothing in my hand I bring, but O with my prayers let a perfume of work done in a humble spirit, of suffering patiently endured, of ardent enthusiasm in the interest of my fellow-creatures, go up to the footstool of thy glory!

"Working with thee" is another thought that passed through the dying man's brain. From the cross Christ looked down on all mankind, past, present, and future, on regions which Cæsar never knew, on isles of the sea, dimly seen by the inspired Prophet, on the Gentiles, to lighten whom a bright light had suddenly appeared in Galilee. We are the heirs of all the ages, foremost in the ranks of time, and shall we not be foremost in the work of the Lord, in the work which he works with us, through us, and by our poor instrumentality, for it is by his grace alone that we are able to do anything worth doing. "O that I had done something to spread the gospel of Christ!"

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## THE WAKING UP OF AN EMPIRE.

BY REV. CHARLES LEAMAN, NANKING.

To estimate the real success of Japan in the present war, the helpless condition of China must be understood. The strength of the ordnance and its projectiles cannot be known by testing it against a wooden target,

but its real force is only discovered by its power to pierce the best steel plate.

The events in the East, during the past few months, have revealed a state of despair in China which astonishes the civilized world. That this ancient civilization is rotten and unable to cope with the new order of things, is not strange. That its condition in war would be especially helpless and that Chinese methods would be worse than useless was well known to those who had an opportunity to be acquainted with them.

This condition of despair reigns throughout the entire political and social economy as well as in the religious realm. The crying need of reform is recognized in all departments of political, social, industrial, educational, and religious life in China. They have themselves endeavored to effect some reform in the army and navy, but with what poor success is now manifest. The great call not only for reformation, but rather for revolution, is in the religious life of the country.

## A Typical Incident.

It had not rained for weeks, the crops were threatened, heaven apparently frowned, the dragon god was evidently offended. The great viceroy, the governor general, ruling over 60,000,000 people, sends his deputy on a steam tug up to a temple by a lake to secure a small fish. The priests wait several days until one apparently comes and offers itself. It is probably in search of food and is easily caught, and is carried with great ceremony and delight back to the viceroy. A morning is appointed, and at daybreak there is a great concourse at the dragon temple. The multitude is composed not of the poor or illiterate, nor of the worthless or depraved, but of the chief officials, men of education, wealth, and influence, all dressed in their gorgeous robes and carried in chairs on the shoulders of four bearers, as men of rank always ride. These assemble before daybreak at the temple and form two rows, one on either side of the path along which the governor must pass to the altar. At the appointed time the governor arrives, and passing up this path, lined on either side with the chief officials of the city on their knees, he moves with measured and solemn tread slowly up to the altar, on which has been placed the small fish from the lake, a living symbol of the great dragon. There before the fish he performs the usual prostrations, and offers the humblest form of worship known among Chinamen. Thus supplications are made for rain, that the people may be assured of their crops of rice. This is not only voluntarily done by the great officials, and at times by the emperor himself, but is required by ancient custom and fixed laws.

I was asked by one of our consuls if the officials worshiped the idols, which he saw all around. He was greatly surprised to hear that the wealthy, polite, and powerful rulers that had feasted him in royal style joined the humblest of the people in this empty service.

## The Core of the Difficulty.

This is the core of the difficulty with China; her ignorance of the living God, and her slavery to innumerable superstitions cause her to grope about in the darkness and close her eyes to the light of truth and civilization.

The clumsy government system of China and her corrupt officials are an immense incubus upon the people, among whom are many who challenge our warmest admiration and fill us with the most certain hope for the future evangelization and uplifting of that great nation and vast empire. The Chinese have been marvelously preserved through the centuries in physical, mental, and spiritual capacity. It may be remarked that those seen in our home cities are very unworthy representatives of the nation, and hardly suggest at all the solid worth of those grand men and women who live in North China. A thoroughly converted Chinaman, of the better element in the Empire, is a stalwart character, and can endure hardness as a good soldier of Jesus Christ. An example of this is just reported from the seat of war where the Rev. J. A. Wylie was brutally murdered in Manchuria. Of his deacon, named Liu, it is said:

> He started with his pastor, and right nobly did he stick to him all through. When the blows were falling thickest he made broad his own shoulders to receive them, and even supported his pastor when he was ready to fall. It was only when the two were torn apart that the deacon left the scene, creeping on hands and knees to the yamen where, though he fainted, he gave the first word.

Such men are not few; they are met in all our mission work throughout the land. I have known them to go all the Sabbath day without eating, rather than purchase food offered for sale all around them. In their service of preaching they often have to endure all manner of insult from their own people, and yet some of them refuse to receive any salary from the mission or from any other source. We become attached to such men by indissoluble bands of love. These are the men and women, God's own elect, for whom it is a pleasure to labor. They are the hope of China.

## A Vast Field Feebly Manned.

While our missionary body in China is now a goodly number, yet the vast field is after all but feebly manned. The call of the last Conference in China for a thousand missionaries, expresses the opinion which still prevails. Ten times that number will not meet the future wants of that great field. The present needs of the mission work in China are not fully realized by even the most zealous advocates of that work, and the necessities of this great field in the immediate future can only be faintly imagined by those best acquainted with the present situation, and most sagacious in reading the meaning and far-reaching results of events now taking place in the East.

Whatever results follow the present war, it is certain that China will never be the same in the future as she has been in the past. She will now have to commit herself to a new era of progress. If she refuses she is doomed. She will have to snap those cords which have bound her with an unbending conservatism to the old prehistoric civilization, and accept into her faith one text of the gospel she has heard for a century, and yet persistently rejects: "That old things are passed away; behold all things are become new."

## A Day of Visitation in China.

Our mission world must adapt itself to changed conditions. New plans must be made to properly use new opportunities. The changes which are coming will probably exceed the wildest expectation of those of us who have been weighted down and paralyzed by the all-pervading torpor and conservatism under which we labor and live in that fossilized, yet wonderful land.

With the liberation of the people of China and her dependencies from their thralldom, who can tell the opening up and advancement that may be made in these nations in the near future? God has poured forth his indignation upon this nation which has so stoutly resisted all the best efforts of his people. When he has finished with his work in this great controversy in the East, woe be to his people in the churches of England and America, and especially in our own Presbyterian Church, if they refuse the great and growing task laid upon them of evangelizing these peoples, thus made accessible to the overtures of the preached Word. But how shall they hear without a preacher, and how shall they preach except they be sent?

We who are on the field join in beseeching you whose duty and privilege it is to go or send, to study how you may be approved of God in this matter. Do not make the mistake which has already been made in Japan, of failure to respond when scores of people in hundreds of places were beseeching missionaries to come and teach them the meaning of the Bible. The missionaries were so few that hardly any one had time to answer one in a dozen of these calls. I have been told by those on that field that at one time any missionary could go into any village in certain districts and in a year's time have a church of ten or twenty, but there was no one to go. Such a time is now coming in China, Corea, Manchuria, Thibet, and more abundantly in Japan.

We should be prepared to send all who offer themselves for this service, and make use of available native helpers who are ready to preach the gospel to their countrymen.—*The Church at Home and Abroad.*

# REGIONS BEYOND.

## A SHINTO SHRINE.

On a sunny June morning we started from Nikko Hotel to visit the famous mausoleum of Ieyasu, the first and greatest of the Shogun rulers who held sway in Japan from 1603 till the Revolution of 1868.

The court yard around the Ieyasu temple buildings is entered by a beautiful two-storied gateway, disfigured, however, by the grotesque and grinning images which occupy its side niches. Its supporting columns are decorated with a curious geometrical design, which in one pillar is carved upside down, lest the flawless perfection of the structure should excite the jealousy of heaven. The "evil-averting pillar" this is called. On three sides of the court are cloisters covered with bas-relief sculpture, nature-colored, of trees, birds, flowers; on the right is a stage for the performance of sacred dances, and an altar on which cedar wood is burned during prayer-reciting. At the doorway of the temple we had to take off our boots instead of merely covering them with blue linen wrappers as usual. The interior of the building, the beautifully-marked floor of which was 42 by 27 feet, was very richly ornamented with gilded arabesques of floral design, panelings of exquisitely carved eagles, phœnixes, chrysanthemums—the ceilings adorned with gold dragons on a blue ground. Pages might be filled with description of its artistic details and curious furnishings. An incongruous transition it seemed, from the contemplation of its solid grandeur and beauty to the Shinto ceremonial which now took place. A shaven priest, in a loose garb of purple *barége* over white linen, and a high black head-piece, squatted on the temple floor, droning away from a printed book with frequent grotesque prostrations to an accompaniment of gong-beating. A strange feature in the exhibition was a middle-aged priestess attired in a white tunic embroidered in bright green, and a scarlet skirt, wearing on her head a large square of stiff white material, such as one sees among Italian peasantry. At a pause in the priestly performance, she advanced with measured steps to the altar, and thence removed two sticks, covered respectively with hanging paper strips and little bells, and swung these to and fro while she performed a slow *pas seul* movement round and round the floor, and then, as if to complete the impression of a street show, an attendant youth came forward to collect donations, on receiving which the woman presented us each with small round cakes, one white, one pink, wrapped in a paper on which was written in large Chinese characters: "The gods are pleased to bestow, by imperial appointment, an efficacious baptism to remove spiritual evils." We were also offered wine poured into metal cups. It seemed a painful parody of the Christian communion; and indeed the idea of parody seemed to attach to the whole proceeding, which we had

some reason to think was a mere exhibition for the obtaining of tourist gratuities—an impression confirmed by a notice on our hotel wall that Shinto music and dances would be performed on Sunday nights during dinner on the low platform outside the dining-room window.

It was refreshing to pass from this mummery to the forest-clad hillside, where we now mounted the two hundred and forty great granite stairs leading to the tomb of Ieyasu, the real nucleus of the sacred premises. This ancient mausoleum, surrounded by a stone wall surmounted by an iron balustrade, is a single pagoda-shaped bronze casting. On a stone table before it are an immense stork and an incense burner, also in bronze. Far more imposing appeared to us this monument, in its stern simplicity and grandeur of natural surroundings, than all the gorgeous display of the native temple buildings below; those desecrated by the noisy falsities of heathen worship, this hallowed by the silent, solemn reality of death. Words inspired by another lonely Eastern burial came to mind:

And had he not high honor,
  The hillside for a pall;
To lie in state, while angels wait,
  With stars for tapers tall?

. . . . . .

And the dark rock pines, like tossing plumes
  Over his bier to wave.

With intent to exalt Shintoism, a recent Japanese writer has said: "The teachings of Buddha and of Jesus make the future life their chief object, but Shintoism is the way of the living, and not of the dead. . . . To obtain present purity there is no better way than to visit the shrines of Shintoism, the very sight whereof will purify human nature." But forcibly it was brought home to us both in the beautiful temples below, and there by the lonely grave that true purity, intelligence, spiritual elevation in the life that now is can be found only in a faith which opens to us mortal men the gateway of the life to come.—*London Missionary Chronicle.*

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## AFRICAN RESOURCES AND NATIVE HOSPITALITY.

It is an interesting fact that the natives of Africa not only provide for their own needs by the labor of their hands, but are "not forgetful to entertain strangers." When the men complete their task of clearing their farms they unite their forces and clear a farm for strangers, which is entrusted to the chief wife of the king. She cultivates it with her own hands, and the rice, maize, beans, and pumpkins are gathered by the queen and stored in her house, which, with the roots and fruits cultivated on her farm for strangers, are sacredly kept for that purpose. She gets her subsistence from those supplies for her industry, but no other member of her tribe, not even the king, would dare to use a grain of them. Even

the wood required for a quick fire and a hasty meal for a hungry traveler is cut and seasoned and tied in bundles, and hung up in the house for strangers.

One forenoon, after a walk of twelve miles, from Cavalla River to the big town of the Gerribo tribe, we went directly to the house for strangers —three of us. It rained heavily all the forenoon, and the wet bushes bent over our narrow path so that we had not an inch of dry thread on us. The queen, majestic in symmetry and stature, received us cordially, and with dry wood all in readiness, we soon felt the genial warmth of a crackling fire near the center of the round house, which was about twenty feet in diameter, and before we could half dry our clothing, our dinner, consisting of boiled rice, fried chicken, sweet potatoes, and bananas, was ready, served in large deep dishes of pottery, made by queenly hands. No table, but a mat spread on the ground floor of the hut. When we sat down to dinner the queen reclined quietly on her own mat on the opposite side of the fire. This is not an exceptional case, but is a sample of native hospitality generally, beyond the lines of foreign innovations. In all such regions I should feel safe, traveling alone without arms, and without any display of goods, and be fed without compensation. If I should have a visible supply of goods, the king would expect me to make him a present. If I should go into the interior of Africa with a caravan loaded with goods, with a thousand armed soldiers to protect my property, I would excite the cupidity and challenge the pluck of marauding tribes, and would have to fight. Hence the difference between the reports of Livingstone and those of Stanley.

The Lord has provided munificently for his colored children in Africa. The products which supply the two hundred steamships plying between Africa and European countries are nearly all indigenous and spontaneous, requiring simply the labor of gathering, preparing, and carrying to the coast for steamship transport across the seas.

The food supplies, available through the industry of the women, consist of a variety and superior quality of rice, containing more glutin and more saccharine than the rice of other countries, and without irrigation. "Indian corn," which may probably be as justly called African corn, beans of best quality; cassada, or mandioca; eddoes, a good substitute for the Irish potato; yams, a good substitute for bread—a huge root, weighing as high as forty pounds; plantains, a species of the banana, but twice as large and more nutritious as food; and large, luscious fruits in great variety—oranges, lemons, limes, pine-apples, guavas, loquats, sappadillos, butter pears, custard apples, mangoes, pawpaws, figs, etc., all cultivatable, and yield a rich harvest for the hand of the diligent; yet the heathen nations of Africa live on the low level of hand-to-mouth subsistence, and the industries requisite to that mode of life are entirely insufficient, as before stated, to meet the requirements of Christian civilization. Mis-

sionary work, therefore, comprising book education and gospel evangelization—so suitable to the old Asiatic civilization with their long established industries, is too narrow for broad, efficient work in Africa. This plan has been worked in Africa for more than fifty years by a majority of the greatest missionary societies in existence. The Basle missions of Acra, and other points bordering on the Gulf of Guinea, supplement this regular Oriental plan of adding industrial education as a separate department. The boys in the workshops are taught mechanical industries, but not book knowledge, and those in the school houses are not taught mechanics, yet the teachers in the business houses and workshops have the same missionary status as that of the regular missionaries. The industrial departments of those missions have supplied the West Coast and all the South Central Africa Coast with carpenters and coopers, brick and stone masons, boat builders, boiler makers, riveters, etc.—a means of adequate self-support to the operatives, and of incalculable value to their employers. —*Bishop Taylor, in Missionary Reporter.*

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## GENUINE CHRISTIANS.

Dr. Griffith John, in writing to the *Chronicle* of the London Society speaks of the suspicion which prevails somewhat widely that the Chinese are so essentially money-loving that it is almost impossible to instill into their minds the Christian idea of benevolence. In denying the charge he gives the following instance of a self-sacrificing spirit: A Mr. Hiung had a brother-in-law of considerable influence in Peking, through whom Mr. Hiung had the offer of a lucrative post as head of an important customhouse. The position would have brought him about $90 per month of clear money, with a chance of increasing this two or three fold. When the offer came Mr. Hiung brought the letter to Dr. John, who asked him what he was going to do about it. "You are in the wilderness with Christ," said the missionary. The devil offers you wealth and position, the two things which the Chinese covet most. What are you going to do?" Mr. Hiung's reply was: "I have fully made up my mind to decline the offer. Matthew left the customs to follow Jesus. The devil wants me to leave Jesus to follow the customs. That will never do." Mr. Hiung's wife, though a professed Christian, did not see the matter in the same light. She wished him to accept the post on account of the good he could do with the money. But he remained firm, though he felt the trial of opposing his wife's wishes more than he did the money temptation. "I understand," said he one day, "the story of Eden better now."

Another genuine Christian, Mr. Yang Pau-king, of whom Dr. John gives an account, was a Confucian scholar who had recently been converted. His elder brother is attached to the Chinese embassy in England, and Mr. Yang Pau-king was to have gone to England also, but his aged

mother kept him at home. He had been converted through the reading of some of Dr. John's tracts and desired an interview with this missionary. At the interview the following dialogue took place:

"Have you been reading our books?"

"Yes, I have read quite a number of them."

"What do you think of their teaching respecting God, as compared with the teachings of the Sung dynasty philosophers?"

"The difference is great. The philosophers of the Sung dynasty spoke of God as law. You speak of God as being, spiritual and personal."

"Which is right?"

"You, of course. There can be no law without a lawgiver. What they call law is nothing but the order of the universe—the thought of God as manifested in nature. But where a thought is, there a thinker must be."

"Will you please tell me what you think of Jesus as compared with Confucius?

"The difference is immense. Confucius was a man; Jesus is God."

"What about them as teachers?"

"The difference is great. Confucius had no method of salvation. He taught men certain principles, and exhorted men, but he had no way of saving men from sin."

"Will you tell me what you conceive Jesus' method to be?"

"In Christianity there are two doctrines of which Confucius knows nothing—the doctrine of the atonement and the doctrine of regeneration. Jesus saves by atoning for the sins of men, and by changing the hearts of men."

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## THE FANG OF WEST AFRICA.

The Fang (also written Fan) are one of the important tribes of West Africa, both with respect to numbers and characteristics. Mr. DeBrazza, the noted French explorer, estimates their number at about 4,000,000. They are settled, or are settling, in the territory extending from the Ogowe River on the south far into the Cameroon colony on the north, where they are known under the name of Bules (Boolies), and from the coast for an indefinite distance toward the interior. Their dialects, although not identical, are very nearly related, and may be considered almost as one language. They seem to come from the interior of the continent, and by a process of slow emigration are gradually approaching the coast. Here they come in contact with the coast tribes, which, inferior to the Fang in natural vigor, are probably destined sooner or later to give way before them.

Physically the Fang are a strong, vigorous race. They are the "bush" or forest people, fond of the chase, of war, and of all exciting pursuits.

They are easily excited to anger, and their rage knows no bounds, but they are as easily calmed, and then are veritable children, laughing under the slightest pretext.

Their food consists chiefly of plantains (a coarse species of banana), the manioc root, corn, sweet potatoes, and yams, which the women cultivate in large plantations cleared in the forest. Their meat diet is composed of fish, and of the products of the chase, in which latter pursuit the Fang excel. When other meat is wanting they are not averse to human flesh, and the usual fate of prisoners taken in war is to supply a feast for their captors. Through contact with the coast races and the whites, however, they are beginning to be ashamed of this custom, and when done it is practiced in secret.

Their religious notions are similar to that of all tribes on the coast. They know God (Anyam), but fear him without paying him any worship. Their cult is fetichism or the worship of spirits. The witch doctor serves as medium between the real and the spirit world. Like other races they practice polygamy, the only limit to the number of wives that a man can possess being his ability to pay the exorbitant sums usually demanded by the father of the girl.

They hold no slaves, the more menial tasks of agriculture and cooking being the share of the women. The men hunt, carry on war, build their huts, and spend a large part of their time in the "palaver houses," where the oft-recurring disputes are usually settled.

Nor are they addicted to the use of rum, as this vice of the whites and of the coast tribes has not yet taken root among them. Although constantly at war among themselves, a white man is usually safe among them. The European enjoys considerable prestige even in the interior whither his fame has preceded him. Wherever we go as missionaries we are sure of having a large audience, and of being closely listened to. All that we have to say to the Fang being so new to them, they would frequently be willing to stay up all night to hear the words of God.

In a word, the whole country is open to us with its hundreds of thousands of natives. They are now well disposed, and it is a most favorable time to give them the gospel before so-called civilization has done its marring work.—*The Church at Home and Abroad.*

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## UGANDA.

REPORTS to the Church Missionary Society from Uganda have been received as late as August 29. The remarkable fact is stated that over one hundred native preachers, supported by the native Church, have been distributed all over the country, and other agents are in training for similar work, so that it was hoped that another hundred would soon be sent out, the first company to return for further training. The missiona-

ries send a strong appeal for reinforcements. The British Protectorate over Uganda was proclaimed on August 24, and the British flag was raised on the king's flagstaff amid great rejoicings. The report given in the *Intelligencer* says: "The news about Mwanga is of a checkered character. The power of sinful habits asserts itself again and again, and for a time he seemed to have abandoned the struggle as hopeless. When he learned, however, that if he persisted in the degrading sins to which he has for many years been addicted, Mr. Roscoe would discontinue his visits for instruction, because there was a danger of such visits being regarded as a connivance of the king's sins, he was deeply affected. During an interview with Mr. Roscoe on May 29, Mwanga again promised to do battle with his corrupt affections, and immediately took steps for avoiding temptation. He invited one of the Christian teachers to dwell in his house, to be near him and help him and guard him from doing evil. Mr. Roscoe says: 'Cease not to wrestle in prayer for this poor sin-bound soul held by Satan's fetters. May the power of the Lord free him and give him joy and peace!' At the end of July, actuated by other than religious motives, as he told Mr. Roscoe, Mwanga declared himself a Roman Catholic, receiving the sanction of the Resident to do so. A few days afterward, however, he visited Mr. Roscoe and told him he had decided not to join the Roman Catholics. His vacillations are difficult to account for. 'We want much believing prayer for him,' are Mr. Roscoe's last words with reference to him."

Connected with the Uganda Mission are the Sesse Islands in Lake Victoria. On fourteen of these twenty-seven islands there are churches: one each on ten, two on three, three on one, making nineteen churches in all. The population of these islands is estimated at about 75,000, of whom about 5,000 are returned as "readers." There are twenty-one native teachers working on these islands. The reports from various out-districts of Uganda are most encouraging. Twenty-two adult converts were baptized in Singo, in the district of Kyagwe. Thirty-two candidates for baptism were found who had been instructed by a chief named Tomasi. The district of this chief is about fifty miles long, and within its boundaries are several centers where Christian work is carried on, congregations numbering from 150 to 300. Altogether the report of religious progress in Uganda is most cheering.—*Missionary Herald.*

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## THE GREAT SOUDAN.

THE Soudan is a vast region, extending all across the continent of Africa from east to west, and lying south of the Sahara Desert. It is about one thousand miles across from north to south, and over three thousand from east to west. It contains a population of about 90,000,000, is divided into Eastern, Central, and Western Soudan. The Eastern Sou-

dan runs from Khartoum about three thousand miles westward. It is purely Mohammedan, and its inhabitants are Arabs. Their ruler is the Mahdi, and it was this people who so fiercely fought good General Gordon, and at last murdered him at Khartoum.

The Central Soudan is the country around Lake Tchad. It is also largely Mohammedan, but embraces a number of heathen tribes. The Western Soudan is the country east and west of the Niger, and bordering that great river.

There is as yet no mission work in the Eastern Soudan. Efforts have often been made to reach it, but the fanaticism and hostility of the Arabs have so far closed every door.

Two or three parties of missionaries are now endeavoring to enter the Central Soudan. They have begun operations at Tunis and Tripoli, and a party in connection with this mission has recently marched up from Lagos, on the Gold Coast, with a view of striking the Niger country and passing beyond it.

The only society that is endeavoring to penetrate the Western Soudan is the International Missionary Alliance. There are a number of laborers connected with other societies in Sierra Leone and Liberia, but none of them have penetrated beyond the coast, or at least the country fifty or sixty miles back from the coast.

The Alliance Mission has been planted along the line of the Rokel River, and is endeavoring to reach the Niger country along this highway. The story of the mission has been told before, and is deeply interesting.

It began with a few young men from the West under the leadership of Mr. Kingman nearly five years ago, who started out in heroic faith and courage to plant the gospel in this neglected country. Many of their number succumbed to the fearful climate, and their graves remain as hostages and pledges of the redemption of Africa. Mr. Codding is one of the original party, as also Messrs. Francis and Trice, and, of course, Mr. Kingman.

A little over three years ago the International Missionary Alliance took up the mission at the request of Mr. Kingman, and with the hearty consent of the Western friends who had been interested in the founding of the mission. Funds and missionaries were immediately sent, and the mission has made good progress since that time. Twenty-eight laborers altogether have been sent to this field, of whom ten have fallen, and eighteen will still remain when the present party shall have reached their field.

Their field of operation has been chiefly among the Timne people, a native tribe occupying the country just back of Sierra Leone. Just beyond are the Mandingo people, a still more populous tribe, who extend up to the Niger. They number at least half a million people, and have a distinct language and very many interesting features as a race.

Our first station is Magbele, forty-five miles above Freetown. This is

a town of about 3,000 people, and there are many villages in the neighborhood. Here we have a school, with quite a number of young people under training; and at the last accounts Messrs. Francis and Trice and Mrs. Trice were laboring there. They have quite a number of young men under training for work as native evangelists; one of them has been in the school for more than three years, and now goes out preaching among the natives. Six of the boys have been baptized and formed into a little church, the first fruits, we trust, of a great company of ransomed souls in the Soudan.

Mr. Francis says four of our young men have been out itinerating among the people, and it is blessed to see the whole-hearted way in which they speak the Word, and how rightly they divide the Word of truth, and tell their simple, child-like testimony of faith in Jesus. More blessed still is it to see Christ manifested in their lives. The people here seem to think that the white man was born with a white heart, but when their own children begin to live like the Jesus they preach, it is a very strong argument for the truth.

Mr. Francis tells how lately he asked one of the boys, named Robert, to take an employee, named Joe, to heaven. The next evening Robert and Joe were found behind the kitchen on their knees, settling the matter with God.

Fifteen miles farther up is the station of Magbenkiti; there are very many villages around, with a number of converts. Three have been baptized and are under instruction, and others in the neighborhood are under conviction. Ten miles still further up the river is the station of Nawuli, where Mr. Hubby, the assistant superintendent, and several other laborers are working. This is a Mohammedan town, and landing place or wharf town where they reëmbark for the Upper River.

The next station is Makomp, one hundred miles above Freetown. It is only a year old, but already they have eleven baptized converts there and a little native church. This part of the river is ascended by flat-bottomed boats. These are our present stations, and each of them is a center of gospel light and truth. Recently Messrs. Walker and Wendel have explored the country further inland, and at the latest accounts had reached the Niger; and another party, under the leadership of Mr. Kingman, was about to set out and follow the route which they had explored.

This party have had some trials on their way, their boat with all their supplies having capsized in one of the rapids; but they have not been discouraged, but have persevered, and have planted a station on the Niger, and left some of the party there to hold it, while they have returned to the coast for reinforcements and supplies.

This is a great and glorious field, and while it is only the beginning of a difficult pioneer movement it is a most hopeful beginning, and we

believe that God will keep open the pathway which he has so graciously prepared. We are earnestly awaiting fuller particulars of the journey of our friends to the Niger. We know the Mandingo people are the remnant of a once powerful kingdom, and the establishing of the gospel among them would form a solid foundation for mission work on both sides of the Niger and in the Central Soudan.

Our missionaries found that the country through which they passed to the Niger was thickly inhabited and quite elevated, being at least one thousand feet higher than the country at the coast. It is also much healthier. We believe that a mission station will soon be established, with proper communications on the banks of the Niger, and that we are on the eve of giving the gospel to the people of the dark Soudan.—*Foreign Missionary Weekly.*

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## WHO GIVES IN PROPORTION?

THE fact that self-consecration truly means a denial of self, is given in the following incidents. Can we who have so much give less?

In South India Rev. Mr. Tracy makes the computation that one rupee (32 cents) a month represents the average income of the Christian community. That means $3.84 for a year's subsistence, or $19.20 for a family of five, but with all this poverty the people have given this year in the aggregate of 8,585 rupees.

Handful-of-Rice Sunday in India is one of our services, when the women and girls bring baskets of rice to the communion rails, each kneeling for a few moments in prayer. It had been suggested that since they had little money to give, each day when the women take out the rice for cooking, they should put one handful aside. Once a month this should be taken to church and afterward sold, and the money should go to the support of an evangelist chosen by the people. The outcome was seven hundred pounds.

At a missionary meeting in Paris a poor blind woman put 27 francs ($5.40) into the plate. "You cannot afford so much," said one. On being pressed to explain, she said: "I am blind; and I said to my fellow straw-workers, 'How much money do you spend in the year for oil for your lamps when it is too dark to work nights?' They replied, 'Twenty-seven francs.' So I found that I save so much in the year because I am blind, and do not need a lamp, and I give it to send light to the dark heathen lands."

Mrs. Isabella Bird Bishop closed a thrilling address thus: "There can be no arbitrary law about giving. Let us be honest in our self-denial, and not think that we are carrying the burdens of this great, perishing, heathen world by touching them lightly with our fingers, but let us bear them till they eat into the shrinking flesh, and so let us fulfill the law of

Christ. Let us entreat him, even with strong crying and tears, to have mercy, not on the Christless heathen, but on the Christlessness within our own hearts, on our shallow sympathies and hollow self-denials, and on our infinite callousness to the woes of this perishing world, which God so loved that he gave his only Son for its redemption . . . Let each of us do our utmost by any amount of self-sacrifice. . . . May he touch all our hearts with the spirit of self-sacrifice, and with the inspiration of that love of his which, when he came to redeem the world, kept nothing back!"—*The Missionary Link.*

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## NEW ZEALAND AND CHRISTIANITY.

It was in 1808 that the first evangelical effort was made to reach the Maories of New Zealand. In that year Samuel Marsden, chaplain to the convict settlement at Paramatta, in New South Wales, visited England and persuaded the Church Missionary Society Committee to send out two or three lay missionaries under his charge. He had himself never visited the islands, but had seen some Maories on the mainland of Australia.

He sailed back to his convicts in 1809, with the lay agents. But arrived in Sydney, he could get them no further for more than four years. No ship could be induced to go to New Zealand for terror of the Maori cannibals, who had killed and eaten the crew of the shipwrecked *Boyd*.

At last, in 1814, Mr. Marsden bought a small ship, managed to collect a crew, and sailed for the dreaded shores. At the close of the year he settled his band of lay missionaries near the north end of North Island. About 1837, the influence of Christianity had so far civilized the natives that the country was safe for settlers, and English colonists came pouring in.

Seven times did the zealous chaplain of Paramatta take the voyage to New Zealand to see the mission, not in a handsome, well-appointed steamer of the present day, but in a small sailing vessel. In 1836 he made his last voyage, and found that large numbers of the Maories had been baptized.

The first bishop of the islands was consecrated in 1841, in the person of the great Bishop Selwyn. He was the first and only one of the title, for the country was afterward divided into six dioceses, three in the North Island—Auckland, Waiapu, and Wellington; and three in the Middle Island—Nelson, Christchurch, and Dunedin.

Unfortunately, the advance of civilization always means the decline of native, savage, or semi-savage races. New Zealand has now a white population of 600,000, while the Maori race has dwindled to about 38,000. Of these about 28,000 are Christian, and the rest semi-heathen. These semi-heathen are descendants, partly of those who never embraced

Christianity, and partly of those who apostatized at the time of the bitter wars between the English settlers and the natives about land. Most of them are adherents of disaffected chiefs like Te Whiti and Te Kooti, but some of them have lately joined the Mormons. They mostly live on their own lands in the heart of the North Island.—*Missionary Outlook.*

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## TRAVEL IN PERSIA.

THERE are no proper hotels in Persia such as you have in England. The only comfortable one is the Hotel Nasseri at Anzeli. On my way to England last April I staid in that hotel, and the proprietor, an Armenian, was managing the establishment in an admirable way. I passed three comfortable days there, resting after a troublesome march of many hundred miles in the snow from Hamadan. The other lodging houses are either *Karavanserais* (inns) or *Chapar Khaneh's* (post houses), where travelers may rest after their weary journeys.

There are two modes of traveling in Persia. The first is by caravan, which is made up of mules, horses, and donkeys, and carries passengers and merchandise from one town to the other at a rate of from twenty to twenty-five miles daily. The second method is that of the *chapar*, or post, which takes only passengers and royal mail from one part of the country to the other at a much quicker speed than the former, making between sixty and sixty-five miles a day. Those who travel by post must be very strong and able to endure fatigue, or else it would be impossible to undertake such hard riding in a mountainous country. In the summer travelers start at 5 P.M., and journey onward in the beautiful moonlight and cloudless sky until eight or nine the next morning, according to the distance of each *manzel* or station. During the winter a start is made about four or five o'clock in the morning and the journey lasts until 6 or 7 P.M. The travelers have to carry everything they may require with them, because nothing can be had at the halting places except dirty rooms, which have to be swept by the servants and made ready for their master's comfort.

Tents are carried by travelers in the summer, and are a great comfort, protecting them from the burning sun. It has often happened during my missionary journeys that after I was in my saddle all night long I have had to rest without any such protection under the burning sun, with the thermometer marking 120° Fahrenheit in the shade. I hope our young readers will think of this, remembering that a missionary has often great fatigue to bear in the discharge of his duty, and that all will remember me in their prayers, that strength may be given me day by day to carry out the work which God has given me, and is so dear to my heart.—*Jewish Missionary Advocate.*

# EDITORIAL.

## *FACTS FOR OUR ENCOURAGEMENT.*

We are indebted to Dr. J. C. C. Newton for the following observations from the standpoint of a returned missionary.

While the vast mass of paganism is yet unreached, and the Church, under Divine commission, has failed to give adequate response, yet there are hopeful signs of the times.

*First.* Some of the theological institutions are providing missionary lectureships for the discussion of the subject by able and broad-minded men. The Southern Baptist Seminary has a monthly missionary day, in which all else is suspended, and the day taken up, by Faculty and students, in the discussion of the great work of missions.

*Second.* The Students' Volunteer Movement is a marvelous sign of the times, and means that hundreds of our best-educated young men are to give themselves to the foreign work, and guarantees the speedy establishment of courses of study in our colleges and universities, and the better qualification of our home ministry to educate their people on the subject of missions.

*Third.* The Women's Missionary Societies, including Juveniles, are systematically creating missionary sentiment and conscience throughout the various denominations. In some of our own Conferences the Sunday schools have been organized into missionary societies, with officers chosen from the young people.

*Fourth.* The Christian Endeavor Society, in the North, and the Epworth League of the M. E. Church, have not ignored the claim of pagan nations. The Epworth League of the Northern Church alone will probably contribute this year $50,000 to foreign missions.

*Fifth.* The missionary sentiment has so increased in some localities that individual churches are supporting a missionary in the foreign field. There is one small town in the South, of eight thousand inhabitants, wherein are two Presbyterian churches, each of which supports a married missionary. Individual Sunday schools, in a few instances, have pledged the support of a missionary. Better still, individuals are providing for single and married missionaries in the field.

*Sixth.* Seasons set apart for prayer and self-denial for missions are becoming more frequent. Instance the recent action of the East Nashville District, and the action of the editors and readers of the *Methodist*, in observing a day of prayer, followed by a day of thanksgiving, for Japan, under the call "Japan for Jesus."

*Seventh.* The recent decades are marked by wonderful increase in missionary literature. Even the secular press, as well as the great reviews of the Church, is now giving space to missionary matter. Indeed, the mis-

sionary idea is about to be recognized as the leading idea of this wonderful nineteenth century.

*Eighth.* There is also a growing interest among Christian leaders in the work of home missions. Home and foreign missions react upon each other for the glory of God.

*Ninth.* The last General Conference provided for the employment of a Missionary Secretary in each Annual Conference. He, in coöperation with each presiding elder, is to plan for missionary mass-meetings in every district, and thus educate and incite both preachers and people to missionary zeal and effort. Some of these Conference Secretaries are now actively at work, and we expect splendid results from this educational movement. In view of these facts, we are fully justified in a hopeful outlook for the future.

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## *CONFERENCE OF FOREIGN MISSION BOARDS.*

We regretted our inability to attend the third annual meeting, in New York City, on February 14, of the General Secretaries of the various Boards of Missions. Some sixteen missionary societies were represented. Dr. A. C. Thompson, for many years Chairman of the Prudential Committee of the American Board, filled the chair, while Dr. Judson Smith, of the same Board, read a paper on "The Japan-China War: Its Strategic Significance to Missions." Reënforcement, and not withdrawal; an advance movement, and not retrogression, were the key notes of both paper and discussion. China open and ready for the gospel. Will the Church occupy in force? The question of evangelization is with us rather than with them.

"Industrial Missions: How Far They Have Been Developed in Foreign Lands." This paper was read by Dr. J. L. Barton. The writer brought out two phases of the subject: "Self help, especially for students, and community education and improvement." India had proved the most inviting field. Loss of caste involved loss of employment and necessitated the offer of industrial work to many. The government gave decided encouragement to it. In Africa the people had to be developed by it, and missions often supported by income from cotton and coffee plantations.

The intelligent consideration of self-support involved the collection of more statistics, and the subject was again referred to the Committee for investigation.

The Secretaries did not favor the establishment of a national Church in India or in any other field. "Resolutions were presented favoring increased attention to the needs in China and Japan, indorsing the industrial work, especially with a view to self-help of natives in education, emphasizing the need of self-support of native churches, indorsing the position of caution in regard to national Church movements, and urging the

need of a deep sense of the presence and power of the Holy Spirit and the highest motive in mission work." The next conference will be held in the mission rooms of the Reformed (Dutch) Church in New York City in 1896.

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### *CHURCH BUILDING IN CONSTANTINOPLE.*

It is a significant fact that there is not a single Protestant church edifice in the great city of Constantinople. It is high time the eye of the civilized world should be turned upon Turkey, "the running sore of Europe." The search-light of an impartial investigation would develop official venality and corruption to an amazing extent.

Rev. H. O. Dwight, a missionary of the American Board, in writing to the *Independent*, states that for thirty years they have been obliged to hold services in an old house. A law obtains that "no Christian church can be built in Turkey without an Imperial Firman," and is accompanied by a regulation that the Firman may not issue until everybody in the district agrees to the project. Petty Turkish officials, dominated by Mohammedan influence under various pretexts, have thus far prevented the erection of a church.

During the earthquake of July 10, 1894, the congregation alluded to by Rev. Mr. Dwight was turned into the street. The old house being no longer tenable, and no one caring to rent to "infidels and dogs," the Christians requested permission to put up a shed, without floor or sheathing, until a house could be secured or a church built. The Grand Vizier is said to have received the application favorably, but owing to some technicality returned it to be sent up through the regular channels. It thus came again into the hands of jealous underlings and religious fanatics, and disappeared. The congregation the meanwhile has been deprived of a place for stated worship. Let England have a care how she gives countenance to these sons of Belial. Both her Premiers and her bankers have more than once galvanized into life this putrid corpse. To what extent may she be responsible for Armenian atrocities?

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### *STAND BY YOUR COLLECTIONS.*

Not long since we were invited to preach for a brother. While waiting for the congregation to assemble we overheard a conversation between the pastor and one of his stewards. The pastor's salary was greatly in arrears, and the brother was arguing strenuously against the missionary collection; he felt sure his pastor would suffer in consequence. The reply came without a moment's hesitation: "I can trust the Lord. He will take care of me, do you stand by your collections." The Lord will reward such fidelity to his cause. He has already rewarded this man. His collections under assessment are all in, and salary coming up.

## *BISHOP GALLOWAY'S RETURN.*

It is with heartfelt thanks to God that we record the return of Bishop Galloway. Writing from New York City, February 26, he says:

I arrived in this city late Saturday afternoon, and was met at the dock by Dr. A. S. Hunt, Secretary of the American Bible Society, and Mr. Hanford Crawford. On Sunday I preached in the Madison Avenue Methodist Church, yesterday morning addressed the Preachers' Meeting, and last night attended the dinner and reception tendered me by the Methodist Social Union of New York. The day was so occupied that I had no opportunity of reporting my arrival to the Mission Rooms at Nashville. My reception here by the Methodists has been most cordial and royal. I leave for home to-day. With profoundest gratitude I return to my native land, and with higher hopes for the extension of the Lord's kingdom in all the world.

Truly and fraternally, CHAS. B. GALLOWAY.

Since the above date we have visited the bishop in his home, and found him in good health, full of the missionary spirit, and ready to undertake a missionary campaign of the Church. May God help us to rally to the great Cause in this the day of our opportunity!

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## *DOCTOR A. J. GORDON.*

In the death of Dr. Gordon the cause of Missions has lost an able advocate and devoted friend. We can never forget the love and compassion on his face as he pleaded for the Jews at the Detroit Convention. His sympathies were world-wide, but from the hour he met and communed with Joseph Rabbinowitz his heart went out for the scattered sheep of the House of Israel.

The Doctor was pastor of the Clarendon Street Baptist Church in Boston, President of the Executive Committee of the Baptist Missionary Union, editor of a religious periodical, and carried on a school like Mr. Spurgeon's for the training of young preachers. Several books have come from his pen. One of these, "The Holy Spirit in Missions," we have recommended to hundreds of Methodists.

Mr. Moody, writing from San Antonio, Texas, says: "Eternity alone will reveal the depth and breadth of this man's influence on thousands of souls throughout the world. He was one of those men whom it was a blessing and privilege to know. In him we saw not so much the man as the reflection of One whom he loved above all else and served with untiring energy; and in his presence 'we took knowledge of him that he had been with Jesus.'"

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## *MISS LAURA C. STRIDER.*

We welcome home again our sister and much esteemed missionary, Miss Laura C. Strider, who has done such faithful work in Japan. May she find much needed rest among her devoted friends in the home land!

### *RE-ENFORCEMENTS FOR THE FIELD.*

THE stringency of the times has not prevented our reënforcing the field. Rev. R. W. Weakley, whose expenses for one year are met by the Sunday school at Fayette, Mo., sailed from Vancouver for Japan, per steamship "Empress of Japan," on February 4.

On February 8, from New York, on the Atlantic board, Rev. W. B. Lee and wife left for Brazil. These North Carolinians will find many friends and as hearty a welcome awaiting them as our Brother Weakley on the other side.

China is the next field which is favored. This time a medical missionary, Rev. J. B. Fearn, M.D., nephew of Dr. C. G. Andrews, of the Mississippi Conference, is set apart for service in the regions beyond. The doctor will embark on the steamship "China," leaving San Francisco on the 26th of March. May the Holy Spirit himself guide the consecrated missionaries of the cross.

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A WHITE man who recently reached the Kassai River, one of the tributaries of the Upper Congo, was taken ill, and as he had no knowledge of the fever, was in a sad plight. Two of the natives with him told him to go to bed, brought him hot drinks, and hunted for quinine and a thermometer. No thermometer was found, but the quinine and hot drinks were taken, and the sick man soon was well. On inquiry he found that his native doctors had been with Banlongo Mission, and but for the skill they had gained from the missionaries their patient would have found a grave on the Congo.

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THE Church Missionary Society reported its recent income for foreign missions at over $1,250,000, a larger amount than has been reported for years by any other foreign missionary society. Its report showed 423 stations, 339 ordained ministers, 237 wives of missionaries, 78 lay and 171 female missionaries, making 845 European missionaries in this field; also 323 native ordained preachers, 5,122 native teachers, and 52,343 communicants. The increase last year amounted to 3,893.

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JUDGED by the following statement, the Wesleyan Missionary Society cannot be ranked as a failure: "There can be traced to its work a constituency representing about 2,000 circuits, 11,000 chapels and preaching places, 2,590 missionaries and ministers, and 430,000 members." The Fiji Mission may be classed as one of the most notable evangelical achievements of this age.

# OUR MISSION FIELDS.

## *CHINA.*

### Reinforcements Needed.

DR. A. P. PARKER writes us from Suchow:

"You asked me some time ago to write you an article on 'Our Policy in the Occupation of Kiang-su Province,' for the REVIEW OF MISSIONS; but I could not write an article on such a subject at this time, for the simple reason that we have no policy. We did have a policy some five or six years ago, when we marked out certain cities for occupation in regular order, and we made some attempt to carry out this policy in the occupation of Nanzing, Chang-shuh, Sung-kiang, etc. But the Church has failed to send us the men that we expected to get; many of those on the field have had to return home for one cause and another; our plans have broken down completely; and we are now living, as it were, from hand to mouth, trying to hold on to what we have got, though with only partial success even in that, but hopeless as to any extension of the work, in the near future at least. The work that we have in hand has been prospered in the last two years more than at any time in our previous history; and while we are utterly discouraged as to the prospect of getting any reenforcements from home, our hearts have been gladdened by the manifest presence of the Holy Spirit with us in our work here.

"We have been greatly blessed in our work in the college during the past year. About a hundred boys, first and last, were in the school. Of these over thirty became probationers and about twenty were received into the Church. Five of the young men now in the college are studying for the ministry, principally under Brother Gray's instruction, and every one of them bids fair to make a useful helper in our work. Pray for them. We long to see them have a deep and rich experience of the things of God and become mighty in the Scriptures, so that they may have power to witness for Christ."

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### Preaching to the Farmers.

REV. W. B. BURKE writes hopefully of the work in Sung-kiang:

"Brother Parker's work at the station, and mine on the circuit, are hopeful. I have some interesting places on my circuit; one place I have especial pleasure in visiting. I have a chapel and school in a little village which has grown up at the customs station. About a mile from there, in a little farm hamlet, I have a school. Just after Conference my native preacher and I decided to begin preaching in the school-room at night. We have done this since, and find pleasure in talking to the simple-minded countrymen who come out. As their day's work is done many of them have time to sit and listen. Besides, I have taken a magic lantern down there twice, and showed them pictures illustrating the life of Christ, and other views. At the customs station we had two probationers—a father and son. The son is a scholar in our school there, and the father is a merchant in that place. Pray for us."

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### More Good News.

REV. MOSES B. HILL writes in the same hopeful strain as the other members of the China Mission. He says:

"The Nantziang work is much more encouraging now. We received five members and fifteen probationers last quarter, and added another probationer last Sunday. I frequently meet those who remember Dr. J. W. Lambuth and make inquiries about him. No doubt we are now reaping the fruit of his labors."

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### Everything Flourishing.

To those who have known China as a mission field in the past the progress in the work there now seems simply marvel-

ous. Rev. D. L. Anderson, writing from Suchow, says:

"Our work is progressing all along the line. Some fifteen or twenty new members have been taken in on this district since Conference. At Nanzing everything is flourishing. The new church there is small, but plenty large for their use. It is nicely finished off, makes a beautiful house, and has not cost the Board a cent; the building was provided for here. Seven new members have been received into the Church there since Conference.

"As to war news, we have had no papers now for ten days past. There is no disturbance at all here, but we fear that when the Japanese get to Peking and break up the present government, it will be the signal for risings all over China. But no man knows what is coming. We may have to leave Suchow, but as yet the necessity is not upon us. God is with us, and is blessing us everywhere."

### A Chaplain for the Hospital.

Dr. E. H. Hart sends the quarterly report of medical work at Suchow, and rejoices that "Conference granted our great desire and gave us a chaplain who is doing good work. I am happy to report an increase in our work during the past quarter, compared with the same of the previous year. Our expenses have been a little heavy, owing to repairs, etc., but our bank account is in a healthy condition."

MEDICAL REPORT OF SUCHOW DISURICT.

*Quarter Ending December, 1894.*

Foreign physician, 1; medical students, 3; in-patients, 66; out-patients, 2,332; outside dispensaries, 2; patients, 1,221; receipts from patients and patrons, $479.-92 (Mexican currency); total expenses, $925.28 (Mexican currency).

### Kingdoms Are Under the Hammer, and the Devil Is an Active Bidder.

Rev. C. F. Reid, who is fully alive to the situation, writes from Shanghai:

"Our first quarterly meeting is just over, and in some respects the reports showed the best quarter's work we have ever had—one hundred and fifty new propationers received since the 27th of October. Rarely a service that some are not enrolled. One of the most gratifying features of the work is that many of the new probationers are our immediate neighbors. Five came in on New-year's Day, all coming through the instrumentality of our native members. We now have three meetings each week for the instruction of probationers, and these, with our other meetings, keep our hands full.

"I am glad to see the call in the papers for men for China. I trust that suitable men will be forthcoming in the near future.

"Great events are taking place. It is no time to be lagging behind. Kingdoms are under the hammer, and the devil is an active bidder. If the Church doesn't look alive, she is going to lose some bright crowns."

## *JAPAN.*

### A Regiment at Church.

Miss Nannie B. Gaines, writing from Hiroshima, the military headquarters of the Japanese, gives us some idea of the opportunities open for Christian work among the soldiers:

"One of our missionaries said not long ago, when we seemed to have so many discouraging things in the work: 'The man of faith is the man that digs deep into the earth for gold; though he can see none, he knows from geological signs that gold must be below. Any man can go along and pick up gold nuggets lying before his eyes.' So the Christian that has not faith enough to work sowing seeds, though the ground seem barren, though no results are seen, is not a man of faith, is not the man chosen for great things. In our daily lives we see some sowing in faith, thankful for any fruit the Master may give them, happy in any work the Master may place them.

"Miss Talcott, in her daily rounds in the hospital work, comes home with a heart full of thankfulness for the openings in her work among the wounded soldiers.

Miss Brown, in another line of work, comes with equal enthusiasm in her work among the soldiers. So it is that we who have sometimes found it hard to keep regular work going at all, get glimpses to cheer us on.

"It seems our school was planted here at this time for a special purpose, as we have been able to help in the other work by being here and having a house of our own. Last Sunday, in our kindergarten room, we had preaching for soldiers; 240 were present. Mr. Miyagama preached for them. A young officer belonging to the reserves in Tokyo, came in Saturday with his regiment. He was a student at Aoyama at the time our theological boys were there, and hence knew Mr. Usaki. Without waiting to rest after his journey he came to inquire about church service, saying he was going to bring some soldiers to church on Sunday morning. On Sunday morning he asked if our school yard could be had in the afternoon, as he wished to have service for the soldiers, and if they were at leisure he hoped to get the whole regiment to service. He said soldiers were used to standing out of doors. After the services began, a letter came saying that if the services were at a later hour all would come; but, as Mr. Miyagawa's time was limited, nothing more could be done then. It was a wonderful sight to see all those men sitting on their feet, wearing their fresh soldiers' uniform, listening so intently to the Word of Life. The reserves are rather older than the men in the regular army.

"Thursday evening a farewell meeting was held in our chapel for Mr. Miyagawa and Mr. Terada, the first chaplains sent out with the army. They were allowed to go in the government transport, first class, without charge. The Japanese churches have done wonderfully in raising money for this work—900 yen being raised by the Japanese. The contributions from missionaries are outside that amount. Mr. Honda and others will go soon. But the particulars of this work you will get from other sources.

"Mrs. Gulick, from Miyoshi, stopped a few moments as she was passing through, and told us some interesting incidents about their work among those people. Not long since a delegation came to Miyoshi, saying they had been sent from their village to learn about Christianity. If they found it good, then they were to return to the village, and a delegation was to be sent to Miyoshi to learn Christianity, so that all the village might be taught. They had been led to this step by a movement of the Buddhist priests. The priests had gone around with a paper asking the people to pledge themselves to oppose Christianity even unto death. This aroused the curiosity of the people, and they began trying to find out about this religion that seemed to give the priests so much concern. What will be the result of this movement no one can tell, but the signs of the times would seem to say, It is time for Christians to be awake to the opportunities opening before them.

"There is much personal work to be done among this people, and it is rather by reaching the individual that the masses can be moved.

"Our school work is rather encouraging, and new pupils are coming in. The girls finished their 500 *tan* of cloth, received 300 more, besides some bands to make for the wounded soldiers. They have become quite expert in rolling linen for the wounded. I wish we had some one in our mission to do more visiting and outside work."

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## Beginning to Preach.

We congratulate Rev. S. E. Hager, who has been on the field but little more than a year, that he is already able to preach in Japanese. In his last quarterly report of the work at Oita he says:

"Upon my arrival I found the condition of the Church was not very promising. Many members had gone elsewhere during the summer, and a few (very few) had relapsed and were claiming no part with us; not only so, but the sentiment of the people was very strong against Christianity, thus affording no promise for aggressive work among the unconverted. There was still another unfavorable sign: my helper, who had been on the field since

summer, was discouraged and downcast over this state of affairs.

"What was I to do? How could we accomplish anything against such odds? The answer has not been realized, but still I am hoping it may. My first efforts were to get myself, helper, and members into a deeper consecration and more sympathetic spirit with the work. I feel that much ground has been gained. The native Christians are better prepared for their work, and my helper seems a little more hopeful. You cannot imagine how heavy these things have weighed on my heart and mind. My own weakness lay in the fact that I could not act the full part of a leader, since I could not speak, pray, or preach in Japanese. Thus I had to lean much on a helper who was himself discouraged. But I am glad to say that by great diligence to study I was able, October 31, 1894, to make a beginning in Japanese; and from that time until January I averaged more than one sermon a week. Nor did I read my sermon. I preached just as I would in English: writing nearly all the sermon, I studied it closely, and preached without note or any help. The Lord has blessed me in my preaching, and the people who hear understand all, or nearly all, I say. To God be all glory and praise!"

## *BRAZIL.*

### A Watch Night Service.

REV. H. C. TUCKER writes from Rio de Janeiro: "The work in the city and throughout the country prospers. We are having a delightfully pleasant and healthy summer in Rio. Political affairs are more peaceful and promising just now." He encloses an interesting account of a Watch Night service in Rio:

"The pastor, Brother José da Costa Reis, of our Methodist Church at Largo do Cattete, in the city of Rio de Janeiro, announced on the last Sunday of the year that there would be a watch night service in the church, beginning at 11 o'clock P.M., on the last night of the year. Though some of the members and friends had heard of such meetings, there were many who had never attended one, and many more who had not even heard of one. The pastor himself said privately that he did not expect a large attendance, as the people were not accustomed to such meetings, and the weather was warm; that most of the members were laboring people, and would be tired and wanting to rest. Others interested were anxious to see what the attendance would be. Before the hour for beginning the worship a number were gathered in the church, and by 11 o'clock there were perhaps sixty or more present; others came afterwards.

"The worship consisted of appropriate hymns, reading the Scriptures, and remarks by the pastor. Just a few minutes before midnight all were called to prayer, and while we were yet kneeling the clock tolled the death of the old year and rang in the new. As we arose from prayer some brother began, and all joined in, singing 'Praise God, from whom all blessings flow.' Another hymn was sung, and as the meeting closed all joined in a hearty, Methodist, Brazilian handshaking, wishing each other, in the name of the Lord, a happy new year. The Lord was with us; the occasion was a solemn and impressive one, full of joy in the Holy Ghost and thanksgiving. As we stood in the church-yard, just outside the door, at half-past twelve, all joined in singing one of our Portuguese hymns, 'We are marching to the land of the saints.' I think that many purposed, by God's help, to walk more earnestly and steadfastly in the way of life. We hope the meeting was not only a momentary blessing of joy and gladness, but that the fruit thereof may be seen and felt in many lives throughout the year.

"Let the Church at home know for her encouragement and joy that the gospel truths, as well as the ways and customs of devout Christians, are taking strong hold of many of the native converts in Brazil. You may be assured that on the new year's morn of the resurrection many souls will arise from Brazil to greet you who have given of your money, love, and prayers to send to them the gospel of salvation. Dear reader, don't forget us when you pray."

## *MEXICO.*

### The Work Is Moving On.

DR. D. F. WATKINS writes that "Messrs. Moody and Sankey have promised to be at the Conference at Toluca, Mexico, the first week in April, to meet representatives of all the Christians laboring in the Republic. The subject for discussion will be, 'The Work of the Holy Spirit.' The missionaries and others met yesterday to make arrangements for special services to be held in this city for eight days, by the great preacher and the sweet singer. Do not forget these meetings. Pray for us. We expect rich blessings.

"One of my young men preached last week to a congregation of six hundred. The work is moving on."

# MEDICAL MISSIONS.

## Our Master's Example.

OUR Christian countries enjoy the blessings of those institutions which are the outgrowth of a progressing Christianity. Why should they not be given also to the heathen as a true representation of the love of the Church for them? It is held as we present this benevolent side of Christianity the hearts of men are inclined to us and made more accessible to the entrance of the great soul-saving truth of the love of God.

This theory is fully justified by Christ's own example. "He went about doing good." Perhaps three-fourths of the time of Christ, as recorded in the four Gospels, was spent in benevolent work to men, and only about one-fourth in the sole work of preaching. He also used this benevolent work as a basis upon which to build his truly spiritual work. Having reached the hearts of men and aroused their sympathetic feelings through his benevolence, he was enabled to apply the deep truths of spiritual life and worship. In his time such benevolent work consisted chiefly in comforting the poor, healing the sick, and casting out devils, which comprised all of the forms of such work then common among the Jews. At the present time the advanced conditions of social life make new and varied forms of benevolent work possible. Lepers are cared for, the blind are taught useful trades, hospitals for various forms of sickness are erected, printing-presses scatter the Word of God, and education is provided for the poor and others who need it. These are new forms of work for which no explicit authorization could be found in the Scriptures other than the general spirit of love to man, but they are as surely works of benevolence as any of those earlier forms which are mentioned. Such education as our missionary societies attempt is only a form of benevolence—"a work of faith and labor of love"—done by men and women whose lives are consecrated to his service. Our age is preeminently an educational one, and free schools abound in Christian lands. These are generally acknowledged to be the fruit of Christianity, which is clearly shown by the fact that nearly all of the founders of great colleges and universities have been Christian men, whose hearts have been prompted to such deeds by their love to God and man. They are a glory and an honor to the Church. If this benevolent work of education is good in the home lands why should it not be good in foreign lands? Boys and girls who receive such education are surely profited by it, and it is a true example of "love to man."—*J. C. F., in Chinese Recorder.*

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## Medica Missions.

NOT any part of the work on the foreign field is more interesting to contemplate than that performed by the medical missionary. He who teaches the importance of caring for the body may easily and naturally lead the pupil to consider the welfare of the soul. Doctor Moffatt has well said that a medical missionary is a missionary and a half. Many a door long barred by prejudice and bigotry against the heralds of the cross has been opened by the physician who first ministered to bodily ailments. In most heathen countries sickness and disease are attributed to witchery, and of course the natural inference is that if the witch be killed the disease will be cured, hence every form of divinations known to the superstitious world is practiced. Our hearts are pained at the thought of the suffering inflicted upon the poor unfortunate victim of disease in these countries. Certain decoctions made by boiling roots, whose only medical properties are found in the fact that they run east and north, are given hot, one immediately after another. A physician relating his observation says that in one instance he found

a man who had no fewer than nine pots boiling all at once. They practice massage, and though at times it would seem with a view of acting directly upon the affected parts, it is in most cases employed as a means of diagnosis and also as a means of getting the disease confined to one part of the body where they say it can easily be found and dispersed by the decoctions and infusions given afterwards. They say in such cases that it is a matter of being bewitched through food which sticks in both sides of the patient; or it is a disease following known causes, wandering all over the body, but when brought to a stand-still it is as good as cured.

It is a well-known fact that only in civilized nations is the medical skill anything else than a horrible mixture of superstition and cruelty. What a wide field is here opened to the medical missionary. The progress of Christianity, as announced by our Saviour, has much to do with the physical welfare of mankind. He seemed to think that a man was in better condition to think on spiritual things whose temporal and physical condition was at par. He said: "The spirit of the Lord is upon me because he hath sent me to minister to the poor, to heal the broken hearted, to open the door of the prison house and set the captive free." Might we not claim more of his presence as a denomination if more of our attention were given to healing of the body, thus preparing the people for a proper reception of spiritual things? What young physician in the Cumberland Presbyterian Church will offer himself as a medical missionary to open the field for the herald of the cross in China or some other place as the Board might indicate?—*Missionary Herald.*

## The Medical Arm of the Station.

"THE dispensary is proving an invaluable help. Nothing is more apt to remove prejudice and prepare the way for the gospel than medical missionary work. Dr. Johnson's house is not yet finished, nor the chapel. Special effort was made to complete the dispensary, and on April 27 its doors were opened. The first afternoon Dr. Johnson saw twenty patients, and they now average thirty-two patients a day. They are, as a rule, of the better class. Several times already conveyances have been sent out from the city to take the doctor to visit well-to-do families. Nearly half the patients have been women, making the presence of a lady physician almost indispensable. Every Sunday services are held in the little unfinished chapel, and hardly a Sunday passes without the presence of a few outsiders, who listen with respect."

So writes a missionary from Shantung, serving under the Presbyterian Church, South.

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THE *British Medical Jouonal*, in its eager advocacy of the free sale of opium to China, says that it involves "half the revenue of India;" a statement which for accuracy is on a par with its whole treatment of this subject. But to us it seems that the very fact of this very dangerous association of the opium traffic with a revenue of large dimensions should be the one notable reason why Christian men in this country should be careful not to be befooled by the mushroom pleas which have sprung up since this revenue has been assaulted. It is neither Christian nor manly, nay, it is a cowardly injustice, to defend ourselves as we are doing against the spread of the opium curse in England, while we continue to encourage and promote a trade whereby we ruin innumerable lives and homes among people weaker that ourselves.—*Medical Missionary.*

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The London Missionary Society has received $30 from half as many boys of Raratonga. They wrote with the money: "We want to help them because they have done so much for us. We all went and picked coffee on our holiday afternoons, and dried and sold it, and so we got the money which we now give. We each give $2 with our love."

# WOMAN'S WORK.

## Infant Marriages.

REV. W. STEVENSON, in an article in the *Missions of the World*, gives some figures drawn from the *Indian Witness* which shows that there were in India 17,928,640 girls between the ages of five and nine, of whom 2,201,404 are already married, and 64,040 are widows. Between the ages of ten and fourteen there were only 12,168,582, of whom 6,016,759 were married and 174,532 were widows. These certainly are startling figures and give some hint of the misery endured. Mr. Stevenson further says: "In spite of all exceptions among Christians, Parsis, and other small sections of the population, half the women of India are married before they are fifteen, and five-sixths of them just over that age, and so long as that system continues it implies all manner of degradation, suffering and wrong. It means that while still a mere child, utterly ignorant of what is being done to her, the Indian girl is forced into a contract which will bind her for life to a man whom, in the majority of cases, she knows nothing about, who is to her a divinity while she is his slave. It means also, in multitudes of cases, that she is subject to treatment under the sanction of the law which in other civilized countries the law denounces and punishes as unnatural crime. It means, in multitudes of other cases, that she is doomed to childless and perpetual widowhood, which is ordinarily regarded as a reproach and a curse, and entails the bitterest experiences; when to these features in the life of woman in India you add the seclusion within the zenana, to which so many are bound, and the ignorance and superstition which are as yet practically universal, we fail to see how our commiseration can be either too deep or too wide. On the contrary, we hold that all who desire the wellbeing and uplifting of India, which can only take place through the emancipation and enlightenment of the wife and the mother, may well cultivate for their Indian sisters the liveliest compassion, and give it active expression in taking or sending to them that light which has made a new world for woman in all Christian lands."

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IN the *Church at Home and Abroad* J. G. Wishard, of Teheran, writes thus of "a needy province in Persia:" "The population, outside of the cities, is largely composed of rice and cotton planters, who depend upon the peasantry to do all their work in the fields. It is simply impossible to give any sort of accurate description of the condition of this great laboring class, more than half of whom are women. It is not an unusual thing for a planter to marry from six to a dozen wives in the spring to plant his rice for him, and in the autumn, when the rice is gathered, to divorce them all. Most of them, without any means of support, are turned out into the forest to beg, steal, and take up their abode wherever they can find shelter and food enough to sustain life. And strange as it may seem, they find their way back to the man who so unfairly used them the previous year, and are willing to enter again as members of his family. So these poor creatures, more like beasts than human, live on from year to year, in winter knowing nothing but hunger, cold, and sin, and in the summer the hardest and most menial kind of toil, receiving in return the curses and blows of a cruel master."

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THIS is a picture from real life in Indore, Central India: "The grown people are employed in various ways. One woman is cleaning her cooking utensils. This is done by rubbing earth on the vessel with the hand until the metal becomes bright, then rinsing with cold water until all the sand is gone, and turning the dishes, mouth down, to dry in the sun. A second prepares spices for the curries.

A flat stone lies on the ground; on this the spices are placed, and with a second stone in the hand of the operator a crushing or rolling process is carried on until the desired result is obtained. Some of the others are making baskets, and others again are preparing the material. They have no implements but of the rudest sort. A woman takes a bamboo pole in her hand, and with an iron instrument resembling the broken blade of a scythe she begins to split the wood. As soon as the end is free she grasps it with her toes, and drawing the rod up with her hand she completes the separation, placing each piece thus taken off in a basin of water to render it flexible. A number of children are playing about, some in scanty garments and some without any.

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IN the girls' school at Chin-Chew, a station of the English Presbyterian Mission, sixty miles to the north of Amoy, is a little blind girl who was rescued from the hills. She had been taken from her village by her parents, and for three successive nights left in a lonely spot upon the mountains near a pathway, with the hope that a tiger might "remove" her, and thus relieve her parents of the burden of caring for a blind daughter who was not "marketable" as a future wife, and at best would bring only a small market price if sold to the beggars.

By a kind Providence a Christian passed along the road in the early morning, found her, and ascertaining the reasons for the deed, he brought the child to Chin-Chew, where she is now being cared for.

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WOMAN occupies a very inferior position in China. Girls are of small acount in any family as compared with boys. A woman is not expected to have any mind of her own, or to take the initiative even in what is good. If she comes out of the strict seclusion of her own apartments and domestic duties, her influence, according to the sacred book, will prove to be for evil. There is indeed only one wife, "one correct wife" in a family, but from the oldest times concubinage has been the rule in China. The life of woman in China is truly a hard and inferior one. It is not until she becomes a mother that she shares in the regard due to the higher party in the relation of parent and child. Even then she is bound, if a widow, to obey her eldest son, as she had, in the earlier stages of her life, been bound to obey first her parents and then her husband. Her position is much the same as it was hundreds or thousands of years ago, except that during this time she has been coming rather more to the front.

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MISS AMANDA M. JEFFERSON, of Pauhàla, India, writes: "The work among the leper women has been more encouraging of late. At first they semed to welcome my visits, then a change came, and they would not listen to my words. My entrance among them was a signal for one little woman to flourish her handless arms and cry out, 'We don't want your God! We don't want your Holy Spirit! We don't want your Jesus Christ! We have our own gods!' But I kept on trusting and praying, and again a change has come. A little group of eager faces await the hour of my arriving on Saturdays, and listen most attentively to the words about a sympathizing Saviour."

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REV. A. R. BUCKLAND, in the *Sunday Magazine*, says: "The first unmarried woman was sent out by the Church Missionary Society in 1820; in 1883 there were only 15; but by the end of 1884 the number had risen to 160." There are now 407. "In twenty years, from 1873, the number of female teachers in the same society increased from 375 to 892."

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THE Congregational Woman's Board reports contributions in the East last year amounting to $95,558, and in the interior to about $65,000, a total loss from the year preceding of nearly $10,000.

# THE SUNDAY SCHOOL.

## What One Sunday School Class Did.

It was Missionary Sunday. The Secretary's report had been read, the class collections taken, and the usual missionary programme carried out, when the pastor, who was President of the Sunday school Missionary Society, related the following story:

"Mary Ashton, a young Methodist lady of New Jersey, felt a strong desire to go to China as a missionary. Being deaf to all ordinary speech, and also lame, the way seemed hedged. One night while in prayer came the thought, 'If you cannot go yourself, why not support a Bible woman to teach in your place?' This would cost $50. So she interested friends and acquaintances, who pledged two cents per week, and the required sum was raised and has been every year since. A few years later India claimed her attention, and another two-cents-per-week circle was started, and the money accumulated till $60 a year more was raised for India, and has been ever since. Other lands and other works appealed to her, and with 'Star Books,' 'Bird Books,' and 'Story Books' another $50 was collected. But that which has paid her better than all else was the 'Bookmark' plan, which has brought her hundreds of dollars for the cause of missions. And now she raises each year by these different methods $50 for the Bible woman in China, $60 for her Bible woman in India, $300 for her deaconess missionary in China, and $300 for another deaconess in China—over $700 each year."

Well, the story was told, the school closed, and they all went home; but the recital sank deep into the heart of one teacher. The thought came, "Why cannot my own class make some bookmarks, sell them, and give the profits for the cause of missions?" Deeper and deeper went the thought. She talked with God about it, then with her class of girls. Plans were made as follows: Twenty-five yards of ribbon of three different widths, and a variety of colors, were purchased. These were cut into suitable lengths, and the following texts were printed on them: "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God." This has been the class text for five years, and the girls were unanimous in its selection. Then came this: "Be strong and of good courage, be not afraid, neither be thou dismayed, for the Lord thy God is with thee whithersoever thou goest." For the widest ones two of Miss Havergal's beautiful verses were chosen:

Are you shining for Jesus, dear one,
  Shining just everywhere?
Not only in easy places,
  Not only just here and there?
Shining in happy gatherings
  Where all are loved and known?
Shining where all are strangers,
  Shining when quite alone?
Shining at home and making
  True sunshine all around?
Shining abroad and faithful,
  Perhaps among faithless found?

Are you shining for Jesus, dear one,
  Not for yourself at all?
Not because dear ones watching
  Would grieve if your lamp should fall?
Shining because you are walking
  In the Sun's unclouded rays,
And you cannot help reflecting
  The light on which you gaze?
Shining because it shineth
  So warm and bright above
That you *must* let out the gladness,
  And you *must* show forth his love.

After these were printed, how the girls did enjoy fringing them! Three hundred of them! What could they do with them all? They soon found purchasers, and as it was near Christmas time many bought them for Christmas gifts.

Do you ask what the results were? Twenty-five dollars for the Sunday school

missionary collection, and all bills paid; an increased interest in the missionary cause among the girls; an enthusiasm which calls for more bookmarks for another year, and a great blessing. Whose the blessing? Mary Ashton's, who first carried on the work; General Rusling's, who wrote out her story; the pastor's, who repeated the tale; the teacher's, into whose heart the story dropped; the girls', who did the work. All these can claim a share in the results which will attend the use of that $25. Will not some other class go and do likewise?—*Zion's Herald.*

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### How Cents Became Dollars.

SOME six moths ago a friend gave several members of our Children's Missionary Society a cent apiece, for them to see "how much they could gain by trading."

A few nights since this Society gave an entertainment, at which several letters written by the children were read, in which they told how their "cent" grew. Thinking many readers may be interested in the results, I give below extracts from some of these letters.

"Bought some thread with my cent, with which I did some work which I sold for 40 cents."

"I bought a Japanese napkin for a cent, sold it for 5 cents, and then buying some clay pipes, made match safes, and selling these bought more pipes and made more safes until I had $1.25."

"I bought material with my cent to buy a pen-wiper, which I sold for 30 cents. I then bought 25 cents' worth of crash, of which I made towels which I sold for 35 cents. I then purchased some ribbon, with which I made fancy blotters which I sold for 55 cents, making, together with several more blotters, $1."

"With my cent I bought a doll and made a pen-wiper which I sold for 3 cents. I spent this for cotton yarn, out of which I made two face cloths which I sold for 20 cents. I then bought more yarn and made some more cloths, which gave me altogether 49 cents. I then bought materials for eye-glass wipers, pen-wipers, and watch-cases, for which I received $1.45, giving me in all $1.68. I paid 14 cents for yarn and sold 60 cents worth more of face cloths, which left me $2.15. I then paid 12 cents for material for pin-balls and emory-bags which I sold for $1.15, giving me altogether for my cent $3.17." All the children did well with their small talent, but this one more excellently than they all.—*The Missionary Helper.*

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### The Little Alaskan Child.

SHE was sad and neglected. No one cared for her. Her hair was tangled, face and hands dirty; and her only garment, a cotton dress, was faded and soiled. One day this little girl found her way into a mission school, and was gladly received by the teacher, who had come to bless just such poor little waifs. Soon the Indians gave the child to the teacher, who took her home. In six months she learned to speak English and to read the English Testament; also to write and sew, and do many kinds of housework. She became tidy, pleasant-mannered, clean, and happy.

After she had been with the teacher awhile, there grew up in her heart a great desire for a doll, only a cheap little doll, such as we can buy for sixpence. She began to save up her pennies to buy one. One day she picked several quarts of berries and sold them for sixpence.

That afternoon at the school the lesson was about Christ, who gave up so much, and for our sakes became poor. This made the little girl wish to do something to show her gratitude to the dear Saviour who had done so much for her. That night, when bedtime came, she carried to her teacher her sixpence, which was to buy the doll she wanted so much, and said, "Teacher, divide; Jesus half, me half." She was willing to wait a little longer for her doll, so that Jesus might have a part of her money. How many of our young readers are willing to make as much sacrifice to teach just such needy children as this child once was?

# EPWORTH LEAGUE.

## Miss Annie B. Taylor.

MRS. P. H. MOORE writes from Darjeeling, India:

"When Miss Taylor first went to China, some eleven or twelve years ago, in connection with the China Inland Mission, all her friends knew her aim was Thibet. During the latter part of her first stay in China she was stationed on the Thibetan border, and became so deeply interested in the evangelization of Thibet that she felt she must go herself if no one else would. But as she had spent five years learning the Chinese language, she had no courage to attempt another tongue, and removed to another part of China. But her health failed, the doctors pronounced her consumptive, and would neither allow her to go to her work nor return to England.

"While convalescent in Shanghai she received a telegram from her parents, who were traveling in Australia, asking her to join them there, and that climate being considered beneficial for her health, she went, and while there got another telegram from a married sister, asking her to come and stay with her in Darjeeling. Brought thus, in November, 1889, to another border of Thibet, she recognized the Lord's leading and surrendered herself unreservedly to him for work in that land.

"After a few months in Darjeeling Miss Taylor went to England, returning in October, 1889, to Jere bungalow, three miles from here. Here some five or six months were spent in the study of Thibetan, and then she proceeded, March, 1890, into Sikkim, where a year was spent among the Thibetan settlers.

"In March, 1891, Miss Taylor returned to China, and lived for nearly eighteen months on the Chinese border of Thibet, out in the villages among Thibetan people. In September, 1893, came the long hoped for opportunity of entering Thibet, and seven and a half months were spent within its limits, Lhassa, the capital, being at one time within three days' march.

"It might seem to some, Miss Taylor said, as though the journey had been of little use, but laying hold by faith on the promise, 'Every place that the sole of your foot shall tread upon, that have I given unto you,' she had taken the greater part of Thibet in the name of the King of kings.

"Owing to the treachery of a servant, she had to return to China, and now, after some months in England, she has come back to this country with a band of workers, consisting of twelve brethren and Mrs. Mackenzie, the wife of one of them, bent upon invading Thibet in the name of the Lord and in his time and way. The faithful Thibetan servant who accompanied Miss Taylor in all her journeyings is here with her. Miss Taylor and her band of workers will remain in Darjeeling this year, studying the Thibetan language, and next year hope to enter Thibet and engage in mission work.

"Now a word as to how we come to be in Darjeeling instead of Nowgong, Assam. We needed a little change after three years of work in the heat of the plains, since our return to Assam. It can hardly be called a vacation for Mr. Moore, as he brought with him two Assamese helpers, and spends five and six hours per day on the revision of our Assamese New Testament. Still, the bracing air of this beautiful Hill station will do him good. He takes a long walk morning and evening over the hills and enjoys the beauties of nature. We wish all our friends could get a glimpse of the beautiful snowy range we see when it is clear. The highest peak we see from here, twenty-eight thousand feet above sea level, is forty miles distant in a straight line. These Himalayan snows are indeed a rare bit of God's landscape painting. I cannot make you realize how uplifting and inspiring the reality is.—*The Helping Hand.*

## A Command and a Promise.

"DON'T talk to me of the Jews. I take no interest in them; in fact, I dislike them, if the truth must be told."

The speaker, a well-to-do looking man, leaned back composedly in his swing chair as he spoke. The Lord's brethren in the flesh were very far from him that cold New-year's Day. They were verily strangers to him in every way.

His companion looked gravely at the glowing fire as he spoke. Then, after a minute, came a clear, sharp answer: "It is a command: 'Pray for the peace of Jerusalem.' You are not doing that. It is a promise: 'They shall prosper that love thee.' You are not prospering."

Mr. Oldham shrugged his shoulders. But when the missionary to the Jews had left the merchant remained behind, buried in deep thought. Was the command in Psalm cxxii. really a command to him? Was the promise in that psalm really a promise to him?

Mr. Oldham at the close of the year had been making up his accounts. To his dissatisfaction, stock-taking had shown a decided balance on the wrong side. Mr. Oldham was a poorer man that 1st of January than he had been twelve months before. So no wonder Mr. Halsey had found it an unpropitious moment for getting a subscription from him. Ill success in business had been first pleaded as an excuse for an empty hand; then, as we have seen, want of interest in God's ancient people.

That New-year's Day, as Mr. Oldham went to town, the command and the promise would ring in his ears. "They shall prosper that love thee" seemed to echo with every footstep down the Strand. The big bell of St. Paul's boomed the same. The scratching of his clerk's pen, the tick of the old clock, repeated, "They shall prosper that love me."

At last he could stand it no longer. Down beside his leather arm-chair he went, and buried his face in his hands. Then he just obeyed the command, and asked for g ace to love the despised.

Every Friday after that a prayer for Israel was added to the family devotions, and alone in secret Mr. Oldham prayed for the peace of Jerusalem. As he prayed deep interest and yearning love were born in his heart. A small check found its way to Palestine Place. It was followed regularly by an ever increasing one; yet the coffers in the city office grew fuller, the balance at the bank grew larger, and at the end of another twelve months business looked brighter than it had ever done before.

Friends—worldly ones—may talk of "luck" and "good fortune;" Mr. Oldham believes that he has prospered since he began to obey God's command.

My dear young friends, there are very few definite instructions about prayer given in the Bible; we are only bidden to ask without ceasing for what we want. But just now I want to tell you of two definite commands. One is, "Pray ye the Lord of the harvest that he will send forth laborers into his harvest" (Matt. ix. 38); the other, "Pray for the peace of Jerusalem" (Psalm cxxii. 6). Then, if you will obey his command, as time passes on I am sure you will realize God's promise, "They shall prosper that love thee."—*Our Own Magazine.*

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THE Missionary Children's Missionary Society is composed of the children of missionaries of the American Board in Turkey. At the sixteenth annual meeting, recently held at Constantinople, reports were read from the auxiliaries in Cesarea, Marsovan, Brusa, etc., and the offerings of the year were divided between an orphanage in Japan, a school in China, and the New West Education Commission in the United States.

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CHRISTIANITY cannot convert whole nations in twenty-four hours. But God's day is long, and before sunset the Mohammedan and the Brahman will join with the Anglo-Saxon in his creed, "I believe in God the Father, and in Jesus Christ his Son."—*Herald and Presbyter.*

# OUR FELLOW-LABORERS.

## Missions on the Congo.

THE Baptist Missionary Society began work in 1887 at San Salvador, the capital of the old kingdom of Congo, subsequently opened efforts upon the main river, and in 1881 launched the Peace on the Upper Congo. Many lives have been lost, and in 1886 about £3,000 worth of mission property was destroyed by fire at Stanley Pool; but in spite of all trials and difficulties the mission has succeeded in establishing eight stations within twelve years. School work has been actively pushed with great encouragement. There are about 450 scholars in attendance, and a large proportion of the Church members have been recruited from their ranks. The mission has also another steamer—the Goodwill.

The Livingstone Inland Mission was founded in 1878 at Banana, in connection with the East London Training Institute. In 1884 it was transferred to the American Baptist Missionary Union, having at this time twenty missionaries and seven stations—four on the Lower Congo with the steam launch Livingstone, and three on the Upper Congo with the steamer Henry Reed. The work has since been ably maintained, and at the stations Banza Manteka and Lukunga the spiritual results have been remarkable.

One of the L.I.M. stations, Mukimbangu, was manned by Swedes, who were supported by the Swedish Missionary Society, and on the transfer of the Livingstone Inland Mission this station was handed over to the Swedish Missionary Society as the nucleus of an independent work on the north bank of the Lower Congo. Three other stations have since been opened.

On the eastern side of the Free State the London Missionary Society started work in 1877, and has two stations on Tanganika and a steamer. This mission is too far off to be approached from the West Coast.

In 1889 the Congo-Balolo Mission was established to reach the Balolo nation in the horseshoe bend of the Congo. It has organized four transport stations in the cataract region of the Lower Congo, and has opened four missionary centers in the heart of Lolo Land, the farthest about one thousand miles distant from the mouth of the Congo. The staff at present consists of 30 missionaries. The mission steamer Pioneer plies on the Upper Congo, and a steel canoe has also been sent out.

The American Presbyterian Mission (South) has started work on the Kassai River, and has a station at the confluence of the Kwangu and another at Luebo.

It is interesting to note that four missions—the American Baptist Missionary Union, the Swedish Missionary Society, the Presbyterian work on the Kassai, and the Congo-Balolo Mission—were all developed, directly and indirectly, from the original Livingstone Inland Mission.

Bishop Taylor, of the American Methodist Episcopal Church, began work on the Congo in 1886, on self-supporting lines, but insuperable obstacles have so far prevented the mission from realizing much success.

The International Missionary Alliance is working inland to the north of Matadi, and has lately been largely reinforced.

The Roman Catholics have six mission stations—two on the Lower Conge, two on the Upper, one on an affluent of the Kassai, and one on Lake Tanganika.

Important translation work has been accomplished in various dialects.

Compared with the neglect of centuries, much in the way of pioneer missionary work has been achieved on the Congo; yet how infinitesimal a part of what remains to be done! one or two thousand souls gathered in out of millions—*forty millions*—the greater number of whom have at present no opportunity whatever of even hearing the gospel, for men and means and stations will have to be largely multiplied before it is possible to reach them all.

Stanley's words on resolving to follow the broad river that proved to be the Congo might well be used by the Lord's people in reference to missionary effort: "To-day I will launch my boat on that stream, and it shall not leave it till I finish my work."—*Regions Beyond.*

## The Result in Sumatra.

"WHAT a difference between now and thirteen years ago!" says the missionary of the Rhenish Missionary Society from the Toba district in Sumatra. Then every thing was unsafe; no one dared to go half an hour's distance from his village; war, robbery, piracy, and slavery reigned everywhere. Now there is a free, active Christian life everywhere, and churches full of attentive hearers. We have eight head stations and thirty off stations, more than thirty evangelists, and many active elders and Sunday school teachers. And the faith of our young Christians is seen in their deeds. They have renounced idolatrous customs; they visit the sick, and pray with them; they go to their enemies and make conciliation with them. This has often made a powerful impression on the heathen, because they saw that the Christians could do what was impossible to heathen—they could forgive injuries. Many heathen have been so overcome by this conduct of the Christians that they came to us and said: "The Lord Jesus has conquered!"—*Herr Pilgram.*

## The Church of England Mission in China.

ARCHDEACON WOLFE went to China in 1862. At that time there were three converts in connection with the Church Missionary Society in Foochow. These three all turned out unsatisfactory. Four others were baptized; one of these was expelled in disgrace, another entirely disappeared. The missionary who had gone out prior to J. R. Wolfe died, and the archdeacon was himself so ill that he had to retire to Hong Kong. In his absence the Chinese mob attacked and set fire to the mission buildings, which after years of toil had been erected, and in one night they were annihilated. Thus, after twelve years, the whole mission apparently collapsed. J. R. Wolfe's friends advised him to abandon Foochow, and the committee lost heart. But a call from God inspires courage, and Wolfe returned to his work. At the end of 1893 the veteran worker reports that the mission had extended its operations into an area one-half as large as England, in the province of Fukien. They have 170 Christian places of worship, with 11,000 adherents. They have 125 native catechists and 106 schoolmasters. They have organized native Church Councils, something like Presbyteries or Conferences, and a Council for the Province annually, somewhat corresponding to an Annual Conference, attended by about 300 native Christian men and women. "These blessed results," says the archdeacon, "are, under God, mainly due to the free employment of a native agency which from 1862 to the present time has ever been liberally used in this mission."—*Presbyterian Missionary Record.*

## Moravian Missions.

DURING the past year the missionary society of the Unity of Brethren has obtained from the King of Saxony a charter of incorporation. Its world-wide work is carried on in 21 "provinces," having 122 principal stations, staffed by 213 brethren and 184 sisters in all, five more than last year. During the past year four missionaries have died, and thirty-three have been called to service. The total number of communicants in the mission field is 32,288, and the total Christian community under the care of the missionaries is 93,246, being 1,402 more than in last year.

THE Calcutta Bible Society, at its 81st annual gathering in March, 1894, reported a large increase in its issues and sales over those of the previous year. The burden of distribution has been transferred from colporteurs specially employed by the Society to the missionary societies.—*Bombay Guardian.*

# MISSIONARY GLEANINGS.

Bishop Ninde, who has lately spent several months in Japan, writes of its religious condition: "It was recently frankly stated by an intelligent Japanese to a foreign visitor that the better classes in Japan are quite destitute of any religion. They have no faith whatever in the popular forms and teachings of Buddhism. Shintoism is not in the proper sense a religion at all. It is a mere state pageant. To a religious inquirer a Shinto priest consistently replied: 'Obey the edicts of the emperor and follow your impulses.' Confucianism is Chinese rather than Japanese, and at the best it is a system of ethics and not a religion. It is easy to believe that many of the more thoughtful and earnest minds are becoming alarmed over the prospects of the youth of the nation drifting away from such poor safeguards as the old faiths furnish into the wide and open sea of bold unbelief and boundless license. The gentleman referred to expressed his conviction that if the missionaries would be less dogmatical and more rational and philosophic in their preaching, and direct their efforts to the educated classes, the Japanese would soon turn *en masse* to Christianity, as he hoped they might. While our friend sadly misconceives the mission of Christian preaching and preachers, his words are significant as no doubt expressing the unvoiced longings of many others of his class."

The annual report of the American College for Girls at Constantinople shows that the number of students enrolled during 1894 was 173, divided among nine nationalities as follows: Armenian, 90; Bulgarian, 24; Greek, 23; English, 21; American, 6; German, 3; Israelite, 3; Turkish, 2; Swiss, 1. There are 96 boarders and 77 day pupils. The college department numbered 50, and in the preparatory schools there were 123. The class which graduated in the summer numbered 7.

An interesting sign of the times is the fact that the Arjya Literary Society in Calcutta are now engaged translating the Bible into classical Bengali. They have asked and obtained the assistance of representative men of the Christian communities lest anything should appear in the translation which should make it anti-Christian in tone. The whole of Matthew's Gospel is now in manuscript. Rev. Herbert Anderson, who furnished this intelligence, says: "It seems to me marvelous that this small band of broad-minded, educated, non-Christian Bengali gentleman of this city should realize the benefit, and have the desire of giving the Bible to their fellow-countrymen in the way they propose."

Upon the Protestants of France, whose numbers are but few, and whose financial ability is quite limited, is laid a responsibility peculiar both as to kind and degree. They are not left to seek fields for themselves, but full-grown missions are thrust upon them. And mainly on account of the fashion the French Government has of compelling the use of the French tongue in all its colonies. Take Tahiti as as an example. About fifty years ago a "protectorate" was set up in the group, and presently the London Missionary Society found it impossible to remain, and so turned over a most flourishing work to the Société Évangéliques.

The *Iglesia Espagnola*, or Reformed Church of Spain, arose in 1881. It consisted of 15 congregations, with 3,000 members. Its founder is Cabrera, formerly a Roman priest, who entered the service of the Presbyterian Evangelization Society in 1858 as preacher in Seville, and afterward in Madrid.

The foreign trade of the Congo for 1893 amounted to $3,000,000. The exports exceeded the imports. The imports of alcohol were $198,601.

As a result of the treaties which Japan has recently made with Great Britain and the United States, passports for residence in the interior are readily granted to all foreigners.

There is said to be a strong evangelical reaction among the Christian churches in Japan.

Infanticide is said to vary with the density of population, being quite cemmon in South China, less frequent in the central portions, and rare in Northern China.

The London Jews' Society considers Palestine a sphere of such great importance that it devotes over £10,000 a year to the work there.

# TREASURER'S DEPARTMENT.

## Report of T. B. Holt, Treasurer of the Board of Missions.

(*Parties sending money to the Treasurer will please in every case give the name of the* CONFERENCE *from which it comes.*)

### RECEIPTS FOR FEBRUARY, 1895.

*Baltimore Conference.*

| | |
|---|---|
| Taylor Ct., W. Mellville | $ 52 00 |
| Central Church, J. W. Duffer | 100 00 |
| | $152 00 |

*Denver Conference.*

| | |
|---|---|
| Trinidad Sta., C. M. Cooper | $ 15 50 |
| Trinidad Sta., C. M. Cooper | 20 70 |
| | $36 20 |

*East Texas Conference.*

| | |
|---|---|
| Jasper, J. D. Dorsey | $ 10 00 |

*Florida Conference.*

| | |
|---|---|
| F. Pasco, Tr | $ 15 00 |

*German Mission Conference.*

| | |
|---|---|
| Houston Sta., D. Schrimpf | $ 100 00 |

*Holston Conference.*

| | |
|---|---|
| Jonesville Ct., D. V. York | $ 20 00 |
| Cleveland Sta., G. W. Summers | 46 70 |
| | $66 70 |

*Illinois Conference.*

| | |
|---|---|
| Schuyler Ct., G. M. Burford | $ 8 54 |

*Los Angeles Conference.*

| | |
|---|---|
| Bellevue Avenue, J. F. G. Finley | $ 10 00 |
| Phœnix Sta., W. A. Harris | 25 00 |
| | $35 00 |

*Louisville Conference.*

| | |
|---|---|
| Harrison, T. J. Randolph | $ 15 00 |
| Cloverport Sta., S. G. Shelly | 10 00 |
| Bowling Green Ct., A. G. Fraser | 5 00 |
| | $30 00 |

*Memphis Conference.*

| | |
|---|---|
| Clinton Sta., W. J. McCoy | $ 13 94 |

*Mississippi Conference.*

| | |
|---|---|
| Crystal Springs, M. L. Burton | $ 18 15 |
| Wesson Sta., T. L. Mellen | 18 17 |
| McComb City, J. M. Morse | 18 15 |
| Wesson Sta., T. L. Mellen | 6 00 |
| Adams, J. W. Turner | 5 00 |
| Crawford Street, C. G. Andrews | 36 81 |
| | $102 28 |

*Missouri Conference.*

| | |
|---|---|
| J. A. Merchant, Tr | $ 575 00 |
| Grayson Ct., Miss Julia Baker, Sunday school secretary | 17 60 |
| | $592 60 |

*New Mexico Conference.*

| | |
|---|---|
| Cerrillos Sta., T. L. Adams | $ 13 00 |

*North Alabama Conference.*

| | |
|---|---|
| 1st Church, Birmingham, J. C. Morris | $ 100 00 |
| Bridgeport Sta., J. L. Brittain | 5 00 |
| | $105 00 |

*North Mississippi Conference.*

| | |
|---|---|
| W. S. Shipman, Tr | $ 100 00 |
| Tupelo Sta., W. T. J. Sullivan | 35 00 |
| Como Sta., Geo. H. Lipscomb | 107 70 |
| Shuqualak Sta., R. F. Phillips | 5 50 |
| Carrollton Sta., J. R. Bingham | 100 00 |
| Holly Springs, J. S. Oakly | 50 00 |
| | $398 20 |

*Northwest Texas Conference.*

| | |
|---|---|
| Meridian Sta., J. H. Braswell | $ 10 00 |
| Brownwood Sta., Chas. E. Brown | 50 00 |
| | $60 00 |

*Pacific Conference.*

| | |
|---|---|
| Downey Sta., E. J. Harper | $ 8 00 |

*Southwest Missouri Conference.*

| | |
|---|---|
| C. H. Briggs, Tr | $ 113 10 |

*Tennessee Conference.*

| | |
|---|---|
| W. R. Manier, Tr | $ 500 00 |

*Western North Carolina Conference.*

| | |
|---|---|
| John G. Staples, Tr | $ 222 09 |

*Western Virginia Conference.*

| | |
|---|---|
| Riversville Ct., W. B. Bowles | $ 15 00 |
| S. T. Mallory, Tr | 42 00 |
| | $57 00 |

*Specials.*

| | |
|---|---|
| John G. Staples, Tr. Western North Carolina Conference | $ 1 65 |
| A. L. Deitrich, Y. P. M. C. S., Mt. Vernon Place, D. C. | 30 00 |
| C. H. Briggs, returned on travel to Nashville | 6 65 |
| Mrs. E. H. Carlton, Kyle, Tex | 5 00 |
| J. C. Vickers, Bedford City, Va | 6 20 |
| A member of West End Church | 2 00 |
| Miss Mattie Kirkpatrick | 2 00 |

| | |
|---|---|
| Marvin Middlebrooks, Tr. S.S., Sparta, Ga., for S. Shaw | $ 11 99 |
| Y. W. McNeil, S. S. Sup't. Balinger, Tex., for China | 8 00 |
| A. F. Rogers, Heyworth, Ill., for Japan. | 100 00 |
| Old Lady, per J. D. Hamilton (two old coins) | 35 |
| J. R. Stradley, per E. E. Hoss, for Mexico | 5 00 |
| | $178 84 |

*Bills Payable.*

| | |
|---|---|
| Note, James A. Orman, on demand | $ 150 00 |
| Note, Fourth National Bank, 4 months. | 5,000 00 |
| Note, Fourth National Bank, 4 months. | 5,000 00 |
| | $10,150 00 |

*Donations Directed.*

| | |
|---|---|
| Mary E. Cloud, Bishop Galloway's Call | $ 15 00 |
| A Friend, for J. R. Mood | 35 |
| L. S. Prosser, S. Sup't., for support of W. R. Weakley | 200 00 |
| L. B. Stateler, for support of S. E. Hager | 166 88 |
| M. L. Burton, for Industrial School, Japan | 12 00 |
| Bishop A. W. Wilson, for W. B. Lees' travel to Brazil | 5 00 |
| Bertha G. Steir, Tr. Y. P. S. C. E., Mt. Vernon Place, for Industrial School. | 100 00 |
| D. Morton, Sec., for Church at Monterey, Mex | 2,000 00 |
| T. R. Cain, Rosebud, Tex., for Bishop Galloway's Call | 2 50 |
| F. L. Kerns, Sec., Rosebuds, Va., for B. G. Marsh | 150 00 |
| C. G. Andrews, for support of Dr. J. B. Fearn | 592 15 |
| G. P. Watson, Anderson, S. C., for Bishop Galloway's Call | 11 76 |
| | $3,255 64 |

*Do-Without-Week.*

| | |
|---|---|
| J. E. Sawyers, Sawyers, Tenn | $ 60 |
| J. J. Pitts, Fillmore St. Tenn. Con' | 1 55 |
| E. H. Welburn, Woodland St. Mis., Tenn. Conf | 3 00 |
| W. K. Pillsboro, Dawson, Ga | 13 54 |
| T. W. Lewis, Grenada, Miss | 26 00 |
| T. F. Taliaferro, Carlisle, Ky | 10 60 |
| W. A. Betts, Richburg, S. C | 10 06 |
| W. S. Shipman, Greenwood, Miss | 13 00 |
| Geo. H. Lipscomb, Como, Miss | 13 60 |
| W. W. Dorman, Baird, Tex | 15 65 |
| T. G. Welsh, Altus, Ark | 3 45 |
| G. W. Boswell, Prestonville, Ky | 2 13 |
| T. A. Lyon, Tr., 4th Av., Louisville, Ky. | 20 00 |
| Joseph King, Windsor, Mo | 4 00 |
| H. W. Weise, East Bernard, Tex | 33 50 |
| M. L. Butler, Wynnewood, I. T | 13 70 |
| W. C. Harris, Corinth, Miss | 15 00 |
| C. E. Boswell, London, Ky | 5 00 |
| R. I. Allen, Dublin, Miss | 5 00 |
| T. W. Watts, Maysville, Ky | 12 20 |
| W. W. Bradford, Weatherford, Tex | 4 67 |
| C. W. Cook, St. Paul's, Baltimore | 14 22 |
| J. Stephan, Farmington, Mo | 7 55 |
| D. S. McDonald, Madison Sta., Ala | 6 60 |
| J. L. Thornburg, Huntingdon, W. Va. | 50 00 |
| A. G. Clark, Tr. Montana Conf | 27 00 |
| W. W. Wollard, Iuka, Miss | 11 86 |
| W. B. Ricks, Jonesboro, Ark | 36 00 |
| W. G. Shakleford, Maysville, Mo | 13 75 |
| C. M. Pickens, Ducktown, Tenn | 2 96 |
| A. E. Gray, Augusta, Ga | 6 60 |
| Julius E. Wright, Nicholasville, Ky | 7 58 |
| A. H. Williams, Van Buren, Ark | 5 50 |
| F. S. Pollitt, Flemingsburg, Ky | 16 31 |
| W. P. Andrews, Hollister, Cal | 21 00 |
| J. Stephan, Farmington, Mo | 25 |
| E. J. Harper, Downey, Cal | 7 25 |
| David Leith, Carrollton, Ala | 6 33 |
| J. T. Smith, Marshall, Tex | 21 50 |
| W. M. Dyer, Abingdon, Va | 3 25 |
| Mrs. Fannie Suddath, Hammonsville, Ark | $ 10 00 |
| T. T. Booth, Tyler, Tex | 2 00 |
| J. C. Simmons, Salinas, Cal | 4 00 |
| L. C. Renfro, Sutter City, Cal | 11 60 |
| P. H. Hench, Grassyville Ct., German Conf | 7 50 |
| T. C. Odell, from two ladies, Georgetown, S. C | 2 00 |
| Church Street, Knoxville, Tenn., H. D. Moore | 62 11 |
| T. J. Nicholson, Newton, Miss | 20 00 |
| W. E. Edwards, Danville, Va | 5 00 |
| H. C. Settle, Hopkinsville, Ky | 23 25 |
| B. H. Briggs, Tr. S. W. Missouri Conf. | 8 20 |
| F. D. Vanvalkenburg, Patterson, La | 11 06 |
| Crawford St., Vicksburg, C. G. Andrews | 15 46 |
| John W. Allen, San Luis Obispo, Cal | 2 05 |
| C. H. Evans, Granbery, Tex | 7 20 |
| W. D. Welburn, Salt River Ct., Ky | 7 00 |
| E. H. Godbey, Perryville, Ky | 6 53 |
| W. S. Shipman, Greenwood, Sta., Miss. | 6 25 |
| C. M. Cooper, Trinidad, Colo | 6 45 |
| J. D. Fraser, Elkton, Ky | 21 78 |
| W. E. Miller, Chesapeake Ct., Balt. Conf | 5 00 |
| Miss N. C. Nolley, Denton, Ark | 50 |
| Mrs. J. B. Mitchell, Campbellsburg, Ky. | 25 |
| | $739 95 |

## Recapitulation of Receipts.

| | |
|---|---|
| Baltimore Conference | $152 00 |
| Denver Conference | 36 20 |
| East Texas Conference | 10 00 |
| Florida Conference | 15 00 |
| German Mission Conference | 100 00 |
| Holston Conference | 66 70 |
| Illinois Conference | 8 54 |
| Los Angeles Conference | 35 00 |
| Louisville Conference | 30 00 |
| Memphis Conference | 13 94 |
| Mississippi Conference | 102 28 |
| Missouri Conference | 592 60 |
| New Mexico Conference | 13 00 |
| North Alabama Conference | 105 00 |
| North Mississippi Conference | 398 20 |
| Northwest Texas Conference | 60 00 |
| Pacific Conference | 8 00 |
| Southwest Missouri Conference | 113 10 |
| Tennessee Conference | 500 00 |
| Western North Carolina Conference | 222 09 |
| Western Virginia Conference | 57 00 |
| Specials | 178 84 |
| | $ 2,817 49 |
| Bills Payable | 10,150 00 |
| Donations Directed | 3,255 64 |
| Do-Without Week | 739 95 |
| | $16,963 08 |

## Disbursements for February.

| | |
|---|---|
| Brazil Mission Conference | $ 4,315 73 |
| Central Mexico Mission Conference | 1,651 37 |
| China Mission Conference | 3,434 78 |
| Columbia Conference | 643 55 |
| Denver Conference | 1,175 00 |
| East Columbia Conference | 663 12 |
| Florida Conference | 575 00 |
| Indian Mission Conference | 45 00 |
| Japan Mission Conference | 93 71 |
| Mexican Border Mission Conference | 1,355 20 |
| Northwest Mexico Conference | 978 99 |
| West Texas Conference | 356 00 |
| Expense | 1,460 38 |
| Interest | 286 59 |
| | $17,034 42 |
| Bills Payable | 5,300 00 |
| Donations Directed | 355 77 |
| | $22,690 19 |

# MISSIONARY DIRECTORY.

NOTE.—We shall consider it a favor in case of changes of address, or corrections to be made, to be promptly notified.—ED.

*China.*

Rev. Y. J. Allen, D.D., LL.D., Shanghai, China.
Rev. A. P. Parker, D.D., Suchow, China.
Post-office, Shanghai.
Rev. C. F. Reid, D.D., Shanghai, China.
Rev. D. L. Anderson, Suchow, China.
Post-office, Shanghai.
W. H. Park, M.D., at home on leave.
Rev. W. B. Bonnell, Shanghai, China.
Rev. W. B. Burke, Sung Kong, China.
Post-office, Shanghai.
Rev. Moses B. Hill, Nantziang, China.
Post-office, Shanghai.
Rev. J. L. Hendry, at home on leave.
Rev. H. L. Gray, Suchow, China.
Post-office, Shanghai.
Rev. George R. Loehr, Shanghai, China.
Rev. T. A. Hearn, Shanghai, China.
Rev. B. D. Lucas, Shanghai, China.
E. H. Hart, M.D., Suchow, China.
Post-office, Shanghai.
Rev. R. A. Parker, Sung Kiang, China.
Post-office, Shanghai.
J. B. Fearn, M.D., Suchow, China.
Post-office, Shanghai.

*Japan.*

Mrs. M. I. Lambuth, Nashville, Tenn.
Rev. W. R. Lambuth, M.D., D.D., Nashville, Tenn.
Rev. W. E. Towson, Osaka, Japan.
Rev. S. H. Wainright, M.D., Kobe, Japan.
Rev. J. C. C. Newton, at home on leave.
Rev. N. W. Utley, Osaka, Japan.
Rev. T. W. B. Demaree, Kwansei Gakuin, Kobe, Japan.
Rev. B. W. Waters, at home on leave.
Miss N. B. Gaines, Hiroshima, Japan.
Miss Laura C. Strider, at home on leave.
Miss A. D. Bryan, Hiroshima, Japan.
Rev. C. B. Moseley, Matsuyama, Japan.
Rev. W. A. Wilson, Hiroshima, Japan.
Rev. Simeon Shaw, Tokuyama Japan
Rev. W. A. Davis, Uwajima, Japan.
Rev. J. T. Meyers, Tadotsu, Japan.
Rev. C. A. Tague, Iwakuni; post office, Hiroshima, Japan.
Rev. S. E. Hager, Oita, Japan.
Rev. W. P. Turner Kobe, Japan.
C. M. Bradbury, Ph.D., Kobe, Japan.
W. J. Callahan, Nakatsu, Japan.
Rev. W. R. Weakley, Kobe, Japan.

*Brazil.*

Rev. J. L. Kennedy, Taubate, Brazil.
Rev. H. C. Tucker. Caixa 454 (Correio Genrol), Rio de Janeiro, Brazil.
Rev. J. W. Wolling, Caixa 290, Sao Paulo, Brazil.
Rev. J. W. Tarboux, Juiz de Fora, Brazil.
Rev. E. A. Tilly, Caixa 384, Rio de Janeiro, Brazil.
Rev. Michael Dickie, Caixa 290, Sao Paulo, Brazil.
Rev. John M. Lander, Juiz de Fora, Brazil.
Rev. R. C. Dickson, Capivary, Estado de S. Paulo, Brazil.
Rev. J. L. Bruce, Sao Paulo, Brazil.
Rev. E. E. Joiner, Rio de Janeiro, Brazil.
Rev. W. B. Lee, Caixa 454 Rio de Janiero, Brazil.

*Central Mexico.*

Rev. W. D. King, Avenida Balderas No. 3, City of Mexico, Mexico.
Rev. D. F. Watkins, D.D., Avenida Balderas No. 11, City of Mexico, Mexico.
Rev. George B. Winton, San Luis Potosi, Mex.
Rev. J. R. Mood, San Luis Potosi, Mexico.
Rev. K. J. Yearwood, Monterey, Mexico.

*Mexican Border.*

Rev. D. W. Carter, San Antonio, Texas.
Rev. J. W. Grimes, Cadareyta, Mexico.

*North-west Mexico.*

Rev. John F. Corbin, El Paso, Tex.
Rev. Robert C. Elliott, Durango, Mexico.

*New Mexico Conference.*

Rev. W. D. Clayton, Albuquerque, N. M.
Rev. C. C. Eddington, Eddy, N. M.

*Indian Mission.*

Rev. A. C. Pickens, Ardmore, Ind. Ter.
Rev. C. F. Roberts, Wynnewood, Ok. Ter.
Rev. J. M. Gross, Oklahoma City, Ok. Ter.
Rev. J. J. Lovett, Vinita, Ind. Ter.
Rev. J. L. Keener, Antlers, Ind. Ter.
Rev. A. N. Averyt, Minco, Ind. Ter.
Rev. J. Y. Bryce, Keokuk Falls, Ind. Ter.
Rev. J. W. Lloyd, Atoka, Ind. Ter.
Rev. C. M. Coppedge, Whitfield, Ind. Ter.

*German Mission.*

Rev. Jacob Kern, San Antonio, Texas.
Rev. W. A. Knolle, Industry, Texas.
Rev. P. Hensch, Giddings, Tex.

*Florida Conference.*

Rev. C. A. Fulwood, Bartow, Fla.
Rev. T. J. Phillips, Live Oak, Fla.
Rev. T. J Nixon, Dade City, Fla.

*Western Conference.*

Rev. J. W. Faubion, Augusta, Kansas.
Rev. T. C. Downs, Rosedale, Kansas.
W. S. Chick, Tr., Welda, Kansas.

*Western Virginia Conference.*

Rev. C. W. Shearer, Prestonburg, Ky.
Rev. T. S. Wade, Clarksburg, W. Va.
Rev. C. H. Dowell, Austed, W. Va.
Rev. S. F. McClung, Ravenswood, W. Va.

*Denver Conference.*

Rev. M. H. Neely, Denver, Col.

*Montana Conference.*

Rev. R. H. Shaeffer, Helena, Mont.
Rev. S. B. Tabor, Stevensville, Mont.

*Columbia Conference.*

Rev. H. S. Shangle, Oakland, Oregon.
Rev. R. A. Reagan, Albany, Oregon.

*East Columbia Conference.*

Rev. J. W. Compton, Palouse, Wash.
Rev. M. V. Howard, Pendleton, Ore.
Rev. E. G. Michael, Island City, Ore.

*Pacific Conference.*

Rev. Samuel Brown, San Jose, Cal.
Rev. M. B. Sharbrough, Fresno, Cal.
Rev. C. O. Steele, Santa Rosa, Cal.
Rev. H. C. Christian, Colusa, Cal.
Rev. W. F. Coffin, Merced, Cal.

*Los Angeles Conference.*

Rev. W. E. Vaughan, Phœnix, Arizona.
Rev. Q. A. Oats, Lompoc, Cal.
Rev. T. J. Duncan, Los Angeles, Cal.

*West Texas Conference.*

Rev. A. E. Rector, San Antonio, Texas.

SECRETARIES OF BOARD OF MISSIONS, M. E. CHURCH, SOUTH.
1850—1890.

THE

# METHODIST REVIEW OF MISSIONS.

NEW SERIES. MAY, 1895. VOL. XV. NO. 11.

## MISSIONARY OPERATIONS OF THE M. E. CHURCH, SOUTH—A BRIEF HISTORICAL RÉSUMÉ.

BY REV. I. G. JOHN, D.D.

THE Methodist Episcopal Missionary Society was organized in 1819. On the division of the Church in 1844 a large portion of its missions devolved on the Conferences within the bounds of the Slave States. At the convention of delegates, which met at Louisville, Ky., May 1, 1845, to reorganize the Southern Annual Conferences under the provisions of the book of Discipline, the constitution of the Missionary Society was adopted, and officers and managers were elected who would supervise the missionary operations of the Church until the General Conference should assemble.

At the General Conference of 1846, when the Missionary Constitution was adopted, Rev. Edmund Stevenson, of the Louisville Conference, was elected Corresponding Secretary. The office was located at Louisville, Ky. He served during the entire quadrennium, was succeeded in 1850 by Dr. Sehon, and died July 6, 1864. At that period our missionary operations embraced the following fields:

1. Missions in the destitute portions of the regular work: Missions, 47; missionaries, 46; members, 8,996.

2. Missionaries among the people of color: Missions, 120; missionaries, 127; members, 29,430. This represents only that portion of the colored population in remote regions which could not be reached by the regular pastors.

3. Indian Missions: Missionaries, 35; members, 3,404.

4. Texas Missions: Missions, 61; white members, 6,817; colored members, 1,005.

5. German Missions: Missions, 5; missionaries, 5; members, 139.

6. A mission among the French in Louisiana was in operation.

In 1848 our Church entered the foreign field, with Rev. Charles Taylor, M.D., and Rev. Benjamin Jenkins as representatives, these sailing for China April 24, 1848.

The collections for Domestic and Foreign Missions from 1846 to 1850 amounted to $350,007.66.

Dr. Edmund W. Sehon was elected Missionary Secretary in 1850, and was reëlected in 1854, 1858, and 1866. During the war the publication of the annual reports was suspended. Our entire membership in 1861 among the slaves was 207,776. "It was not for slavery, but for the privilege of saving the slaves that our fathers contended." Our missions left the "sons of Ham," who had been placed providentially in their charge, with preachers, exhorters, and class-leaders trained for their work, and their members ready for the responsibilities of self-support.

Missions in China were confined within the limits of the five treaty ports. Disturbed by the Taiping rebellion, and arrested by sickness and death, our missionaries were yet able to hold their ground.

In 1868 Dr. Sehon resigned his office and in 1876 closed his earthly labors. Rev. W. E. Munsey was elected to fill the vacancy left by Dr. Sehon's resignation, with Dr. W. G. E. Cunnyngham as his assistant. The office was located in Baltimore. We have never been able to secure the records for the remaining period of the quadrennium. Dr. Munsey "fell on sleep" in 1877.

The collections for Domestic and Foreign Missions together from 1851 to 1861 were $1,808,127.32.

The General Conference of 1866 placed the Domestic and Foreign Missions under different boards, and Rev. J. B. McFerrin, D.D., was elected Secretary of the Domestic Board.

In 1870 the Domestic and Foreign Missions were united under one board, and Rev. J. B. McFerrin was elected Corresponding Secretary. The collections for the quadrennium ending in 1874 for Domestic and Foreign Missions were $201,323.89.

In 1874 the General Conference changed the Missionary Constitution, organizing a Board of Missions, which should have charge of the Foreign Missions and of all others not provided for by the Annual Conferences and authorizing each Annual Conference to have control of such missions as might be established within its bounds. Rev. J. B. McFerrin was elected Corresponding Secretary of the Board of Missions in 1874. Under the authority of the General Conference, then in session, the Board of Missions, May 26, elected Rev. A. G. Haygood Associate Secretary. May 5, 1876, Dr. Haygood resigned, and May 6 Dr. D. C. Kelley was elected to fill the same office. The collections for Foreign Missions for the quadrennium ending in 1878 were $267,277.09. Dr. McFerrin closed his earthly work in 1887.

In 1878 Rev. A. W. Wilson (afterwards bishop) was elected Missionary Secretary. Collections for Foreign Missions during the quadrennium ending in 1882 were $366,293.01.

Rev. R. A. Young was elected Missionary Secretary by the General

Conference of 1882. Collections for Foreign Missions during the quadrennium ending in 1886 were $728,952.78.

In 1886 Rev. I. G. John was elected Missionary Secretary. Collections for the quadrennium in 1890 for Foreign Missions were $916,378.95.

In 1890 Revs. I. G. John, A. Coke Smith, and H. C. Morrison were elected Missionary Secretaries. Dr. Smith resigned and Rev. W. H. Potter was elected in his place. After faithful service Dr. Potter died in 1893, and Rev. W. R. Lambuth was detailed to fill his place. The collections for the quadrennium ending in 1894 for Foreign Missions amounted to $1,149,100.69.

Revs. H. C. Morrison and W. R. Lambuth were elected Missionary Secretaries by the General Conference of 1894.

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## SOCIETY FOR THE DIFFUSION OF CHRISTIAN AND GENERAL KNOWLEDGE AMONG THE CHINESE.

[THOUGHTFUL missionaries have always recognized the tremendous importance of having a body of Christian literature at their command. If there be no written language they must create one. Given a written language even, and it must be Christianized. The task of the pioneer missionary is herculean. He should be a master workman. Crude materials are to be gathered with his own hands, and instruments of precision, such as dictionaries and grammars, forged and fashioned with almost infinite toil and pains. Those who follow rarely appreciate the arduous labors of those who have gone before.

Robert Morrison toiled painfully for three years over an old manuscript copy of the Acts of the Apostles which he brought from England, and which, when revised by him, was published in Chinese in 1810. This is the first portion of Scripture published in that language, as far as we have any account. Dr. S. L. Baldwin, in a paper on Christian literature, read before the Shanghai Conference in 1877, brings out this fact, and that the same author prepared and published the first Christian tract in Canton in 1811. The difficulties Morrison encountered are almost incredible. Not the least was the suspicion and jealousy of the *literati*. Even his Chinese teacher and translator was obliged to make his daily visit to the missionary's study in disguise.

Since that time there have been eight translations or revisions of the entire Bible in Chinese, and over one hundred in the different dialects. There was a call made in 1877 for Christian text-books. Hundreds of mission schools were in need of books teaching the sciences from a Christian standpoint. The circulation of such literature among the scholars of the empire was almost equally important. Crude and absurd notions prevailed concerning the natural world and foreign nations. China's mill-

ions literally perished for lack of knowledge. It was to meet this need that the Society for the Diffusion of Christian and General Knowledge Among the Chinese was organized. We are indebted to the Rev. Y. J. Allen, D.D., LL.D., for a copy of the Seventh Annual Report of this society, from which we make the following extracts.—ED.]

## THE GREAT NEED.

Sixteen years ago at least ten millions must have perished in the great famine of North China, for lack of means of transport, for there was rice heaped up in mountain piles at Tientsin only 400 miles off, but absolutely nothing has yet been done to avert a recurrence of such a calamity! The natural increase of the population in Europe and India is nearly one per cent. per annum. China's population is, according to the most reliable returns we have, not greater than it was fifty years ago. This means that on an average about three million perish annually, while the resources of the country in surface and mineral wealth is one of the best in the world. This means suffering that is unparalleled on the face of the earth which can be easily averted. While one in a hundred of the mandarins have some knowledge of how to reform this state of things the other ninety-nine ridicule their schemes as preposterously utopian because none of all their wise men of the past used them! Thus China literally perishes for lack of knowledge. Without this knowledge there is no hope for her.

Last year we pointed out in detail some of the enormous benefits, political and commercial, in transport, in industries, and in philanthropy which might have been reaped by China if she only knew how—amounting to *more than a thousand million sterling!* This year further evidence has been published from Shantung of the low plane of living there as compared with Europe, and of the hard struggle for existence which is the lot of the many millions there for want of knowledge of how things can be improved—knowledge which it is in our power to give. The low plane of living and the incalculable sufferings which follow in the train of this great poverty make the heart of every one who has witnessed it ache permanently till relief is attempted.

The present foreign trade of China is 52,000,000 sterling. By enlightenment not only will the internal condition of the country vastly improve, but the internal trade can also be easily multiplied manifold. The gain to China alone from the increase of commerce would be equal to that of all other nations combined. The gain to other nations also from this increase would be not a small item. Those interested in the progress of commerce, whether Chinese or foreigners, will find that our Society is one of their best allies, and we hope they will give a good hearing to its claims and more than ordinary support.

The viceroy of Tientsin a few years ago asked: "What is the good of

Christianity?" A book answering that question was prepared and published by our Society. Last year he offered a prize on "How to reform Chinese religions." This is full of significance, indicating that the mind of the great viceroy is not satisfied with the present state of the religion of China, which till recently all mandarins considered the best in the world. We hope to prepare a book on "How to reform Chinese religions," but it is a great problem, and will take some time to handle it properly. As the Chinese have always believed in the ethical theory of progress, an appeal on this ground will no doubt be as highly appreciated by them as by any people in the world.

Our present funds only permit us to print editions of 2,000 copies, or 10,000 copies at most, while in order to supply the large number of scholars in the empire we should publish them by the hundred thousand, as the same books are happily understood everywhere in China, instead of being divided among so many different languages, as in Europe and India. But this needs an increase of income to ten times at least that which we have at present in order to efficiently inform these awakened leaders of the right way of reforming their country in all its relations.

## The War.

Japan has already humiliated China more than any other foreign power has ever done. One of the latest results is that the Emperor wishes to know how it is that a small nation like Japan can successfully oppose a great empire like China. This is another powerful evidence of the need of such enlightenment as our Society gives. By modern knowledge only can an empire learn to be strong and to secure peace within her borders while protecting herself against foreign foes. Her ancient subjects of study furnish her next to no help in the hour of dire need.

## Our Aim.

Our aim is to reach the higher and the educated classes of China, men and women, so that the countless poor in China may be delivered, and to bring about a renaissance of a fourth of the human race by following principles which are as certain in their action as those which make water flow downward and sparks fly upward. Instead of selfish principles, which in the end only destroy nations as well as individuals, we intend to base all enlightenment on Christian principles of love and good will to all, and thus while promoting the welfare of China directly, promote also that of other nations indirectly; such principles are universally and eternally safe.

To accomplish this, consider some of the leading features of Chinese government and education, and see how our Society can utilize these for the extension of its enlightening agency.

The population of China proper, without following any extreme esti-

mate, is about 350,000,000, or the same as Europe. It is now divided into twenty-one provinces, or about the same number of provinces as there are kingdoms in Europe. Each province then is practically an European kingdom. Each of these provinces is again divided into ten prefectures (more or less), which are again sub-divided into ten small counties, sometimes more and sometimes less.

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|---|---|
| Now the civil mandarins of the rank of mayors and upwards number | 2,289 |
| Expectant mandarins of the same rank about..... | 2,000 |
| Educational examiners for counties and upwards..... | 2,760 |
| Professors of colleges about..... | 2,000 |
| Total..... | 8,049 |

The Chinese have a most unique system of education. The candidates for the *Hsiu-ts'ai* degree (an equivalent to the Western B.A.) meet twice every three years for their examinations, and the candidates for the *Chü Jên* degree (or M.A.) meet once every three years. Thus between the two sets we have grand examinations annually, not to mention extra ones on special occasions of national rejoicing, such as the emperor's marriage, accession to the throne, attainment of 60th year, etc. The examinations for the *Hsiu-ts'ai* degree are usually held in the prefectural cities, at which all candidates from the ten counties attend. The examinations for the *Chü Jên* degree are held at the capital city of each province simultaneously, a thing without a parallel in any nation. It is estimated that the *Chü Jên* candidates altogether number 100,000; the *Hsiu-ts'ai* candidates are at least five times that number, 500,000.

Thus we have of civil mandarins and educational examiners and professors, 8,000. The scholars, or active literati, 600,000, not counting many who have got degrees, but do not attend examinations. By reaching these we practically reach the 350,000,000 of China. When we influence the mind of these we shall have practically influenced at least three-fourths of the rest, for the masses in China look up with special reverence to the scholars as the only ones who know. The work of our Society, by removing prejudice from the minds of the natural leaders of the people, opens up new and vast fields of usefulness for other societies among the masses, and thus all classes are touched.

The importance of influencing the leaders will appear when we bear in mind that not only the conversion and uplifting of North Europe took place after first influencing the leaders Vladimir, Rudolph, Charlemagne, Alfred the Great, and other rulers, and that the permanent work of the modern missions—in the Pacific, in Madagascar, in South Africa, and elsewhere—has also been largely through the leaders, but also that the wane of Christianity in Asia Minor, Egypt, and North Africa followed the defection of the rulers to Mohammedism.

Inasmuch as there are fifteen hundred missionaries devoting themselves

to ordinary mission work among the masses of the Chinese generally, and only three men devoting themselves wholly for this work among leaders, the need of far greater support of the work we are carrying on is obvious.

What we greatly want then is to get some who feel God's call to them in this new and marvelous opening of His Providence in China now. Hitherto the Chinese have been asleep, now they are beginning to wake up by the thunder clap of war which threatens their conservative and non-progressive civilization. £100 annually for each of the 21 provincial capitals, and £20 annually for each of the 200 prefectures will enable us to systematically reach all the active leaders of the empire with the best Christian literature. Who will become responsible for raising funds for one of the larger or one of the lesser lights? Such persons shall verily shine like stars in the heaven of the Chinese mind.

There are a few chosen ones—the elect of God and men—in all nations and ages who hear the still small voice of God in every groan of their fellowmen, and who do all they can to deliver them from their sufferings, and to get them to enjoy all the blessings which enlightenment and good will can suggest. In the language of earth these are called the greatest benefactors of their race. In the language of heaven, their names are written in the Book of Life—gazetted among the highest rank of the nobility of immortals as those who have done what they could!

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## THREE MISSIONARY AMBITIONS.

BY A. J. GORDON, D.D.

We are often greatly indebted to one who asks us a question. A student inquired of us one day whether the Bible anywhere sanctions ambition. Yes! for though the word is not found in the English concordance, it occurs in the original. The word *φιλοτιμέομαι*, to love honor, is found three times in the Greek Testament, and three texts where it occurs constitute an admirable chain of missionary exhortation.

I. *The Field.*—"Yea, so *have I been ambitious* to preach the gospel, not where Christ was named, lest I should build upon another man's foundation" (Rom. xv. 20).

This is not according to the course of this world. If one were buying a house-lot, it would be no objection, other conditions being favorable, that he could secure a plot where the foundation-stones had been already laid, leaving nothing to be done but to rear the superstructure, story upon story, till the building should be complete. "No!" says the apostle, "I desire a field where not a sod has been turned, where not a turf has been broken, lest I should build upon another man's foundation." If this saying sounds paradoxical, we believe that on reflection the

whole philosophy of missions will be found wrapped up in it. The great commission reads, "Go ye into all the world and preach the gospel to every creature," not "Stay in one part of the world and build up a Christian civilization." As distinctly as concentration was the principle of Judaism, so clearly is diffusion the principle of Christianity. The requirement of the one was that all should come to Jerusalem; the command of the other is that Jerusalem shall go to all men. And this latter idea is so vital to the gospel that it cannot be violated without the most fatal results. There is a wise saying that "capital is the blood of business," and the body politic can only be healthy as it is kept in circulation. But who, looking at the condition of the Protestant world to-day, can doubt that Christianity is suffering from congestion at the centers—too much blood around the educational centers of Christendom, producing that intellectual vertigo by which so many theological professors are made to stumble upon the *skandalon* of sceptical criticism; and too much blood about the religious centers, the home Churches, causing that fatty degeneration of the heart by which Christians are becoming inclined to a good-natured and easy-going toleration of all religions, pagan, heathen, and infidel? "In union is strength," the world's maxim; "In diffusion is strength," the motto of Christianity. "Tear down the rookeries if you would be rid of the rooks," was John Knox's advice for dealing with the religious houses where the monks and friars of his day were congregated, to fatten on the life of the nation. What intelligent Christian can question the vast benefit which would accrue to the world if there could be a removal of those theological "foundations" on which such learned professors as Wellhausen, and Pfleiderer, and Driver, and their American sympathizers, have rested, while they have undermined the authority of that Bible which they are employed to teach, and if the endowments of their chairs could be capitalized for sending hundreds of plain, pious, and consecrated missionaries to the heathen, even though those missionaries were utterly ignorant of Hebrew or Greek, or systematic theology? Cromwell put the same hard sense into another saying when, inquiring about certain silver shrines in the cathedrals, he was told that they were effigies of the twelve apostles. "Melt them up and coin them into shillings, and send them about doing good!" he exclaimed. So we say with the utmost emphasis concerning the architectural luxuries, and the artistic choirs, and the sumptuous adornments for modern sanctuaries. What an unspeakable blessing might come to the world if the evangelical wealth thus employed could be coined into missionaries and sent to those who have never heard the gospel! The apostle's saying embodies the deepest wisdom, and its truth was never more apparent than now. We believe that the great commission contains the best antidote against the great relapse which threatens the Church to-day; that apostolic missions, undertaken with new zeal, furnish the only line of resistence against the

apostate theology and the apostate Christianity which are now coming in upon us like a flood. Diffusion or death is the alternative which faces us. The Church which is not a missionary Church must now become a missing Church.

The foundations which our fathers laid in faith and prayer are in many instances being built upon with hay, wood, and stubble; the true-hearted must turn aside from them and build anew upon the foundation of apostles and prophets.

In a word, it seems to us that in the apostle's method lies the true secret, not only of the salvation of the world, but of the safety of the Church. The mission workers in our great cities who, without pay or patronage, plunge down into the slums to rescue the perishing, are rarely found to be unsound teachers of the gospel. In mingling with them we have constantly been surprised and delighted at the evangelical correctness of their teaching. On the other hand, there are scores of preachers in the same city who are building on ecclesiastical foundations many generations deep—creed foundations, wealth foundations, and culture foundations—of whom it may be said without slander, that the preaching of the simple, evangelical gospel is the last thing they know how to do. We see the saying of Dr. Duff demonstrated on every hand: "The Church which ceases to be evangelistic will soon cease to be evangelical."

II. *The Work.*—Paul exhorts the Thessalonian Christians that they "be ambitious to be quiet, and to do their own business," etc. (1 Thess. iv. 11). The nature of the business is not defined, but the *τὰ ἴδια* points to the Christian's special and peculiar work. "Wist ye not that I must be about my Father's business?" asked Jesus when his mother was chiding him for neglect of parental claims. And since the great commission was given, every disciple may answer the claims of business, and the claims of society, and even the claims of the home Church with the question: "Wist ye not that I must be about my Master's business?" There is, there can be, now no work comparable for a moment with that of making known the gospel to the unsaved millions for whom Christ died. And is there any sphere where a sanctified ambition is more strongly demanded than here? The lament of an eminent laborer on the foreign field, that, in spite of all which the Christian Church has attempted and accomplished in this century, "it has thus far only been playing at missions," is a statement borne out by actual facts; for do not men who "mean business" put themselves, and their energy, and their capital, and their time into their special work? Has the Church of the nineteenth century, with all its efforts toward world-wide evangelization, done this? "Let us not be pessimists, but let us be truthists," says, and well says, a Scotch preacher. We do not expect perfection in the Christian Church, but it is better that we aim at perfection and come short of it than to aim at imperfection and attain it. We are in danger of self-complacency in

view of what we have done, if we do not impartially judge ourselves for what we have failed to do.

Let us examine ourselves, then, concerning our outlay for the great work in comparison with our inlay for ourselves. According to the best estimate which we can obtain, there are now 9,000 missionaries on the foreign field—a noble army of witnesses, for which we should devoutly praise God. But it is computed that there are 130,000 ordained ministers at home representing the same constituency. How vast the disproportion—fifteen times as many building on foundations already laid as there are preaching the gospel where Christ is not named! Does this represent the most aggressive business policy in the enterprise of missions?

At the lowest estimate $12,000,000 were given to Protestant Christendom last year for the cause of Foreign Missions. We praise God for this testimony of Christian hearts to the constraining power of Jesus' love and for all of sacrifice and self-denial which it represents. And yet, though the Christians of America gave about one-half of this sum, they gave it, according to the reckoning of Dr. Strong, based on the census of 1890, out of wealth amounting to $13,000,000,000; so that by the law of proportional giving they contributed, he says, one thirty-second part of one per cent. of their means. A widow's mite, indeed, but a mite subtracted from millions left untouched—a speck of gold dust dropped from a mountain of gold coins. Does this look like an aggressive policy on the part of those who are doing business for God?

Again, it is held by many Christians that the task which the Church has assigned to it is that of converting the whole world to Christ. If success is any criterion of business enterprise, let us ask, What has been actually done? Hardly more than a million disciples can be reckoned as the result of the toil and effort of this century of missions; and if we add what are called "adherents"—those who have in some sense been influenced by Christianity and identified with it—we may perhaps compute two million more. But while we rejoice and give thanks for what has thus been wrought, we have to remember that in the same hundred years in which this has been accomplished the heathen and Mohammedan population of the globe has increased to 200,000,000; in other words, the false religions have outstripped the true seventy to one in the race for the conquest of this earth to Christ.* How long will it take to convert the world at this rate of speed? Is it true that the children of this world are swifter as well as wiser than the children of light? A hundred years have elapsed since Carey went to India, and still vast portions of that empire remained unreached. The British Government took the census of India three years ago, and did it in a single day—its 280,000,000 of population numbered and registered within twenty-four hours; and yet

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* This is according to the estimate of Dr. Johnston ("Century of Missions.")

in a hundred years missions have not succeeded in reaching all in that vast empire, and Standard Oil Company cans are found to-day adorning the native houses in India where as yet no Christians are found.

Nay, more, we have to be rebuked, not only by comparing ourselves with the children of this world, but with the children of the evil one. Did we spend more than a million for promoting the worship of our Christ in China last year? One of the oldest missionaries in that empire estimates that the worshipers of demons spent $130,000,000 in sacrifices to their god, the prince of the power of the air, the spirit that now worketh in the children of disobedience. What shall we say to these things? We must ponder them seriously, and ask thoughtfully whether there is not room for a vastly larger business ambition in carrying on the work of missions. And if perchance we see those who really rise to the height of this great argument, let us not count them fools and fanatics. A scene which recently occurred at a mission meeting of Dr. Simpson, in New York, has been reported far and wide, and with not a little comment. It seems that at this gathering the people became so impressed with the claims of missions, and with a sense of their supreme obligation to Christ on behalf of a lost world, that they brought not only their money, but their jewels and their bracelets, their watches and their rings, and laid them on the altar for Foreign Missions. Some conservative Christians have spoken against this action as decidedly unbecoming, as nothing less than an outbreak of religious hysteria, from which they pray to be delivered; and more charitable critics have said that at least it was a very eccentric procedure. Eccentric to what? Such as become truly centered in Christ are likely to be found out of center with those whose orbit is the world. That was an eccentric scene recorded in Acts, xix. where many that believed came and confessed and showed their deeds, and made a sacrifice that counted up to "fifty thousand pieces of silver;" but the issue thereof was that "mightily grew the word of the Lord, and prevailed." In these days of burdened missionary treasuries the last thing we need to fear is an extravagant ambition in doing the Lord's business, which is our business, and in giving the Lord's wealth.

III. *Our Reward.*—"Wherefore we are ambitious, that, whether present or absent, we may be well-pleasing unto him." (2 Cor. v. 9, *vide* R.V.) This certainly is the highest evangelical motive. Neither apostolic succession nor apostolic success constitutes the truest credential of the missionary. "No soldier on service entangleth himself in the affairs of this life." (2 Tim. ii. 4, R.V.) No, not even if by so doing he could enhance his success and multiply his conquests. "That he may please Him who enrolled him as a soldier is the chief aim." The joy of the harvest is blessed; but one must not fix the eye upon this so as to forget the approval of the husbandman, which is greater than all.

The first great Missionary could say as His highest confession: "I do

always those things that please Him." (John viii. 29.) The chief missionary of the apostles writes: "Or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ." (Gal. i. 10.) "I have one passion: it is He, He alone," wrote Zinzendorf. "Here I am, Lord; send me," said David Brainerd. "Send me to the rough and savage Pagans of the wilderness; send me from all that is called comfort on earth; send me even to death itself, if it be but in Thy service and to promote Thy kingdom." The final award will not be Well done, good and successful servant"—though blessed are they who shall be counted worthy to achieve success—but "Well done, good and faithful servant."

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## SOUTH OF THE CLOUDS: THE PROVINCE OF YUN-NAN.

BY OWEN STEVENSON, K'UH-TSING.

The beautiful province of Yun-nan, which has been called by some the Switzerland of China, was annexed to the Chinese Empire in the thirteenth century by the noted Mongolian warrior Kublai Khan, who appeared to have been one of the greatest rulers that the Chinese have ever had. But, being a Tartar, and hence a barbarian, Chinese historians have avenged themselves on his memory by passing over his exploits in silence. How great these must have been is shown by the fact that all the tribes of the Siberian ice-fields, the deserts of Asia, together with the country between China and the Caspian Sea, acknowledged his potent sway.

Forming the extreme south-west corner of China, this interesting province is occupied by a noble spur of the mighty Himalayas, in which occur many peaks of great altitude and clad in perpetual snow, especially those next the Thibetan border. The remainder of the province consists, for the most part, of a plateau at an elevation of some 5,000 or 6,000 feet above sea level. The superficial area is stated to be over 100,000 square miles. The province is divided into 4 circuits, 14 prefectures, 4 departments, 3 districts, 13 sub-prefectures of the Chau class, and 39 counties, all of which are entirely under the Chinese rule. Besides the above there are 3 prefectures, 6 sub-prefectures of the Chau class, and 4 counties which are under the more or less independent rule of hereditary native chieftains.

Only five of the prefectures governed by the Chinese have mission stations. The following are the routes to Yun-nan Fu, the capital. From the north, *via* Ch'ung-k'ing and Sui-fu in Si-ch'uen; from the east, *via* Cheng-yuen in Kwei-chau; from the west, *via* Bhamo; and from the south, *via* Peh-seh, this latter being the one generally used by the Cantonese. By another route, through Meng-tsi in the south, which has only recently been opened up, the most direct communication may now be had

with the coast, the journey being capable of accomplishment in about twenty-five days—from Yun-nan Fu to Man-hao, eleven days; from Man-hao to Lao-kai on the borders of Tong-king, one and a half days; from thence about ten days' journey on the Red River to Hai-feng, partly by native boat and partly by steamer; and from Hai-feng to Hong-kong, about two days. In a short time steamers will be able to go all the way to Lao-kai, which is only three and a half days' journey from Meng-tsi. The general mode of conveyance in Yun-nan is by sedan chair or horse-back for travelers, by beast of burden and coolie for goods.

The mineral wealth of the province is enormous; silver, lead, copper, iron, coal, and salt are found in abundance, besides gold on the banks of the rivers, and precious stones.

The valleys have many fertile slopes, and there are extensive and finely-watered plains, in which vegetation is luxuriant. Among the many vegetables that can be purchased are the English potato, beans of various kinds, peas, lettuce, sweet potato, cabbages, greens, onions, garlic, carrots, turnips, cucumbers, vegetable marrow, and pumpkins. Rice, wheat, barley, oats, and Indian corn are cultivated, and of fruits there are the following: peaches, plums, apricots, cherries, apples, pomegranates, oranges, walnuts, chestnuts, etc.

Carnivorous animals are found within the province; but the tiger and the leopard, for example, are not common, even in the south, although their skins are often offered for sale in the capital. The ordinary domesticated animals—horses, oxen, and sheep—are numerous. Beef is eaten by the Mohammedans, and with mutton can easily be obtained. Pork, bacon, and ham are well known throughout the empire. Geese, ducks, and fowls are to be had in abundance. Tea is also largely cultivated in the south of the province in the country adjoining the Laos States. The particular species there grown is highly valued throughout China, and finds its way to all parts.

The climate is pleasantly cool in summer, and fairly healthy. The valleys of the Lan-chang, the Lu, and the Tong-chuen Rivers are, however, warm, sultry, and so very unhealthy that few people live in them; they prefer to dwell on neighboring heights, whence they descend from day to day to cultivate the luxuriant crops.

The population, which consists of Chinese, Mohammedans, and aboriginal tribes, has been variously estimated by the government, as well as individual collectors of such statistics, at from five to seventeen millions; but after the civil war the numbers were greatly reduced. It is now probably about six millions, exclusive of the aboriginals of the Lo-lo, Li-su, Mu-su, Min-kia, Long-ren, Pai-i, Miao-tsi, and Man-tsi, tribes called or classed by the Chinese as "I-ren," a term implying heathen, the Chinese having failed to convert them to Confucianism or any other system.

The various tribes have several times broken out in rebellion against

the Chinese Government, but have never been able to regain the land they have lost.

Yun-nan Fu, the provincial capital, is situated in a large plain extending over some hundreds of miles. The city itself is built in a square, each side measuring about half a mile. It is surrounded by strong walls, pierced by six gates. The streets are wider, cleaner, and better paved than those of most Chinese cities. Near the south gate there is a large memorial arch, while in the suburbs, outside this gate, there are several more, the workmanship, from a Chinese standpoint, being exquisite. These have all been built within the last few years, including the suburb, now quite a town in itself. If they continue thus, the suburb will soon ex-

TEMPLE OE THE "GODDESS OF MERCY" AT TA-LI FU.

ceed the city in size. Not far off is a small arch and pagoda, which reminds one of India in its structure. We are told that a son of the Prime Minister of the last dynasty, and afterward Prime Minister to the rebel Li, lived here. He refused to acknowledge Li as sovereign, and flying across the mountains and through the valleys to Manchuria, he invoked the aid of the Manchus against the rebels. From that period the Manchus have swayed the scepter of the Celestial Empire. The Viceroy of Kwei-chau and Yun-nan resides within the walls of the city. This causes a large number of ex-officials to congregate, who come from all parts of the empire, while they are waiting for a fresh appointment.

Mandarin is supposed to be the language spoken, but the natives of

Yun-nan and district have such a broad and guttural pronunciation that it is rather difficult for an outsider to understand them at first. This peculiarity, however, only extends over an area of about forty to fifty English miles.

The Yun-nan Fu plain lies at an altitude of over 6,000 feet above sea level, which makes it comparatively healthy. The temperature is mild during the months of January and December; a little snow may fall, but it does not lie. The rainy season begins in May and continues until September, when the temperature becomes rather cold, and I have seen the natives, especially those advanced in years, dressed in their winter costume. For the rest of the year the sun shines out in all its glorious splendor, and usually there is not a cloud to be seen in the sky. As the sun gets behind the western mountains, the reflection is exquisite, and nearly equal to sunsets on the Indian Ocean.

The wind is often high, and the beautiful Yun-nan Fu Lake, over forty miles in length, is subject to sudden squalls, which make it unsafe to travel in native boats during the day. Toward evening, however, the wind usually goes down, and then the boatmen weigh anchor and set out for the city with grain from the south. There is no accommodation for passengers, but they never refuse one who is willing to pay the price and put up with the inconvenience of having only a small place allotted to him—say four and a half feet by three feet! A canal, ten miles in length, connects the city with the lake. Half way down the canal there is a popular pleasure resort, and at the entrance to the canal a famous Buddhist temple has been cut out of a high cliff, from thence a beautiful view of the city and plain may be obtained. The people delight to visit these places in the pleasure boats which ply on the canal. The plain, on which vegetation is luxuriant, is thickly studded with farm steadings. Women and girls may be seen at work in the fields, while their husbands and fathers are smoking opium at home, or chatting with their friends in the tea shops, which are found in nearly every village.

The young women are allowed more liberty here than in other provinces and even other parts of Yun-nan, and it is no uncommon thing to see them walking on the main thoroughfares and attending the markets! Although women are trodden down by man in Yun-nan, as in every heathen land, the birth of a girl is not so unwelcome as in other parts of China, and her young life is not destroyed. Infanticide is almost unknown. Probably this is because the demand is greater than the supply, and a good price will be paid for her in the future; for at the engagement of a daughter there is a transfer of money from the parents of the boy to those of the girl, which assumes, for all practical purposes, the aspect of a purchase.

The province of Yun-nan did not suffer from the Tai-ping rebellion, but for nineteen years was devastated by another great movement, insti-

gated by religious motives, namely the Mohammedan rising in the southwest, which began in the year 1855. A religious war, with all its horrors, ensued, and the wave of Mohammedan victory swept over the western part of the province eastward, being transferred to the vice-royalty of Kwei-chau.

Toward the end of the year 1872 the city of Ta-li Fu, the chief stronghold of the Mohammedans, fell once more into the hands of the imperial troops, and by 1873 possession of the whole province had been regained.

The treacherous massacre of Mr. Margary in 1875, while in the act of conducting into China the second expedition sent by the British to ascertain and open up the best trade route from Burmah, prepared the wa

SHRINE OF THE "GODDESS OF MERCY" WITHIN THE TEMPLE.

for the opening up of the whole empire to the gospel. The negotiations which followed upon his death were concluded finally by the signing of the Chefoo Convention, under which the residence of foreigners was permitted in any part of the imperial dominions. Various missionary journeys were now made across China, Mr. John McCarthy's, in 1877, being the first, while Mr. J. W. Stevenson and Mr. H. Soltau were the first to cross from the west to the east. The province of Yun-nan was traversed on each of these, as well as other occasions, and in 1881 Mr. George Clarke proceeded to the city of Ta-li to open work in that new center. On arriving he met with much opposition. Those in possession of the house rented for the mission by Mr. Stevenson and Mr. Soltau when on their way to Shanghai, refused to let him enter. Rather than return, he

decided to live, with his wife, in an attic that was offered to him, and there they remained for six months. What they suffered during that period it is impossible for us to understand, but it was only the beginning of sore trials. Allowed at length to move in part of the house, they soon gathered a school around them, and set to work in good earnest.

In 1882 Messrs. Andrews and Easen, after six months' study of the language at Kwei-yang, went to Yun-nan Fu, and after living for some time in an inn outside the south gate, were able to rent a small house. At the end of the year Mr. Eason returned to the coast, and Mr. Andrews took up the work in Ta-li Fu, while Mr. and Mrs. George Clarke came down to take charge in the capital.

In the spring of 1883 the first convert was baptized in Yun-nan Fu. The Lord has been good to us since then. He has sent forth a considerable number to work in the province, and with the aid of our associates of the Bible Christian Mission, we have been enabled to open three more centers without any difficulty whatever. For this we cannot but praise God. But when we remember how much remains to be done, our hearts cry out to the Lord of the harvest to thrust forth yet more laborers, for if our progress be no greater in the future than it has been in the past ten years, it will be nearly three hundred years before each walled town has its own representative!

The power of idolatry, and more especially of ancestral worship, is very great. It seems almost impossible for the people to break away. I have seen young men willing to destroy their idols, but when it has come to the ancestral tablet they have shrunk back, saying: "No, this cannot go; I would rather die than destroy it." Necromancy, geomancy, etc., prevail everywhere. Confucianism, Buddhism, and Taoism are closely associated in Yun-nan as elsewhere in China.

Opium-smoking is general. Quite eighty per cent. of the men and fifty per cent. of the women take this pernicious drug, which undermines the constitution and ruins the health. It shortens the life of the consumer, and affects the population by producing sterility; it paralyzes the moral nature, and prostrates the will; it is a fearful consumer of time, turning day into night, and night into day. It is rapidly effecting a very general deterioration, and threatens to transmute an industrial people into a nation of helpless idlers and imbeciles.

It is unnecessary for me to enumerate the sins of these heathen people in all their hideousness and enormity, the heart-sickening and heart-rending things in the midst of which they dwell from day to day, but I cannot refrain from mentioning the words of one young woman, who had not been married more than six months, and during that short period had thrice tried to take her life. "O, Mr. Stevenson," she said, "I don't want to live; it is better for me to die, for the sorrows of the unseen world cannot be greater than mine have been since I was married."

After listening one day to the gospel for the first time, an old man went away saying, "It is very good, very good; but don't blame me. I never heard of Jesus before."

The sins, sorrows, and desires of the heathen world appeal to every Christian man and woman, for whatever else the Chinese are or are not, they are our brethren. Let us, therefore, know what God would have us do. To go forth will mean sacrifice, but he who has the joy of working for such a glorious Master exchanges the word for joyful service.—*China's Millions.*

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# MISSIONS IN THE CONGO FREE STATE.

BY REV. SAMUEL J. RUCKER, VANDERBILT UNIVERSITY.

We heard Bishop Turner, of the A. M. E. Church, say: "Africa is the garden spot of the world, the negro God's youngest child, and that the last and grandest act of the world's great drama shall be played on Africa's soil, with the negro as the principal actor." Rejecting the good Bishop's highly-wrought language as somewhat overdrawn, we yet recognize Africa as a great country, and the negro possessed of some fine characteristics, and we believe the negro race will not always be what it now is, but will become a cultivated, intelligent, Christian people.

The true missionary to any foreign field is a hero; much more the missionary to Africa. If it is cutting one off from home to go to other fields, much more is it so in going to this; if there is danger to health in other lands, this danger is far greater in the Dark Continent; if there is race prejudice toward the Chinaman, the Indian, the Mexican, how much more toward the ignorant, superstitious, degraded African. And yet men have been found, men are found, who, in a spirit of self-abnegation and constrained by the love of Christ, gladly face all danger and endure all privation in order to redeem the land of Ethiopia.

The first mission on the Congo was established by the English Baptists. Just one year after Stanley had emerged from that great river, two missionaries entered the field and planted a station at San Salvador. Ten Baptist stations now extend for a thousand miles along the Congo from Matadi to Bopoto. Sixty odd missionaries have been sent out, of which number twenty-three have died, and thirty remain in the field. Their success has not been great, but with the acquirement of four languages, the establishment of a grammar school with 272 pupils, a Church membership of 62, and an annual investment of $75,000, the foundation is laid for a great work in the future.

The second mission founded here, known as the Livingstone Inland Mission, was under the management of Dr. and Mrs. H. Grattan Guinness, of London. Though interdenominational, this was composed mostly of Baptists. It prospered, and was in 1885 turned over, with all its

property valued at $125,000, to the American Baptist Missionary Union, under which management it has since continued, enjoying great prosperity. The special effort of this society was to reach the Upper Congo, and in this supposed healthier climate to labor among the tribes of the central portion of the State. But it was not possible at first to reach the upper region, and hence the first stations were in the lower country. A mission was established at Palabala in 1879, and one year later another was planted at Banza Manteka. Soon afterward work was begun at Mukimbungu and Lukunga. In 1883, five years after the mission was begun, Stanley Pool was reached and a mission planted there, the medical department of which, under Dr. Sims, is exerting a remarkable influence. Equatorville was the highest point reached. The A. B. M. U. has ten stations and sixteen outstations on or near the Congo, extending from the mouth of the river to the equator, Equatorville being the highest point reached. They have an entire force of fifty missionaries, and a total membership of 1,217. The account of the Pentecost at Banza Manteka and at Lukunga, two of their largest stations, is exceedingly interesting, there having been one thousand conversions at Banza upon one occasion. These two Baptist missions, the English and the American, are about equal in strength, and represent about fifty per cent. of the missionary enterprise on the Congo.

Later on, in 1889, Dr. and Mrs. Guinness established another mission in the State, pushing up among the Balolo people in the remote interior, thus carrying out the original idea of the L. I. M. to work on the Upper Congo and its tributaries. This Society has seven or eight stations and about twenty active men in the field.

The self-supporting mission planted by Bishop Taylor, of the Methodist Episcopal Church, is on the Lower Congo, and just south of the Free State in Angola. In this mission there are twenty workers, twelve of whom are members of the Conference. While many stations have been opened, much valuable time is taken up in making a bare living, and but little effort can be given to missionary work. Mr. Rowbotham says: "The history of this mission is a painful one, and should be a warning to all societies not to imitate the self-supporting scheme in a wild and savage country."

There is also on the Lower Congo a mission established by the Christian Alliance, of New York. These workers started on the self-supporting plan, but have given that up, and with an enlarged force are now working on more practical lines. The Swedes are also represented, and the Roman Catholics have several missions in different parts of the State.

With one exception this completes the roll of missions in the Free State. This exception is to us one of the most interesting; not because it has such a large force, for it is really weak in numbers, and straitened in resources; not because of greater results, but because it is the only mission

established in the Free State by a Southern Church. Knowing some of the men who have both enterprised and been engaged in this work of the Southern Presbyterian Church, and with the knowledge of the fact that a negro from Alabama suggested the undertaking, our interest is greatly enhanced. This negro was afterward sent out by the Society as one of its first missionaries to Africa. This may be a prophecy of the future when the negro, civilized and Christianized, shall carry back to his native land the light, the truth, the gospel, the Christ that he has found in the land of his captivity.

It was in 1890 that this intelligent, godly negro, W. H. Sheppard, and the noble but now sainted Samuel Lapsley, went to Africa and founded the first mission of the Southern Presbyterian Church in the Congo State. They sought not to build on another man's foundation, but went far inland and planted a station on the Kassi at Luebo. Here they labored faithfully for two years, and then the gifted Lapsley was taken to his reward. The brave Sheppard stood by his post, and other men and women have gone out as reinforcements until now there are nine active workers. Much good has been done already, and we wait with interest to see how God shall bless the heroic efforts of his servants.

Although these several missions have been established in the Congo Free State, it is far from being evangelized. Taking an illustration from a Baptist brother, it now is as if there were two ministers in New York, one in Boston, one in Nashville, one in Florida, one in Oregon, and one in California, and we should say the United States is evangelized. There are millions upon millions who as yet have never come in contact with a missionary.

Thus we see that a paper on mission work on the Congo must be more a history of beginnings than of results. The medical missionary is there winning the people by the use of medicine, the teacher is there instructing such scholars as he can gather, but desire for knowledge is not strong in the African; the preacher is there proclaiming the gospel, endeavoring to show the people what they are and what God is. These few are working, and are reaching a few people. Some have been saved and are being civilized. But it is to the future we look for the great results which are yet to come. The work of the past is little more than foundation work.

The missionary on the Congo does not meet the strong prejudice to the gospel that is found in China, India, Mexico, and other mission fields. The African is not so strongly prejudiced against the gospel as the people in other mission fields. Having little to give up, and his condition being most wretched, he is more easily reached. But the missionary has obstacles in his way, many of which are peculiar to this field. Travel and transportation are difficult and expensive. Arriving at Banana, it is comparatively easy to get a steamer for Matadi. But from there to Stanley Pool, a distance of two hundred and seventy miles, the river is

not navigable, and the journey must be made on foot, and the baggage, in parcels of sixty or seventy pounds, must be carried on the heads of natives. Much time is required in making the trip. All inland journeys are made in the same way. When once Stanley Pool is reached you may have to wait months for a steamer to convey you to your destination. If the mission has its own boat, it will save time and expense. But even then transportation is very high. Last year the total expenses of the A. B. M. U. Mission were about $110,000, one-fourth of which was for inland transportation, and yet they have their own boats. When the railroad connecting the Lower and Upper Congo is complete much expense and time will be saved.

Another difficulty is the vast number of languages in this region. The Balolo is spoken by about 10,000,000 people, but among the remaining 30,000,000 there are 167 languages and dialects. To learn, analyze, and reduce to writing one language, and for that prepare a grammar and lexicon is no easy matter. How much more difficult is it where there are so many!

One of the evils peculiar to this country is slavery, which exists as the result of intertribal warfare, and the traffic in which is conducted by Arab agents.

Modern China first received the gospel from England, but to England she is indebted for the opium curse. In like manner, while the missionary is laboring to save Africa, his fellow countrymen are raising barriers to his success. "During the last year serious uprisings of the natives, goaded to desperation by the outrages of State officials, have obstructed the transport of supplies to the Upper River, and otherwise greatly embarrassed the missionaries." "The State through its mad policy keeps the country in a coustant panic." Besides the other unprincipled acts of the foreigner none is blacker than that played in the rum traffic. "A single manufacturing firm near Boston took a contract from a merchant to produce 3,000 gallons of spirits a day for seven years, to be shipped to the Congo." (Mrs. Guinness). "Covenants with natives that they should not thus be ruined have in certain cases been made only, alas, to be broken; and such a shameful breach of faith was justified in the Cape Parliament by a member on the ground that "the vested rights of the licensed victualers were not to be trampled under foot for the sake of a pack of blackamoors." (Guinness.) The late report of the A. B. M. U. says: "The work continues to suffer from the terrible ravages of the rum traffic. In fact the appalling evil is on the increase. The cry comes with almost every mail from the burdened heart of some devoted worker, 'How long, O Lord, how long?' At times one is almost tempted to say, Better had the Dark Continent never been thrown open than that this diabolical iniquity of so called Christian nations should thereby run riot over its poor, degraded inhabitants." "Pride, prejudice, and superstition, ac-

centuated by bad rum, have been encountered at every step." "The bad influence on heathen fields and rum are the temptations that the new converts are least able to withstand." The ships that carried the missionaries to Madagascar carried thither at the same time the curse of rum. It was from the white man that the Indian got his "fire water."

He who goes to Africa carries his life in his hand. The excessive heat, the draughts, the malaria, the unsuitable food, and other causes make this a most unhealthy land. Malarial, hematuric, and other fevers abound. Hence the death roll in Congo missions is very large. In the first ten years, few as the missions were, fifty-five missionaries died, and many others were forced by ill health to return home. Many did not live a month after arriving there, but a few survived for many years, and were apparently acclimated. It is hoped that the worst is now past. But the missions can be maintained only by sending new recruits every year or two to take the place of those falling or returning. All honor to Moffatt, Livingstone, Mackay, and others who labored long and successfully in this most trying field. But how many men with hearts just as noble, hands as valiant, hopes as bright, and prospects as good, have fallen in the Congo valley, and are to-day to most people little more than names! Henry Craven, Adam McCall, Samuel Lapsley, and others, have, after a year or two of service, laid down their lives in Africa. Judas may ask, "Why this waste?" But it is not waste. Scores of lives were lost in carrying the gospel to Sierra Leone, but ten thousand Christians have been the result. Was that a waste of life? So shall it be with Congoland. Said a brilliant Oxford student who went to Africa and died after a years' work: "I think it is with African missions as with the building of a great bridge. You know how many stones have to buried in the earth, all unseen, for a foundation. If Christ wants me to be one of the unseen stones, lying in an African grave, I am content. The final result will be a Christian Africa." Said Adam McCall: "Lord, thou knowest I consecrated my life to preaching the gospel in Africa. If thou dost take me instead of the work I propose to give thee, what is that to me? Thy will be done."

Notice the effect of these deaths on those who survive. "I am glad to tell you," writes one, "that the effect of these removals upon the survivors is the reverse of that which those ignorant of what the constraining love of Christ can do would be led to expect. From letters received from up and down the country, and from personal experience, I can safely say each departure is an additional incentive to those remaining to spend and be spent for the Lord Jesus." Others write: "We are not in the least daunted by these deaths. Forward is the order, and, by God's help, forward we shall go."

Are missions in Africa a success? Yes. The first ten or fifteen years of mission work on the Congo have been as successful, perhaps more so,

than missions in any other country. The work thus far has been encouraging. True, many lives have been lost, obstacles have been in the way, it was five or six years before a genuine convert was made; but the foundation was being laid, and at last the results began to appear. Several thousands have been converted and have remained steadfast in the faith. Take the case of Henry Richards at Banza Manteka. He settled at this place in 1879. As soon as he learned the language he preached to the people of sin and the law, but without success. Six years passed. Then he saw his mistake. The command is: "Go and preach the *gospel*," but he had preached sin and the law. Baptized with divine power, he now began to preach Christ and him crucified. He translated the Gospels and taught them to the people. Being in a land of beggars, he hesitated on the verse, "Give to every one that asketh of thee." But even here he at last faithfully preached the Scripture, only to have the natives ask for and receive nearly everything that he had. The incident had its effect. The people returned his things, believed his words, and now after seven years of waiting one was converted, then another, and soon the revival spread like wild-fire, until this dispatch is sent home: "Two thousand conversions in one month." A strong church was established at Banza Manteka, and it continues to this day. At this one station 248 were baptized last year. These conversions are genuine, as attested by a thorough reformation of life. Thieves become honest, liars become truthful, heathen practices are put away, and idols are burned. The people rejoice in God and give every evidence that they are sincere Christians. This, the most successful station in the Congo Valley, is an evidence of what can be accomplished, and is an indication that this land shall not always be the Dark Continent. Those who now sit in darkness shall see a great light, and to them that sit in the region and shadow of death light shall spring up. God hasten the day.

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## HOW TO SECURE A CONTRIBUTION FOR MISSIONS FROM EVERY MEMBER.

BY REV. J. D. SIMPSON, TUSCALOOSA, ALA.

To awaken the Church to a sense of her obligation requires the diffusion of missionary intelligence and constant effort. This effort must bear upon the individual mind, and the individual awakening must continue and spread until the whole Church is aroused. Information is worthless except a man realize his personal duty and be moved to perform it.

With prepared soil, good seed, and proper cultivation, the husbandman expects a full harvest. The money secured for the foreign field is the harvest from the missionary labor bestowed upon the home Church. We may be well informed and pray much, and yet be fruitless unless we make effort to answer our own prayers. The Lord of the vineyard will

not hear missionary prayer without missionary effort; and our information will increase our condemnation, as those servants who "knew their Lord's will and did it not."

The standing problem in Church finances is, "How to secure a contribution from every member." The efforts of Church financiers for generations have failed to solve this problem. And the need for its solution was never so great as now, because of the enlarged opportunities for entrance into foreign fields.

There are many Church members who fail to feel personal responsibility, and therefore make no effort to do or give, and not a few preachers fail where they might secure contributions by taking it for granted that certain members cannot or will not pay. There are perhaps persons in almost every church who have never given, or been directly asked to give, anything to bring the world to Christ. While it is understood that all are permitted, and even expected, to give; yet there are many who would be surprised were they personally asked to contribute twenty-five or fifty cents to the cause of missions.

Suppose a pastor with a church of one hundred members, fifty of whom give to missions and other causes, and fifty who give nothing. Suppose the fifty paying ones withdraw from his church, will he say "these remaining ones have never paid anything, and hence it is useless to try to get them to pay now;" or will he not rather go the more earnestly to work to induce them to become paying members? The result perhaps will be that twenty-five will give and twenty-five will not. Again, suppose he should lose the twenty-five whom he has induced to pay and be left with the twenty-five who pay nothing; will he not strive as earnestly with these as he did with the hundred? If they are worth the effort now when there are none others to give, are they not worth an equal effort when they are a part of the one hundred, and would they not as readily respond? All Church members, rich and poor, are under equal obligation to give to the cause of missions. The rich are under no more obligation to give than the poor, but they are under obligation to give more. When ten men will give one hundred dollars each, and that pays the assessment, it is easier to stop there and report full than it would be to secure ninety dollars more from ninety men who had paid nothing.

But would that be better for the church or the men? When a preacher has a twenty-five dollar deficit on his assessment, and has five men that will pay that much more in order to pay out, and also has twenty-five other members who have paid nothing, is it not better for the church and those members to devote a little more time and labor and secure the twenty-five dollars from those twenty-five members? The custom of a few doing all the paying is of long standing, and a struggle is necessary to free us from it.

The large number in the Church who have never given, and who may

be able to give but little, are to be reached, and the question is how to reach them. We fully believe the most of these will give when they understand that the little they can do is all that is expected of them, and that this is expected, and the cause of Christ needs it. There are many who can give a small amount—five, ten, twenty-five, or fifty cents—who will never subscribe so small an amount in a public collection. Because they can do no more they do nothing. Find a plan by which to make them feel that their contribution is needed, and they will gladly respond.

We have tried the following plan with success, and it accomplishes the object at least in part. It asks every member personally to contribute. Let the pastor announce "a sermon on Foreign Missions and no collection to be taken." Then those who are afraid of a collection will be present to hear what can be said on missions without lifting a collection. Meantime prepare a circular letter like the following:

*Dear Brother or Sister*:—I come to you in the name of our Lord to ask for your contribution to Foreign Missions for this year. Are you not willing to do all you can to advance the kingdom of Christ on the earth? Let us do what we can for the Master who did for all, and gave us the privilege of telling others of this great salvation. Will you not give the sum of $.....? Please place in envelope and hand in next Sunday. ....., Pastor.

Place this in a small envelope prepared for the purpose and marked, "My contribution to Foreign Missions."

Name, .....

Amount, $.....

State the amount you wish each one to give, in its proper place in the circular, and write name of party on envelope, leaving the amounts on envelope blank, for the person to fill out.

At the close of the sermon on missions announce that during the week each member will receive an envelope with circular. Let the pastor explain that the amount asked for is not an assessment, but a request, and the amount to be raised has been divided among all the members, and that each is asked to contribute.

The people will receive the envelope with interest. The children will be delighted with a letter from the pastor, asking them to give ten cents, and the ten cents will be forthcoming. The poorer members of the church will also gladly contribute their "mite."

This will be some trouble. Be it so. It will require a few postage stamps and the work of a few hours. But the pastor may select those from among the young members of his church who will assist him in the work, and be profited thereby.

Better spend a few hours thus early in the year and secure the needed amount than wait until the end of the year to beg for help to meet the assessment. Should it be suggested that the very small amounts thus secured cost too much trouble, the reply is, the average amount paid per

member in the M. E. Church, South, for 1894, was sixteen cents. If every member who now pays nothing would pay even the average amount, how it would increase the collections.

The circulars can be printed at a small cost, or better, can be made on a copying machine, having the appearance of a pen letter. This plan has worked well, getting those to pay who have not done so hitherto. It is believed that if every pastor would try it the question heading this article would soon be satisfactorily answered.

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## PATIENT IN TRIBULATION.

BY REV. D. F. WATKINS, D.D., CITY OF MEXICO.

THE pastor of our church at Toluca and myself visited, a short while ago, a few new converts in a small village, with the hope of imparting to them new strength and courage to face the bitter Catholic persecution to which they have been subjected for some time past. It is not long since Juan, who is about twenty-two years of age, was a devotee of the Virgin, the patron saint of the Pueblo. He heard the priest assure his audience that the sons and devout worshipers of the Virgin always found the doors of heaven open for them, even if they were thieves, drunkards, or assassins. . . . So rejoiced was Juan at the glad tidings that he audibly, in the congregation, expressed his love for the blessed Virgin. He went home that day a happy boy. Juan was bad enough before he heard the sermon, but after that he became the leader of the rabble; he drank more than ever, his bandolin was in constant demand, and his voice was heard above all the others in midnight carousals. His mother became alarmed, and often and earnestly did she plead in vain with the Virgin to save her son, who was fast going to ruin. Being disregarded by the Virgin, she decided to ask God to grant her this favor, believing he would not be unmindful of her prayers and tears. Juan heard of the Protestants and of their heretical doctrines, and felt, like a good Catholic, that it was his duty to combat them. A Bible, published years ago by the British and Foreign Bible Society, was found among some old books in the house. This he read and studied, to be better able to refute the enemies of the Church and of the Holy Virgin. To his great surprise he discovered that the Bible condemned the worship of images, his confidence in the Virgin was weakened, his doubts as to the orthodoxy of the sermon referred to were increased, and he began to see sin in its native color. He came to this city and heard a gospel sermon for the first time in his life, which led to his conversion. He went home, and a friend who came to meet him was led to accept Christ before they reached the house, and Juan had won his first trophy for Christ. His mother was pleased with the change in her son's conduct. He read the Scriptures to her, to his

sister, and to the members of his family. He asked his mother to kneel with him in prayer, and when she heard his earnest pleadings at the throne of grace, she said in an audible voice: "Is it possible that this is my son Juan? Is it possible that this is my Juan?" He was Juan, sure enough, but Juan regenerated by the mighty power of God's Spirit.

Juan called a few friends to his house, to whom he began to preach the words of life. Several men and women were converted. These, with his mother and sister, were received lately as members of our church at Toluca. Now the Catholics became alarmed at Juan's conduct and surrounded his house several times, shooting at the building; they obliged him to sleep now and then in the corn-field, and finally followed him and his first convert to the outskirts of the village and beat them most cruelly. The boys did not resist their persecutors. The mob disbanded, and the two victims rose from the dust and marched toward home. Not a word passed between them for a distance of about half a mile. Juan was the first to break the silence by asking his comrade what he thought of what had taken place. His friend's opinion was decidedly against such treatment. Juan told him that they should go home rejoicing that they were counted worthy of this persecution; that they should not fear; that if they were killed the Bible could not be destroyed. This friend did not seem to take in the possibility of being killed himself, for he said to Juan: "If they kill you I will go to Toluca and get another preacher." Juan heard a minister preach in our church at Toluca, and his desire to preach became intense. He, his mother, and his youngest sister, and the children of his eldest sister, who had been abandoned by her fanatical husband, came to this city because Juan, his mother said, must study to become a preacher. He found work to earn about thirty cents per day; he could have earned more had he consented to work on Sunday. The mother bought three earthen vessels with which to cook on the charcoal fire, placed on three or four stones in the corner of their small rented room. Of course they must live economically, for "Juan must study for the ministry." They had a large mat on the floor on which they all slept. Juan preached several times in our church in this city; he spoke slowly and solemnly, and always as if he had Sinai or Calvary in his soul back of every sentence. The audience was much pleased and edified at his words. He left the city to-day for his home, because he says that it is time for him to be among the weak and persecuted brethren who need his presence. Pray for Juan, and send him a few dollars wherewith to buy books if you so desire.

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THE Church renews her youth in the mission field. Though old as the centuries she is as young as her youngest child. The Church whose harvest field is the world looks forth ever with the wide, undimmed eyes of hope.—*Missionary Record.*

# REGIONS BEYOND.

## THE YANADI AMONG THE TELUGUS.

Among the many peoples and castes and tribes speaking the Telugu language is a people called "Yanadi," or Yanadulu, in Telugu, which means without a beginning. Their early home and history are unknown. They number, perhaps, 25,000. They live chiefly near the seacoast, and beginning near Madras they extend north beyond Bapatta. Some of their manners and customs are quite unlike those of the other Hindus. The poverty, ignorance, superstition, degradation, and oppression of some of Asia's millions have been told and retold until you are, perhaps, tired of the story. And yet, after having seen something of heathenism in Burmah, Siam, China, Singapore, and various parts of India, I believe the Yanadi people to be the very poorest, the most utterly ignorant, stupid, and senseless; victims of the most atrocious cruelties and oppressions —in fact in every respect one of the most thoroughly degraded people of Asia, if not indeed the most of all.

We visit these people at their houses. These houses are tiny palm-leaf huts, smaller than we see anywhere else; too low for a woman to stand upright, without a window, and only one door or opening about one and a half or two feet high, so that they crawl through. Their chairs, beds, blankets, is simply the loose, dry ground; and, indeed, their only furniture two or three earthen pots for holding water and for cooking purposes. Their clothing shamefully meager, and the children entirely naked—except the covering over the entire body of dust and ashes—and never bathed in all their lives, we are told. Their hair is very curly, and from being neglected, and probably from birth uncombed, is loaded with sand and vermin, and stands out round the head nearly as large as a half bushel. Too lazy to work until they have been sometimes a couple of days without food, eating cats, rats, flying foxes, etc., as luxuries. Can you, in this land of privileges and culture, imagine such a life?

We stand and look at them in their squalor, and accustomed though we have become to the sight, we are constrained to ask, "Can these be of the same blood as we?"

I said to a Yanadi woman one Saturday afternoon, "Aldama, you and your husband will be over to the meeting to-morrow morning, will you not?" And she replied, "Yes, I'll come; but Narsialu cannot come if I do, as this is the only cloth we have, and when I wear it he has to stay at home."

The cloth referred to was a piece of very dirty cotton about as large as a bath towel, twisted about her body. The entire wardrobe of the whole family! Many of their social customs are very degrading. They are the only people of whom I have heard it said, "They have no marriage ceremony."

It is simply an elopement, as often as a man or woman finds one whose company he or she fancies might be preferable to present circumstances; accordingly, with a few exceptions, all are really unmarried. Yet no adult lives alone, and this makes it necessary for every adult candidate for baptism to be married, as part of the preparation for that ordinance.

Three years ago a Yanadi man professed conversion, and wanted to be baptized, but was prevented because his heathen wife was unwilling to be married to him. The oppression of the Yanadi by all other classes is sometimes almost incredible, and we have known some very, very sad cases of unjust, cruel wrongs suffered by them because they are "the poor that hath no helper." Every other Hindu in the country is ready to take advantage.

A most daring robbery of nearly five hundred rupees' worth of jewelry was committed in Ramapatam about two years ago. It was believed to have been the work of one of the prominent, influential village officials, but he succeeded in getting the charges fastened on one or two helpers, timid Yanadi men. They were tried before a native magistrate, and on the testimony of false witnesses—hired for the occasion—convicted, and sent to gaol.

We believed the poor men to be innocent and succeeded in having the case brought before an English Collector, who reversed the judgment and released the men. But they and their families were persecuted and threatened by their enemies, who were angry at the turn of affairs—and for weeks they dared not sleep in their own houses. Having obtained permission from us to sleep on our veranda floor, they used to come nearly half a mile to our house every evening—men, women, and children.

One of the young men—formerly a student in our station school—said to me: "You please come out to the veranda very early morning, or in the night—whenever you can—to see that we men are all here, for our enemies are going to bring a charge against us, and we want you to know that we are all here every night, so you will be able to testify for us."

After being in this state of terror for some weeks they were actually hunted out of the place, and all the converted families moved away about 150 miles distant, where they are still living. For all their work for the farmers and others, Yanadi people receive less than half the pay of any other coolie in the country. And yet the ordinary coolie man receives only about five cents for a day's work, and a woman two and a half cents.

Of Christ the blessed word is: "He shall have pity on the poor and needy, and the souls of the needy he shall save."

Among the changes wrought in me by the Holy Spirit was the putting into my heart, in a way that was simply marvelous to myself, a love for the unlovely, repulsive Yanadi people. I was given an overpowering

love for them—wicked, lazy, filthy, naked, ungrateful, degraded idolators though they were—and I was made to desire, and to labor, and to pray for their conversion, until, it is no exaggeration to say, in Paul's words, "I could wish myself accursed from Christ for their sakes;" all the time realizing most keenly that none of this was of myself. "It was not I, but Christ which dwelleth in me." And though I am so far separated from them of late, yet in my heart are the same deep yearnings, the same longing for their salvation—and the same conviction that this is all a part of God's plan for bringing to himself his elect from among these lost ones.

A young man by the name of A. Benjamin, or Bannay, of the Yanadi caste, was converted and educated, and is now a great helper in sowing the seed of the kingdom among his own people. Brahmins and other educated Hindus sometimes hear him, and in their utter astonishment say: "How is this! You only a Yanadi man, able to talk like this! Why, you know more than we do!" To which Bannay replies: "Yes, I am a Yanadi man, but I know more than you do, because I am a Christian, and my God teaches me."

Just here I love to recognize God's plan and to praise him that "he hath chosen the foolish things of the world to confound the wise, and the weak things to confound the mighty; and base things of the world which are despised hath God chosen; yea, and things which are not, to bring to naught things that are; that no flesh should glory in his presence."—*Canada Missionary Link.*

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## NATIVE TREE HOUSES.

In thinly populated districts of Southern and Central Africa, where lions, leopards, and hyenas abound, the natives live in huts like gigantic beehives, firmly fixed among the large branches of the Baobab tree. On the approach of night they ascend to their huts by means of rude ladders, while the lions roar about their camp fires until the approach of day drives them to their lairs.

As many as thirty families have been found to occupy a single tree. In many instances, natives who till the ground at any great distance from their tribe build these huts for nightly accommodation. In traveling through the country one frequently sees these trees alive with baboons and other kinds of the monkey tribe, busy in collecting the fruit and indulging in ceaseless gambols and chatter; for this reason it is commonly called the monkey bread tree. When the tree is not occupied as a habitation, the hollow trunk is used by the natives as a place to bury criminals in—the law of the people denying them the right of burial—and inside the tree the bodies dry up, and to a great extent resemble mummies. To a European this tree is a marvel; coming across one inhabited by mon-

keys, it is extremely dangerous to shoot any unless one is with a party, for, if any are wounded, the whole colony take up the battle, and more than once a retreat in short order becomes necessary.

One who has seen these funny houses says: "My first experience of living in the air was very novel; the first night was one continual growl, roar, etc.; so much so that I found it an impossibility to sleep. Finally, the most unearthly squeal broke out directly under me. It was very dark, and being unable to see any objects, but knowing something was wrong, I threw a can containing water out of the hut door down in the direction from where the noise proceeded, but with little results, though the squealing became fainter; in the morning a small pig we had been keeping and put in a pen over night was missing. What took him nobody ever knew, as no trace remained; it only went to illustrate how we might have fared had we been camping on the ground. Having found a friendly tribe who placed their huts at our disposal, this saved us much anxiety of mind, and a few days later a number of their men accompanied us a considerable distance to the south, not, however, going outside the precincts of their country."

This wonderful tree is also found in India, and is there held in great veneration by some natives; so much so that any one guilty of cutting the trees down is regarded by them with great abhorrence. Wild beasts don't know enough to climb a ladder. Reason teaches the lowest savage how to guard himself from them.

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## THE NEW HEBRIDES—DR. PATON'S SPEECH AT EXETER HALL.

DURING the singing of the anthem, "I will lift up," the collection was taken, after which the Rev. Dr. John G. Paton, of the New Hebrides, who was received with great applause, said he was very glad to be present on such an occasion. He hoped a deeper interest in missions had been awakened, for the world was the field to be conquered for Christ, and if a person became interested in one mission, then he would have sympathy for all.

He had come from one of the darkest places on the earth—from the cannibals of the South Sea Islands. He went there thirty-six years ago, when they had no written language, no clothing whatever, and were sunk very low indeed. The missionaries had now acquired sixteen of their languages, into which the Scriptures had been translated. They had found on the South Sea Islands, as it had been found in China, that their work did not make much progress until they got a few on any one island to embrace the gospel, and then to become Christian workers themselves. In their own particular group every convert became a missionary. He described the early perils of missionary work in the New Hebrides, and

told how missionary after missionary was murdered or died, while through it all Christ upheld their hearts. They had labored on until now. Twenty islands had been brought under the teaching of the Lord Jesus Christ. There were 15,000 worshipers, and in each family family worship was regularly conducted night and morning.

One young man heard the words of Jesus, and came again and again, and ultimately avowed himself a worshiper of the living and true God. His father put his rifle to his shoulder to shoot him, but the lad said firmly, "I am not afraid to die, but I am afraid to give up the worship of the Lord Jesus; shoot me, and I will go to Jesus." The father's arm was arrested by the almighty arms. A young chief of high rank was so impressed by this lad's calm courage that he also became a Christian. He then called his father and the tribe, and said: "Father, there never was a chief so mighty as Jesus; his words change a man's whole life. I am a worshiper of the Jehovah Jesus God." The father remonstrated with him, and then tried to strike him down with a club. After that six other young chiefs joined him. The other chiefs reviled and persecuted them, and ultimately endeavored to starve them out by cutting off all supplies, and putting a cordon of heathen natives round the mission house so that they could not get any by night. He (Dr. Paton) happened to be in Sydney at this time. The missionary in charge sent him word that they had only enough supplies left for himself and the native converts with him to last for a few weeks. In a wonderful way God enabled him to send from Sydney at once a bountiful provision of food.

Meanwhile the missionary and the young men were in a state of great anxiety, praying night and day that God would hear their prayers and meet their necessities. Suddenly they saw the vessel coming to the island, the boat was launched, the stores were loaded, the boat reached the shore, and the provisions were safely landed. The heathen were completely awed, and acknowledged that Jehovah God had brought them help.

The first of these young chiefs was baptized and became a member of the church. The missionary was coming to Sydney last year, and, at his own earnest request, this young man accompanied him. After he had seen a great many things he told the missionary he wanted to buy a kerosene lamp. The missionary wondered, but the young man said that the native Christians had suffered much persecution, but that there were many young people on his own island who would come by night to be taught about Christ, and he wanted the lamp that he might turn the night into day, to work for Jesus.

An incident occurred recently which would be interesting to relate. A young Christian was told that if he went to the Sabbath school, and if he did not give up the worship of the Jehovah Jesus God, he would be killed. He would not cease to worship God, and one Sabbath, after the service, he was shot. In a few minutes he died. Forty men went with loaded

rifles to take the murderer's life. Some one ran to fetch his (Dr. Paton's) son, who managed to get there before the man was shot. He told them that the murderer had all his sins still upon him, and they should not launch him into eternity while in that state. The murdered man's Christian brothers asked that the murderer might be left to them, and they would try to bring him to be a servant of the living God. The request was granted, and that man was now a member of the Church and Sabbath school to which the young man he had shot had belonged. Dr. Paton then explained his own special errand to this country—to secure the means necessary to complete the evangelization of the New Hebrides, and to obtain a subscription list of £1,000 a year, with which to maintain a mission steamer it was proposed to build for the islands.

The work of converting the heathen, he then said, was far dearer to Jesus than to any missionary, and he would see it carried through. It would go on till the gospel should encircle the whole world, and till all men were led to sing the praise of Jesus. Each must do his part as if it depended upon him alone, and God would grant success.—*Presbyterian Monthly Messenger.*

## CHARITY BEGINS AT HOME.

A MINISTER was soliciting aid for Foreign Missions, and applied to a gentleman who refused him with the reply: "I don't believe in Foreign Missions. I want what I give to be given to my neighbor." "Well," said he, "whom do you regard as your neighbor?" "Why, those around me." "Do you mean those whose lands join yours?" inquired the minister. "Yes." "Well," said the minister, "how much land do you own?" "About five hundred acres." "How far down do you own?" "Why, I never thought of it before; but I suppose I own about half way through." "Exactly," said the clergyman, "I suppose you do, and I want the money for the New Zealanders—the men whose land joins yours on the bottom. —*Mission Studies.*

## THE MALAY MERCHANT.

A SHIP commanded by a New England sea captain visiting India was boarded by a Malay merchant, a man of property, who asked him if he had any tracts he could part with. The captain, surprised by the request from a heathen, as he considered him, asked: "What do you want with English tracts, you cannot read them?" "True, but I have a use for them nevertheless," said the Malay through his interpreter. "Whenever one of your countrymen or an Englishman calls on me to trade I put a tract in his way and watch him. If he reads it with interest, I infer that he will not cheat me; if he throws it aside with contempt, or with an oath of profanity, I have no more to do with him—I cannot trust him."

# EDITORIAL.

## *A FORWARD MOVEMENT IN MISSIONS.*

[We commend the subjoined appeal from Bishop Galloway to every thoughtful and prayerful member of the Methodist Episcopal Church, South.—Ed.]

It seems very evident that our Church is ready for a great missionary forward movement. In Atlanta, Birmingham, Memphis, and other points visited, I have noted not only increased interest, but genuine enthusiasm. Every day's mail brings assurance of quickened zeal throughout the connection—a forerunner, let us hope, of a widespread and mighty missionary awakening. Several well-equipped young men and two young ladies have signified their readiness to go at the Church's call. In the Atlanta Preacher's Meeting several pastors reported increased collections over last year, and all without exception expected to report substantial advance over previous receipts. The morning after our great meeting in Memphis, I had a cheering note from a stranger, in which occurred these words: . . . "I am a traveling man, and for the past nine years have endeavored to keep myself unspotted from the world. God only knows how hard the struggle has been. But 'He is faithful that promises.' . . . I am an old 'Blue-stocking Presbyterian,' though at present I am an elder in the Dutch Reformed Church at ——, N. J. However, that matters not; I herewith send my check for $10 toward the collection which you did not take up. May the Lord bless you and your Church in every effort put forth." One liberal brother told me he expected to double his offering, and others promised larger gifts and more diligent study of the cause. I do believe that if every pastor would sound an advance down the line, our great Church would move many paces forward. Cheering news comes from Japan, and glad tidings are heard from China. Brother Reid reports *two hundred additions* to the Church as the fruits of the wonderful revival yet in progress.

There were never such inviting opportunities for missionary enterprise. Barred doors are falling from their rusty hinges, and frowning walls are crumbling at the blast of the gospel trumpet. The Orient is stirred as never before. The "Sunrise Kingdom" is sweeping to the high noon of a civilization that assures the most generous hospitality, not only to Western thought, but to Christian truth. "The Land of the Morning Calm" is feeling the throb of a new life, and the inspiration of a larger hope. China, "the giant sleeper," aroused by the thunder of war, is rubbing from its eyes the slumber of centuries, and, in alarm, is crying loudly for help. The sublime conceit of ages has been humiliated—the serene satisfaction of unnumbered cycles has given way to the piteous wail of want. Now is the Church's opportunity! We should be the friend indeed in this

hour of need. The nation can now be made to feel that Christianity alone has uplifting and sustaining power; that out of defeat it can organize the victory of a grander civivilization and a nobler history. Shall we not heed this call, louder and clearer than has ever rung in the ear of the Church since the morning stars sang together and all the sons of God shouted for joy? Will we let this day of opportunity pass without adding a single battalion to the Lord's army or a single province to our Redeemer's inheritance? I do not believe the Church will disappoint the hopes of the hour. The men are ready, and, I feel assured, the means will be provided.

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## *FROM OUR MISSION IN JAPAN—APPEAL FOR PRAYER.*

An appeal for prayer should always stir the heart of the earnest Christian. Our missionaries in Japan present the grounds of their appeal in the following paper. Will the Church at home join with our missionaries in the prayer that Japan shall be won for Christ?

### Appeal.

At a recent largely attended prayer meeting of the Japan Mission a committee was appointed to appeal to the Church at home for special prayer for the missionaries, and for the work that has been committed to their hands.

The following circumstances may be mentioned as grounds for making such an appeal at this time:

1. *The War.*—In drawing the attention of the people away from religious matters, in arousing passions that are contrary to the spirit of the gospel, and in disturbing more or less the social order, the war between Japan and China has been detrimental to the state of the Church. We need therefore, in a very special manner, the power that the Holy Spirit alone can give us. On the other hand, special opportunities for doing good have already been brought about by the war. The soldiers, who have been the most difficult class to work among, are especially eager at this time to receive instruction in spiritual things. Thousands of Bibles and tracts have been distributed among them, and large crowds of soldiers attend the daily preaching services held for their benefit. Some of the leading military officers have both by word and act favored Christian mission work. A notable circumstance is the permission granted to six leading native Christian ministers to accompany the armies as spiritual advisers. We need grace and wisdom to enable us to make the most of these and similar new conditions.

2. *Theological Controversy.*—The present is a special time of danger to the infant church. In some places "grievous wolves have entered in, not sparing the flock," and men have arisen "speaking perverse things, drawing away disciples after them." We are grateful to God that the preachers and members of our own denomination have been thus far little affected by the agitation; still we recognize this as a special time of need,

and we urge that you unite your prayers with ours daily, for the work of our Lord in Japan.

3. *Treaty Revision.*—A new treaty has recently been concluded with England, in which Japan is met on an equal footing; a similar treaty is pending, if not already concluded, with America. By virtue of a clause in the old treaty, Americans as well as Englishmen already enjoy much greater freedom of travel than hitherto, in consequence of the new treaty with England. Whenever an "equal treaty" with America shall come into full operation, we shall have unrestricted liberty to travel, reside, and preach all over Japan. The promulgation of the Constitution in 1889 abolished every restriction on religious belief, and the revision of the treaties will remove every restraint on religious propagation. Surely the hand of the Lord is with his people in preparing the way for them to possess Japan for Christ.

Join with us, brethren, in fervent thanks to God for the blessing he has given our work hitherto, and for the peace and safety in temporal affairs that are at present ours. Join with us also in asking the Lord to work mightily on the hearts of all who call upon his name in this land, that every missionary and every believer may be full of the Holy Spirit, and that through them many who know not God may hear and receive the gospel, notwithstanding all adverse influences now at work.

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## *CHRISTIAN WORK FOR THE JAPANESE ARMY.*

THE following statement has been sent us by Brother Wilson. These are movements in which God's hand is evident. Contributions for this cause, which appeals to the great heart of the Church, will be gladly received and forwarded. We must rally to the Bible Societies and around our missionary standards.

### A STATEMENT AND AN APPEAL.

Through the generous assistance of the Bible and Tract Societies, individual donors among missionaries in Japan, and gifts from other sources, some 12,000 Testaments and portions, with double that number of tracts, $300 in money, and the personal service for a longer or shorter term of at least ten missionaries and sixteen Japanese workers, have been contributed to the special work for soldiers at Hiroshima.

Testimonies are abundant that a deep impression in favor of Christianity has been made upon many hearts and lives by this timely and effective service. The Committee desire to express their deep sense of gratitude for what God in his providence has thus far permitted to be done. But the door is now open for a wider and still more telling service on the part of our common Christianity. Encouraged by the sympathy and weighty influence of Christian officials high in rank, the local Committee have applied for and obtained permission to send a number of able Japanese evangelists to the front as Christian workers for the army.

The present plan is to send at once Rev. T. Miyagawa, of Osaka, and Rev. Mr. Terada, of Hiroshima, to be followed as soon as practicable by Rev. Y. Honda, of Tokio, and Rev. Mr. Aoki, of Kobé.

If the work proves the success that is anticipated it is hoped this important Christian service may be sustained so long as the war continues. It is also a part of the plan that permission be secured for a missionary (Rev. A. D. Hail, D.D., of Osaka,) to accompany or follow these Japanese brethren. It is unnecessary for us to emphasize the importance of this new undertaking. It is the first permission of the kind obtained by Japanese Christians, and marks an epoch in the progress of Christianity here. It remains for all of us who have our Lord's work at heart to do what lies in our power to aid in using wisely this great opportunity.

The Committee feel confident that the whole missionary fraternity in Japan and its constituency in the West will stand behind them in pushing this work. They therefore call for $1,000 at once, and may ask for more if the mission is long continued.

Coöperating committees of foreigners and Japanese have been appointed in various cities. To them the work of personally soliciting funds will be intrusted. The Central Committee would further suggest that each missionary exert himself to raise at least a small sum among his personal friends abroad. In this way the whole amount needed can be secured without taxing unduly the time or resources of any.

Copies of this appeal will be furnished gratis on application to Rev. W. A. Wilson, Kami Noboricho, Hiroshima, Japan, who is both Secretary and Treasurer of this interdenominational movement.

Without in any manner ignoring the claims of other forms of Christian labor in this country, either regular or special, denominational or union, they look upon this as *the* work just at present in the far East. They therefore beg a prompt and generous response from all who love our common Lord, and work together with him for the salvation of Japan. Let the prayer of faith wing the gift of love on this new and hopeful mission.

Rt. Rev. Bishop Evington,
Rev. A. A. Bennett,
Rev. A. D. Hail, D.D.,
Rev. J. H. Pettee,
Rev. A. V. Bryan,
Rev. W. A. Wilson,
Foreign Members of the Central Committee.

Hiroshima, February 2, 1895.

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*PUBLISHING INTERESTS OF THE BRAZIL MISSION CONFERENCE.*

Our brethren of the Brazil Mission present very forcibly in the accompanying statement the great dearth of Christian literature in that field, and the corresponding need of the same. We hope it may be possible for the Board at an early day to furnish the assistance so much desired.

Just now when, for the first time in the history of this country the Brazilians feel themselves perfectly free to read any and everything without respecting the opinion of the priests on this subject; when also the facilities for education are improving greatly, and hence the number of readers increasing rapidly, it will certainly be a surprise to our Methodist brethren to know that we have only *five small translations* of all our Church literature to offer this people. The following is the list of books we have in Portuguese: Thigpen's "Catechism," by J. W. Tarboux; the "Wesleyan Catechism," revised by J. L. Kennedy; the Discipline, 12 chapters, with date of 1888; Binney's "Compend," by J. J. Ransom; Wesley's "Sermons," but only six sermons translated. The question naturally arises, why is it that after all these years we have so small a number of our books translated?

In answer we would say that our brethren have been so much pressed with many

duties that they have not had time to cultivate the literary talents they have and hence have not felt themselves very well prepared to enter on the work of translating. But even if they had been, we have realized that to make such translations as we need—that is, according to the Portuguese in use, as also to give the correct idea and spirit of the English—required a high class of cultivation on the part of the Brazilian who should help in the work. And to secure this grade of Brazilian talent required an expenditure beyond our means.

But, after all, if our brethren had been prepared to undertake the work of translation, and if the means at our disposal had been sufficient to employ the Brazilian help necessary, still what we have been receiving would not have enabled us to publish books, such are the expenses of publication in this country.

We have done what we thought the best possible with the means received—that is, we have published and spread abroad thousands of copies of our paper, the *Expositor Christão*, started and maintained as our Conference organ. Being recognized as a journal of propaganda, and having to make its way among a people either intensely Catholic or entirely indifferent to religious truth, our list has not grown rapidly and the receipts have been limited. For its publication we have spent all received from the Boards for this purpose, as also the amount received on the field.

We now have a subscription list of about 1,600 names, but from these during the last Conference year we received only about 2,000 milreis, or $500, whereas the receipts should have been about 8,000 milreis, or $2,000.

We have now begun the publication of a small journal, *O Juvenil*, for the use of our Sunday schools, and it starts well.

Speaking of the work of translation, we now feel better prepared to undertake something in this line. In connection with Granbery College we have some brethren already prepared to undertake the work of translating, and there are Brazilians of education and evangelical spirit whose services can be gotten. We have our Publishing House started, and without a great deal more expense we can get the material necessary to do our own printing.

What we need at this time, and for a few years to come is some *special help* from the Board to get our Publishing House free of its obligations for amounts borrowed to start it, and to pay for the Brazilian help necessary in making the translation of such of our literature as will give to our own people and to the thousands the principal Christian doctrines and the facts of ecclesiastical history.

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## *SOCIETY FOR THE DIFFUSION OF CHRISTIAN AND GENERAL KNOWLEDGE AMONG THE CHINESE.*

In this number of the Review we publish an article which consists of extracts from the Seventh Annual Report of the above society. For this admirable *résumé* we are indebted to Dr. Y. J. Allen, who has been one of the most efficient promoters of the enterprise.

By the same mail we are in receipt of a letter from Rev. Timothy Richard, Secretary of the Society. He gives the outlook in China in the following thoughtful words:

> About ten years ago, when the Chinese Government was beginning to recover from dread of the foreign powers, they thought they had yielded too much to them, and then commenced a period of retrogression and reaction. Prince Kung was removed from office and replaced by one less yielding to foreigners. Chinese

students were recalled from the United States and no fresh ones were sent to Europe. The result was that the progress of China, which seemed promising at one time, was suddenly arrested. Mission work also was not permitted to be carried on in the interior without frequent anti-Christian representations by means of "The deathblow to corrupt doctrines," by the republication of the private and public documents of the government and officials on Christianity, and latterly by the wide circulation of the "Human Tracts." The effect of all this was to greatly retard the progress of all educational institutions, such as the Anglo-Chinese College in Shanghai, and to prevent their realizing the hopes once entertained of their success. This retrogression of the Chinese Government has landed the Chinese nation in one of the greatest disasters it has ever had—of being humiliated, as it is, by the hitherto despised Japanese! Now that this foolish pride of the Chinese is shown to be nothing but vain boast, it is universally believed that China must now awake from its sleep of ages and go in for reform as fast as it can. With this reform it is also generally felt that there will be a mighty stimulus given indirectly to all mission efforts as well, and especially to educational institutions. Now that the tide is turning it is to be hoped that those Societies, who like yours have toiled on through the night of discouragement, will now obtain the reward of their faith and perseverance, and that the teachers also who had to keep burning the lamp of faith in the darkness will now rejoice together in seeing the Sun of Righteousness rising and shining on the schools and colleges with the full light of day.

Rev. Mr. Richard adds the following personal note:

During the last three years I have been stationed in Shanghai as Secretary of the Society for the Diffusion of Christian Knowledge. In the copy of our Annual Report which I send you, you will see how greatly we are indebted to your Board for the valuable literary services rendered by Dr. Y. J. Allen, and for which we are very grateful.

During a portion of these years I have attended your Sunday school in the Anglo-Chinese College, my wife and I taking classes. This was under the superintendence of Prof. W. B. Bonnell. I must say that I was much impressed with the wise and careful addresses he gave at this Sunday school.

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## *ABUNDANT IN LABORS.*

Rev. A. P. Parker, President of Buffington College, Suchow, China, has rendered invaluable service to all interested in the higher education of the Chinese. We refer to his revised translation of Loomis's Analytical Geometry, and to his translation of Trigonometry by the same author. One of the difficulties experienced by instructors in past years in teaching advanced mathematics in China was that of passing from one translated text to another, which might be different in method and application. Since Prof. Loomis's works have been chosen as the standard for mission schools in China, Dr. Parker could not have rendered a more timely service than helping to complete the series. The *Chinese Recorder* says of this last work, the Trigonometry: "The book is to be highly commended for its careful translation, its clear literary style, and the general excellence of the printing."

Prompt and grateful recognition awaits the translator.

## *OUR CUBAN MISSION.*

Our brethren, Revs. C. A. Fulwood and H. B. Someillan, send us encouraging reports concerning this work. The two schools for Cuban children in Tampa are flourishing, one of them having an enrollment of sixty-five pupils. Mrs. M. A. Wolff, whose active, personal interest has done much toward making these schools a success, has also enabled the Church to continue work in Havana, which, without her timely assistance, must have been abandoned. Brother Someillan, writing of the appeal of Bishop Duncan and Dr. Morton for three thousand dollars to build two new churches in Tampa, and to complete the one being built in Key West, says: "This is not a local enterprise, but one of a connectional character in which the entire Methodist Church, South, should feel an especial interest. Last year a prominent real estate man donated a fine lot in Tampa on condition that we begin building a church on it within a year. If we fail to commence building in six or eight weeks, we forfeit the lot. It is a valuable and splendidly located piece of property, and not to retain it would be a great loss. The freeze of last winter, destroying as it did the entire orange crop, has sadly crippled the resources of our Church members in Florida; so if the work is to be done, the Church at large must come to the rescue."

Besides the completion of the church at Key West there is urgent need of three hundred dollars to finish the parsonage adjoining it. The ladies of the local Parsonage and Home Mission Societies have been struggling heroically to build this parsonage, but they need help and ought to have it. Mrs. E. H. Swain, of Anthony, Fla., will be glad to furnish any information to those who are interested in this most commendable enterprise.

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## *ECHOES FROM "DO-WITHOUT WEEK."*

I inclose check for $50 for Do-without Week. I desire to give this in addition to regular contributions taken up by our pastor. May all be blessed to the saving of souls for Jesus' sake!

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My conviction is, if this plan is adhered to, and properly worked by pastors annually, it will bear fruit; for its immediate result is only a small part of the good that is done. It is an educator of our people on the line of self-denial and self-sacrifice for Christ. How wonderfully would the cause of Missions prosper if the money which is wasted on self-indulgence alone could be consecrated to this particular use by professing Christians!

May the Lord greatly increase the spirit of true giving in Southern Methodism!

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Yours came to hand yesterday. I had been thinking, praying, and preaching on missions, also making public and private appeals; and per-

haps for these reasons I was prepared to be stirred to the depths by your letter. It brought tears of gratitude to my eyes. It came to my desk while I was writing an additional appeal to my people to observe "Self-denial" or "Do-without Week." Your letter was subjoined to mine in our local paper; and I was specially glad that I could send by return mail a check to our Conference Treasurer for $75.51. More to follow soon.

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## *DISSEMINATION OF MISSIONARY INFORMATION.*

Rev. N. H. D. Wilson, Franklinton, N. C., President of the North Carolina Conference Board of Missions, furnishes us his plan for supplying the secular papers with missionary matter. Hoping the excellent and helpful suggestion of this wide-awake president may stimulate others, we take pleasure in calling the attention of our pastors to it:

I have agreed to assume charge, with the coöperation of the Conference Secretaries, of the work of supplying missionary matter, letters and news items, to the secular papers of the State. I write to claim your coöperation and assistance as proffered in your speech to our Board. Keep me supplied with any matter you may think will aid me in my work. My plan is to furnish my friend, the editor of my town paper, my letter far enough in advance to get copies from him to send out. This letter will answer for three-fourths of the county papers, as their circulation does not cross. This will be one letter monthly. Then I will have him set up and run off slips (at prime cost, according to his offer) of two or three other letters monthly. These will go to those papers that cross circulation with class 1. As to the dailies I now expect to request Drs. Swindell, Doub, Tuttle, Uuderwood, and others to ply them. Now you can see how satisfactorily I can use all matter that puts facts in shape for secular papers.

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## *KOREA INVITES US.*

We are in receipt of a letter from Rev. T. H. Yun, written while *en route* to his native land, Korea. Brother Yun will probably have a position of influence in the readjustment of the government of that country, and we rejoice to know that he will use that influence to favor the spread of Christianity. Even now he sees a golden opportunity, and expresses the wish that our Church had a representative there to take advantage of the situation. He says: "Korea needs schools very much. The government may be only too glad to help forward the work of the missionary teacher. In case the government should grant liberal patronage to the missionary school, will it be wise for our Church not to have a single agent there to embrace the opportunities that may arise from the new condition of things?"

Let the prayers of our people go up in behalf of Brother Yun; that he may be a chosen instrument, used of the Lord to do great good for his people. Who knows but what he has come to the kingdom for such a time as this?

## *STRIKING FIRE.*

TEXAS Methodism loses nothing of the old ring. The Northwest Texas Conference Secretary, Brother John R. Nelson, of Georgetown, sounds a bugle note which will stir his pastors. May God speed our Secretaries in their projected campaign.

The "Forward Movement" is striking fire in our Conference. From every source comes thrilling news. Presiding elders are leading, pastors are rallying, and the people are being stirred on missions as never before in our history. The old northwest is steadily moving at the head of Southern Methodism's columns in the conquest of the world for Christ. Let our motto be, "More light, and assessments only as a minimum." Out of a heart of prayer to God and love for you, permit me to make a few practical suggestions.

1. Prepare and deliver a new sermon on missions; not a good old one revised, but a brand-new, out-and-out, up-to-date missionary sermon. Apply to Dr. John for latest and best matter.

2. Begin in time, prepare well, and execute with prayer and enthusiasm programme for missionary mass-meeting or meetings. Draw on your presiding elder, District Missionary Secretary, brother pastors, and laymen, not forgetting the young people.

3. If not held, hold "Do-without week"—just before protracted meetings is a good time.

4. Disseminate missionary literature to educate missionary conscience; take subscribers for *World For Christ* and METHODIST REVIEW OF MISSIONS. Some wide-awake pastors invest their own contributions to missions in literature for their charges.

5. Lift missionary collections early—spring congregations—run great risk later than revival meeting. Always the sooner the better. Collect from everybody according to ability—subscriptions preferable to cash, for, as a rule, they are larger.

Please accept these suggestions only in the spirit they are sent.

Your brother in the work, and to command for Missions,

JOHN R. NELSON, *Conf. Miss. Sec.*

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## *A LESSON FROM THE ISLES OF THE PACIFIC.*

SOME years ago the converts of the native Church on one of the Society Islands, feeling deeply grateful for the missionaries who brought them their gospel, felt themselves debtors to all others who were under the shadows of heathen darkness and despair. The native preachers and teachers were willing to face the dangers they must encounter among the savage tribes on other islands, but money was needed with which to send them out and support them. They had no money and they saw no way by which it could be obtained. They advised with their native pastor, and, as many a follower of Christ has done in an hour of perplexity, he proposed they should make it a matter of prayer. They followed his advice. In their simple words they told the Lord to open the way by which they could raise money for the support of the preachers who were waiting to carry the tidings to other islands. In a short time some traders came to their island to buy the sea slugs that are found on the reefs around the

island in that section, which are considered a great delicacy among the wealthier classes of China. Soon the men and women were at work; several tons were made ready, and they were paid $850 by the traders. It was sent to the London Missionary Society, whose missionaries had brought the gospel to the island. Soon the preachers were sent on their blessed mission.

Those simple islanders had learned the real mission of money. It can bring them into partnership with our Lord in his great mission in saving our race. It can sustain the men of God who have been commissioned by the great Head of the Church to bear the tidings of redemption to the waste places of the earth. It can build churches and schools, where the old and the young will be trained in the service of God. It represents values of a higher standard than lands or houses, railroads or bonds. Christ has use for money; it belongs to him. He stored his gold and silver in the seams of the rock, where it would be ready to equip the messengers for their mission among all nations. Enough has already been drawn from its place of deposit to support thousands of missionaries in many lands, and build houses of worship where all the nations can meet to sing the praise of God. Would that our people could estimate the real value of money!

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## *COMING HOME.*

NEVER since the days of the apostles have the omens for the return of the Jews to their crucified Messiah been so favorable as now. There is a growing demand among them for the Hebrew New Testament; and a kindlier sentiment toward the followers of Christ is deepening among these wanderers from their ancient home. Recently a missionary went to Sana, the capital of Yemen, Arabia, to ascertain whether there was an opening for a Jewish mission, and met an unexpected welcome. He visited four of their synagogues, was treated kindly, and sold 122 copies of the Hebrew New Testament. At Ispahan, Persia, the Jews have asked the Protestant missionaries to open a school where they can send their children. A great open-air meeting was recently held in Vilna, 400 miles southwest of St. Petersburg, Russia, when a converted Jew of the Greek Church addressed large numbers of his race. A distinguished Jewish lawyer spoke in friendly terms of Christianity, amid the applause of his fellow-countrymen. The most significant fact is that of leading Jewish Rabbies who through the agency of the New Testament alone and the direct operation of the Holy Spirit have discovered that modern Judaism has wandered far from the teachings of the Old Testament, and thus been led back to the cross. The gospel is spreading among all nations, "the fullness of the Gentiles" will soon come, and the blindness which so long has rested on Israel will soon pass away. It is time that Southern Methodism should join the sacramental host in giving these wanderers welcome to their ancient home again.

# OUR MISSION FIELDS.

## *CHINA.*

### The Great Garnering Time Has Come.

THE heart of the missionary is made glad by the news of reinforcements. Rev. R. A. Parker, of Song Kiang, writes rejoicing that more men are to be sent to China, and portraying vividly the need in his particular part of the vineyard:

"Our hearts ache as we look about us and see thousands who are starving for the bread of life, and so few to minister to their necessities. We have just closed a series of meetings here of two weeks' duration. There were hundreds at every service. Our church will seat comfortably four hundred and fifty, and at almost every service every inch of available space was occupied, and often many would turn away for want of room to sit or stand. On the whole we had good order. Occasionally one or two of the 'lewd fellows of the baser sort' would get a little boisterous, but with an occasional look or motion of the hand, quiet was easily restored.

"I am thoroughly persuaded that a protracted meeting is as much a necessity in China as it is in the home land, and just as productive of results if those engaged in them depend upon the Lord to give the increase. The results of such a meeting cannot be shown by a mathematical demonstration; indeed, such calculations dishonor God anywhere, especially so in China. However, we are not altogether lacking in this respect; we have had seven new probationers during the last four weeks, the larger part of them having been brought in by other members of the Church, which we consider a good omen. At almost every service men and women anxiously inquired about this 'new doctrine'—new to them, but blessed be God, it is the old, old story of Jesus and his love.

"O, do send more men. Our hearts and hands are too full to tell of daily instances which give unmistakable evidence that the great garnering time is near at at hand. But where are the reapers?

"I will soon be alone, as Mr. Burke expects to leave for the United States. Is it possible that the work of the Song Kiang Circuit is to be brought to a complete standstill, and with its numerous day schools, chapels, and other work to retrograde, as it most certainly will do if there is not forthcoming a man to fill up this break in our ranks?

"Our day schools reopened yesterday, after a month's intermission for the New Year holidays. The prospect for the year is good. Our aim is to make these schools feeders to our higher grade boarding schools and colleges, and we are already realizing good results from this source.

"We are now beginning to feel the effects of the war. Last week while Mr. Burke was out on his circuit his boat was taken by force from the boatman by soldiers who were passing that way *en route* to Chung San, and but for his timely arrival his boat, together with his bed and provisions, would have been gone. Had not a foreigner been there with a passport from Peking the boat, with its contents, would have gone no one knows where. Thus it is that our native preacher cannot go out alone with boats or goods.

"I shall try to comply with your request and send extracts from my diary, such as I think would be of use to you; however, it would be well for you to examine carefully all of it, and let all objectionable matter find its natural level—the waste-basket.

"I am now tusseling with *wên li;* have read Matthew, Mark, and Luke, also that part of the Old Testament in colloquial included in this year's course. I hope to be able to pass muster at Conference next September.

"With the exception of the first few weeks, I have had perfect health since our arrival in China; have gained over

twenty pounds. Every member of our little family is enjoying health and happiness. My heart overflows with gratitude to God for granting me the boon of my life—the privilege of sowing the seed of the kingdom in this darkened, sin-cursed land, and for giving us health and prosperity. What shall we render to the Lord for all his manifold blessings to us?

"Pray for us, that we may meet the end of our being here."

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### Turning to Missionaries For Counsel.

THE good work in China continues. Rev. C. F. Reid writes from Shanghai that he has received over two hundred probationers since Conference, and that there are several baptisms at each communion service. He has organized two Epworth League societies, with a membership of thirty in one and forty-three in the other, and expects soon to have a hundred members. He adds some interesting items concerning the situation in China:

"The war progresses and proves more disastrous to China every day. Those in authority seem perfectly bewildered and at a loss to know what to do next.

"Chang Chih Tong, the proud viceroy who could look with so much indifference while missionaries were being cruelly murdered last year, now turns to missionaries for counsel and advice. About three weeks ago he telegraphed for Timothy Richard, and when Richard arrived he did him the great honor to go out and receive him at the outer door of his yamen. He kept him in Nanking several days as an honored guest, and no sooner did Mr. Richard return to Shanghai than the viceroy telegraphed for him again. He has now been in Nanking several days.

"Neither the emperor nor any of his high officials have yet called for "the great missionary statesman," but you need not be surprised to hear, before long, that he has been asked to take the helm of state and guide the old canal boat through these troubled waters."

## *JAPAN.*

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### Embracing the Opportunity.

THE presence of large numbers of soldiers in Hiroshima has afforded an opportunity for much local Christian work. Rev. W. A. Wilson of that place writes us concerning the efforts that have been put forth in behalf of the soldiers:

"I think work in this section is opening up gradually. Hiroshima has more than usual prestige since it has become headquarters of the army. The population has largely increased, and when the war is ended it will be a much more important place than before. Our work among the soldiers and coolies has been immense, considering the force we had. During two or three months the second army corps was in Hiroshima, besides the reserves of the Hiroshima garrison, in all making some thirty thousand. In addition to this number there were almost as many coolies connected with the army, and at times from five to six thousand sick. We found these coolies and soldiers ready to hear the gospel and receive religious literature. In one of our street chapels I began daily preaching, and it was so successful that the other denominations did likewise. The soldiers simply crowded to these meetings. It was a great delight to preach to them and hear others. The poor fellows were delighted with the social meetings we had for them. Brother Loomis, of the Bible House, did a grand work in distributing Bibles and portions of the same. The Bible House gives all we can distribute, provided it be to soldiers or nim-bu—coolies connected with the army. Of course some who received these profited little by them, but many did really come to know Jesus. The managers of the hospitals are courteous, and these places have been well worked. Most of the nurses of the Red Cross Society are Christians, and the chief of the hospital has told persons more than once that the Christians make better nurses. Of course we know it, but such praise from a man

who is not a Christian himself is worth noting. This war is a great hindrance to our work in many respects, but we have a fine opportunity to practice charity. I send you some copies of our appeal for financial aid in sending chaplains to the army in China. Two of the men are already in the field. Three more will leave to-morrow at dawn. Two of the men who represent the evangelical Churches in this work are beyond all doubt the first choice, Rev. Y. Honda, D.D.—the first Doctor of Divinity in the Japanese Church—and Rev. Mr. Miyagawa, of the Naniwa Church in Osaka. If the Japanese force in China continues to increase, more than the five already mentioned should be sent, and friends at home should help us supply the needed funds. Drs. Hale and Gordon have almost completed their arrangements for going. All we hope for as a result of these efforts may not be attained, but we may reasonably hope for much. Parliament has just voted another 100,000,000 *yen* for the war fund, so it looks as if there is to be no sheathing of swords yet. Pray for our work here."

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### Ours to Labor on With Love and Faith.

REV. S. E. HAGER, who was appointed to the Oita Circuit this year, writes: "There is such a scarcity of workers my whole circuit is suffering for lack of preaching and other Christian work. I hope by next summer the present conditions may change. During the quarter one member removed and three received by letter. In Oita we have weekly preaching in a chapel on one of the main streets of the city, where we sometimes have sixty and seventy hearers. For one month four young men came two and three times a week to my house to study the Bible with me. But business has kept them away during the last two months, and now I fear they will come no more. A Japanese told me the other day that the Kiushiu people were once well-to-do, but after the last rebellion became very poor, and are now only concerned how to live and make money. I believe it. They certainty seem little concerned in other things. But I have great faith in the gospel, and I expect to see the barriers broken down and all obstructions removed and the Japanese earnest inquirers after the only true God."

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## *BRAZIL.*

### Steady Growth.

REV. E. A. TILLY, presiding elder of the Rio de Janeiro District, sends an interesting report of the work, from which we make the following extracts:

"The Lord hath dealt graciously with both the work and workers since I forwarded to the Board my last annual report. The condition of the work in every charge is healthy. There has been a steady growth, such as is calculated to inspire confidence in the minds of the serious, and to beget great hope in the hearts of those who believe in the potentialities of the gospel to regenerate not only the character of the individual, but also that of the nation.

"Three years ago, when Bishop Wilson appointed me to the Rio District, I found three organized charges and one mission: Rio (Brazilian), 46 members; Rio (English), 30 members; Palmeiras, 43 members; Parahyba Mission. Our total membership at that time was 119. To-day we have six organized charges and four missions, with a membership of 312. In 1888, when I arrived in Brazil, the membership of the entire Conferenee was 288. At the present writing our membership (entire Conference) is about 1,200. Are not these facts gratifying to all who love to see the prosperity of Zion?

"I attribute the result to two causes—the character of the workers and the constant changes through which the Brazilian people are being caused to pass in their social, political, and religious life. A more consecrated set of men cannot be found in Southern Methodism. The home Church has not heard much from Brazil through the Conference and Gen-

eral Conference organs, nevertheless, the work has been done.

"Heretofore I have given considerable time in the presentation of a financial report to show that our people are faithful in their obligations to the Church. This year I simply record that the per capita contribution for all purposes has been $5.

### Self-support, Etc.

"Every charge in the Rio District is contributing something to the support of its pastor. The entire machinery of our Church is now at work. The time is fast approaching when all the organized churches must be placed in the hands of our native men, and when our missionaries must sustain nominal relations to the Conference, doing the mission work only. If the Board, in spite of all its financial embarrassments, will only rally to our support right now, I verily believe that within the next four or five years we will not have to ask for one cent for the native Church. However, to bring about the desired result, you must grant us every cent asked for in our estimates for the next four or five years so that our membership may be increased, and that we may meet the actual demands of the hour.

### The Rio Day School.

"The two years and a half that Mrs. Tucker has given to this work have proven that a first-class day school in Rio can be made a success. There is not a more thoroughly evangelical school in Brazil than this one. Mrs. Tucker has never resorted to any little tricks to catch Roman Catholic parents and afterwards instill into the minds and hearts of her pupils the principles of our faith. On the other hand an exactly opposite course has been pursued. She tells the parents just what is going to be done; that the Bible will be used in her school, and that all the pupils will be required to study the same. On one occasion some very well-to-do people thought that this rule might be set aside in regard to their children. The request was made, but was not granted. The children remained at home for a few days, and afterwards were brought back by the parents with a confession that the children learned more in her school, and that they would remove their objections in regard to the children being taught the Bible. The name 'Methodist' was given to us in derision by our enemies. Yet we are not ashamed of the name. Our enemies here in Rio call our school, as well as our church, 'A Biblia' (The Bible). This seems to them about the worst name they can call us. The Lord helping us, our educational and evangelical work shall be rooted and grounded in the Bible. We do not intend that this name given us in derision shall be a misnomer. The first of this month (February) the school was opened. At the present time we have 45 pupils to respond to the roll call. The school is growing and meeting with favor on every hand. The question that most concerns us now is, 'What will our Board do towards the purchase of the property in which the school is working?' The property is now on the market, and this splendid school, after so much hard work on the part of Mrs. Tucker to make it a success, may be turned into the street. It will be impossible to find other property that so well answers our purpose. In fact it cannot be found. The demand is imperative to buy this property, and I am certain that the Board will not fail us, and that the necessary allowance will be forthcoming."

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Figures fail to express the quality of work. The regeneration of one heathen may mark a greater work of grace than the conversion of a thousand who have a Christian civilization as their heritage, and are invested by an atmosphere laden with sympathetic influences. One Roman Catholic is a type of that entire Church, and one heathen has in him all the roots of heathenism. God speed our missionaries who preach a gospel that can save to the uttermost.

# MEDICAL MISSIONS.

## Medical Work in the Madura Mission.

THE Madura Mission was organized in 1835. In May, 1837, Dr. John Steel joined the mission, and carried on his medical work until his death at Madura, in 1842. Dr. John Scudder acted as mission physician from early in 1847 until March, 1849, when he was relieved by Dr. Charles Shelton, who remained in charge of this branch of service until his return to America at the close of 1855. Dr. N. L. Lord was mission physician from December, 1863, until March, 1867. Dr. Henry K. Palmer followed, taking charge in March, 1869, and remaining until May, 1874, when he returned to America. At the request of the mission, both after Dr. Lord's and Dr. Palmer's close of service, Dr. Chester acted as mission physician, while residing at Dindigul, and had the superintendence of the mission dispensary at Madura, securing the services of competent native hospital assistants. In December, 1888, Dr. F. Van Allen became mission physician, taking oversight of the medical work in Madura, which he still retains. Miss E. K. Ogden, M.D., joined the Madura Mission in 1877, but soon left for the Bombay Mission. Miss Pauline Root, M.D., joined the mission in October, 1885, and left for America in February, 1891.

The new building for a woman's hospital, on the mission compound at Madura, which has but recently been completed and dedicated, and for which Dr. Pauline Root secured large subscriptions from her native patients and their friends, is now waiting anxiously for her return to Madura. The buildings of the Madura Mission dispensary remain very much as they were when first built, and have only temporary accommodations for in-patients. But Dr. Van Allen is doing his utmost to secure funds in India to enable him to erect, close to the mission compound, suitable buildings for a hospital for men. This has been a great need here for many years. And that such a building has not been provided before, and that there has not been more noted success in our mission medical work as a whole, must be largely attributed to the fact that those who have acted as mission physicians have been able to remain so short a time in the country, and that the intervals between the different incumbents, when the work had to be largely in the hands of native medical assistants, were so prolonged. Still, even with with this great drawback, a large amount of good, solid medical work has been done, and the evangelical part of the work never overlooked or neglected. While it is not the province of this article to dwell at length on the capabilities and success of those who have taken part in the medical work of the Madura Mission, it is at least a very interesting fact that, without exception all are remembered by the members of the mission, and by the natives of our Madura district, who knew them, with the greatest interest and affection.

The medical work carried on by Dr. Chester at Dindigul is somewhat unique in the fact that for more than twenty-seven years it has been continued it has cost our Board not a rupee for the running expenses of the hospital and dispensary. After earnest solicitations the Prudential Committee consented to make a grant for the present buildings. But all the pay of the medical assistants of all grades, including the two trained native female nurses, and all the cost of the medicines and surgical instruments during this more than one quarter of a century, have been met, by permission of the Madras Government, by the Dindigul Local Fund Board and the Dindigul municipality. In return for this favor Dr. Chester gives his services gratuitously. But the sum allowed for native assistants is large enough to enable him to secure two thoroughly trained hospital assistants, who are fully

competent to to carry on the hospital and dispensary work in Dr. Chester's absence from Dindigul. This enables him to give fully half of his time to the superintendence of his village congregations and schools, as well as to the important school work in the town of Dindigul. No one who has not had actual experience of the medical work in a country like India, who has not seen with his own eyes and heard with his own ears the natives of all sorts while at the dispensary, or in their villages and houses, after having been to the dispensary, can realize what a power for good a mission dispensary may be. A heathen may find fault with a missionary's preaching, or a missionary's school and the instruction given in it; but he will never find fault with the doctor who takes away his fever, who enables him to walk when too weak even to sit up, who gives him sight when totally blind, who in a few moments or hours relieves him from the most excruciating pain, or who restores him to life when on the very brink of the grave. Tens of thousands of our Tamil handbills or tractlets, given to the patients at the dispensary, are scattered through the villages of the Madura district. Every one may not read them, but many do. And the friendliness engendered among the people by our mission dispensary work makes it safer and easier for us to establish village schools in the district, and to carry on our itinerancy or preaching work in the villages. The Madura Mission, instead of having two male and one female physician, should have four male and three female, if not more. Arrupukottai and Manamadura would be admirable localities or centers for a male physician, and Madura city should have at once at least two female physicians and Dindigul one. This is said, not with reference to the care of the mission families or the native Christians or the Christian children of our boarding schools, though these could be cared for as well, but for purely medical evangelistic work among the heathen of two other large districts of our Madura Mission field not readily reached by the medical missionaries of Madura and Dindigul.—*Rev. E. Chester, M.D., in Missionary Herald.*

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A YOUNG man who has recently entered upon a missionary service in Africa gave this account of his experience. The subject of medical missions had been suggested to him in his boyhood and had remained in his mind during his years of preparation, but his medical studies were nearly completed before he felt it necessary to decide upon his life work. Unusually fine opportunities were offered him for establishing himself immediately in a lucrative practice. He had all the ambition of any American youth to make himself a name and a fortune in his profession. But there was this other work for lost souls in which his medical training would be of untold value. With the question to decide, he one day took up his Christian Endeavor pledge and read the opening sentence. As his eye lingered on the words it became so clear to him that "what Jesus would have him do" was to carry help to some of those lost souls, that he felt that there was but one course open to him, and he did not lay down his pledge until he had decided to turn from all the tempting opportunities in his own land and offer himself as a medical missionary.

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THE decease of W. J. Hall, M.D., at Seoul, Corea, from typhus fever, is announced. A native of Kingston, Ont., he studied at Queen's University, and after graduation was a student at Dr. Geo. D. Dowkontt's Medical Mission School, in New York City. Later he became a medical missionary among the tenement houses of the East Side. In 1891 he sailed for his future field. On the breaking out of the war between China and Japan Dr. Hall identified himself with medical missionary work in the army. He was prominent on the field after the battle of Ping Yang, and it was doubtless owing to his services and his hardships there that he contracted the disease from which he died.—*Missionary Review.*

# WOMAN'S WORK.

## Red Cross.

MRS. BASORE, formerly Miss Fletcher, one of our missionaries in Japan writes: "I send you part of a letter from Mrs. Dr. Ema, of Yokohama, thinking it might be of interest to the readers of the *Link*, especially to those who once knew Mrs. Ema as 'Mary,' the protége of the Ministering Children of Baltimore, Md. She has been married about thirteen years, and has a daughter twelve years of age. Her husband is a prosperous physician in Yokohama, and is employed at the home among the pupils."

Extract of a letter from Yokohama: "I think you are earnestly reading the newspapers about the war between Japan and China. Indeed, I am so glad to hear of the victory of my own dear country. God is wonderfully blessing our army. There are so many beautiful stories about our soldiers and their families. . . . The wives and mothers, when their husbands and sons are to join the army, are willing to let them go, and part with them with smiles, and when they hear of the death or the wounds of the dear husband or sons, they try not to show their tears or sorrow, and only say they are too glad and willing that they have died for our dear emperor and for the country. They are trying to give up all their love only for the sake of the country. Now isn't that beautiful? The Japanese Government is treating the captives just as kindly and tenderly as our own soldiers, so even the obstinate Chinese cry for joy and gratitude, and say they want to serve all their life for our Japanese Emperor. The merchants (Chinese) are living very peacefully here; no one hurts them; our government is taking good care of them. . . . This war is a righteous war, and no doubt God will give us a victory from beginning till end. They are having such a cold winter there, so if we Japanese ladies think of them (the soldiers) how can we sit still by the fireside. We must do something to make them happy there; and to comfort them is the duty of a woman. So at last I fixed my mind to ask the ladies (who are mostly unbelievers) to help me make gloves (made of cloth and cotton inside) for the soldiers. These gloves are to avoid cold of course, but another use is to avoid the sword of the enemy. It was done so nicely; the ladies were so happy when I told them about it. Even the children are earnest in this war, and are willing to work for the good of the army. At last the numbers were 6,650 pairs made; as soon as we finished we have sent them already last month to China. My sister *Retsu* (Jennie Norris) is one of the members of the Red Cross Society, and she is working very hard there for the army.—*Missionary Link.*

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## The Kyoto Training School for Nurses.

THE school was established in 1873, since which time it has graduated fifty-four nurses. Some of these have married, but most of them are engaged in hospital work, private nursing, and district (evangelistic) work, in different parts of the country. Every nurse has become a Christian before her graduation.

Several other training schools have been established in Japan since this was founded, but to-day its graduates take first rank as nurses throughout the country. In the great earthquake of 1891 it took a prominent part in the work of medical and surgical relief, and recently touched the heart and won the gratitude of the governor and people of Kyoto by offering ten volunteer nurses for the care of Japanese soldiers wounded in the Korean war. At that time the nursing force at the government's disposal was adequate, but recently the services of four nurses have been asked for. The institution, too, is highly appreciated by the missionary force and by Christian pastors in Japan, the trained

Christian nurse being regarded by them as one of the most efficient evangelizing agencies at present coöperating with the Church. In public work it is fulfilling the expectations of Governor Kitagaki, when he said at the opening of the school, "The noble work of this institution will confer great blessings upon our people;" while in direct Christian effort it is meeting the expectation of its founders. It is raising up a body of Christian workers who, consecrating themselves to Christ, and affording in their daily work practical illustrations of Christian charity, is adding a new and efficient arm of service to the native Church. So well known is the reputation of the nurses in this respect, that one of the inducements recently offered by a Japanese physician (himself not a Christian) who wanted one of our graduates as a head nurse in his hospital was, "She shall have opportunity for Christian work."

A medical missionary has been termed "a missionary and a half." May I not say that a trained nurse, well developed in Christian character, versed in the Scriptures, and consecrating herself and her opportunities to Christ, is a double missionary?—*Life and Light.*

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THE *Missionary Review* says: "The self-denying deeds of Sarah Hosmer, of Lowell, are worth telling again and again for an example. She heard that a young man might be educated in the Nestorian Mission Seminary for $50. Working in a factory, she saved this amount and sent it to Persia, and a young man was educated as a preacher of Christ, and sent to his own people. She thought she would like to do it again and again, and did it five times. When more than sixty years of age, living in attic, she took in sewing until she had put out the sixth preacher. She was a missionary in the highest sense."

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A LEARNED Hindu who had spent much time in trying to explain his beliefs was asked whether he could give any definite proposition which all people who were Hindus could accept. He very readily said in reply, "That woman is a very wicked animal; that the cow is a holy animal;" but he could not think of any other universally accepted beliefs. Their gods are said to number three hundred and thirty millions. It is estimated there are 21,000,000 Hindu widows. "Widows are the greatest sufferers in India," says Ramabai, "and their treatment surpasses description." Dr. Pentecost says: "If you should go to India for a year, you would see that it is a time for apostolic power now." The people of India classed as Christians in the census number 2,225,000.

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THOUGH woman's work in connection with the London Missionary Society began a full century since, and was carried on by such as Mrs. Moffat, Mrs. Ellis, Mrs. Mullens, Mrs. Mault, Mrs. Kennedy, Mrs. Smith and Mrs. Wardlaw, it was not organized and pushed until since 1875, and even ten years later only 27 had been sent out. But now the number in the field is 72, and no less than 103 have borne a part. Says the *Quarterly News:* "Our present actual band of worshipers is distributed over the field, which is the world, in the following order: 35 in India (17 in North India, 15 in South India, and 3 in Travancore), 22 in China, 6 in Madagascar, 2 in South Africa, and 4 in the South Sea Islands. There has been a proportionate increase in the number of our native female agents during the past ten years. Our girls' schools now number 375, with some 56,753 scholars."

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SINCE 1887 the gifts of the women of the Southern Baptist churches have steadily increased from $17,000 until they reached $45,129 last year, and the year before, under an impulse from the Carey centennial, shot upward to $62,237.

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THE Congregational Woman's Board reports contributions in the East last year amounting to $95,558, and in the interior to about $65,000, a total loss from the year preceding of nearly $10,000.

# THE SUNDAY SCHOOL.

## A Little Child Shall Lead Them.

AMONG the many strange things we see in India that which first attracts our attention are the different modes of travel—the peculiar vehicles and no less peculiar animals that draw them. One of these was of great interest to me, and became associated with my daily life. It was a long cart, covered with canvas and drawn by two beautiful white bullocks, with humps on their shoulders. It came of a morning from the native city, through the dusty roads, into the mission compound (yard), so heavily loaded that the bullocks had all they could do to draw it. What do you suppose it was loaded with? Let us lift up the curtain and see. What a host of bright faces greet us! for it is packed like a sardine box with little Bengali girls coming to the mission school. They are too big to walk the streets, and if we keep them in school they must be brought in this way. The name of one of these girls is Balla. She is the favorite with us all. She has such bright, winning ways, is so thoughtful and kind, so quick to learn, and so helpful to the other girls, that our schoolroom would be gloomy without her. Her Bible lessons are the best prepared of all. She soon shows such interest that she is given a Bible of her own. When she received it she carefully wrapped it in a bit of red cloth, and carried it home joyfully. Not long after this Balla comes to the school with the others, but the sunshine is all gone from her face. As soon as she sees us the tears begin to flow. "What is the matter with our Balla this morning?" Between her sobs she tells us her sorrow. While reading her Bible the evening before, her big brother came into the room. He snatched it from her hand, and in an angry tone said: "How dare you read such a book!" And striking a match, he tore the leaves apart and burned her beloved Bible before her eyes. Looking up into our faces as she finished she said: "What will I now do without it?" Her tears were soon dried when another like it was placed in her hands, and she was told she could have it for her own. "I will keep this one hid where he never can find it," she said.

We had been satisfied for some time that Balla was a true Christian, and loved Jesus with all her heart. Shortly after this a Bengali babu (gentleman) called at the mission, and asked to see the superintendent. It was Balla's father. He had come to request us to cease teaching the little girls in the school to sing Christian hymns. "For," said he, "I have no peace day or night. From the time Balla comes home she is singing them. The last thing at night and the first thing in the morning I hear these songs about Jesus. Will you please refrain from teaching her such things?"

We were sorry to be unable to grant his request, but delighted to know that this little child had carried the gospel where we could not get permission to go. A few months later Balla came again with a very sad face to tell us her father was taking her away to a distant village to live, where there were no schools and no missionaries. Our hearts were sad to part with her, but we commended her to Him who loved her more than we did.

Soon she sent letters telling of her new surroundings. She had gathered the little girls of the village who had come to play with her, and had begun a little school under a peepul tree near her house, and was teaching them to read and write. She read her Bible to them, taught them the Lord's Prayer and the Ten Commandments, and sang with them the beautiful Christian hymns she had learned at the mission. Soon they began singing them in their several homes, and their parents became alarmed and kept the children away from her; but they were so obedient, and had become so improved in their manners, that it was decided it could

do them no harm, and they were permitted to return. A joyful letter was sent, telling us she was allowed to continue her school, and was teaching the children to know and love Jesus. Not until the gathering of the great multitude which John saw, of all nations, kindred, people, and tongues, before the Throne, shall it be known how many were led to Christ by this little child—*Heathen Children's Friend.*

## A Christian Hero.

THIS boy and a little friend of his had been taught in a missionary school. They had learned to sing hymns there; and one day as they were going along singing they attracted the notice of a cobbler who liked their singing so much, and who got so impressed with the truth, that on Sabbath he would clear away his boots and lasts, and a congregation would gather in his shop to hear these two boys sing. A good work was begun in that village. A teacher was sent, and people were saved; and it began in the way I have told you of. Keep on singing, and God will bless your singing to the older people.

Well, this boy of whom I am going to tell you loved Jesus and served him. He was one day in a boat on a rapid and dangerous river. There was an idol carved in stone on the banks of the river, and the four boatmen were talking about this and saying what a boon this was to shipwrecked sailors, as if they only looked at it they would be saved from drowning. The little lad told them that Jesus alone could save, and that the idol was no use. They argued with him, but to no purpose. At last they said they would make him worship the idol also. He would not bow down nor worship; so they took hold of his queue and knocked his head on the boards until his forehead bled. The noble little fellow said: "You may bend my body, but my soul stands up straight." Was not that grand? Praise the Lord for strength given to do that. Then these wicked men said: "If you don't worship we'll drown you." "I will not worship," he said; "every time you say idol I will say Jesus." They held him over the water—he still was firm—they threw him in. He sank in the stream, and they ran off, cowards that they were. Some friends of the boy saw him thrown in, and when he came up again to the surface they dragged him ashore unconscious. They laid him down and fanned him, and after a while he opened his eyes, and, fearing he was still with those bad men, he said: "You say idol, I say Jesus."—*The Chronicle, London Missionary Society.*

## True Preaching.

A LITTLE Japanese Sunday-school girl, when she was asked "How to glorify Christ," answered in this way: "It seems to me like this. One day mother got some flower seeds—little, black, ugly things; she planted and watered them; they grew and blossomed beautifully. One morning a neighbor came in and saw these flowers and said: 'O, how beautiful! I would like to have one myself. Can you give me some seeds?' Now if this lady had seen only the seed—a little, black, ugly thing—she would not have asked for it; it was only when she saw the beautiful blossoms that she wanted the seed. So it is with Christianity. When we tell the truth of Christ, it seems to our people hard and uninterestting, and they say they do not care for it. But when they see the same truth blossoming out in our lives—kind words and good acts—then they say they must have it too; so with our lives more than by our tongues we can preach Christ to our unbelieving friends."

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THERE is no child so small that there is not a little work for him or her to do. Perhaps it is only to smile when fretting seems so much more easy; perhaps it is to run a little errand or to pick up threads from the floor. I do not know, but you can find out what your work is, and *do it.*

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IF you do not wish for the Kingdom of Christ, do not pray for it; but if you do, you must do more than pray for it, you must work for it.—*John Ruskin.*

# EPWORTH LEAGUE.

## Christ in the Old Testament.

NOT much before midnight, in a thriving midland town, a man in clergyman's attire was hurrying home. Suddenly he felt a tug at his long black coat-tail. Vaguely alarmed, he turned round quickly. A breathless, roughly-clad, rugged-featured man loosened his hold of the skirt.

"My wife is dying," jerked the man.

"I'm very sorry. I'm not a doctor."

"No, sir, I know. I don't want a doctor. He's there, and only gives her ten minutes to live. Come with me at once, please."

"Come with you? Why, what good can I do?"

"You are a clergyman?"

"Ye-es. But I'm not the sort of clergyman your wife will be wanting. I'm a Jewish minister."

"That don't matter," broke in the man almost before he could finish the sentence, "as long as you're not a Catholic."

"Why don't you go to your own clergyman?"

"I've got none," said the man, half apologetically. "I don't believe in nothing myself. But Betsy goes to some place every Sunday almost. I don't ask her no questions, and in return she don't bother me about my soul — leastways, not for ten years, ever since she's had kids to convert. We get along all right, the missus and me and the kids. Oh, but it's all to come to an end now!" he sobbed.

"Yes, but my good fellow," protested the minister, "I told you you were making a mistake. What your wife wants is some one to talk to her of Jesus, or to give her the sacrament or the confession."

"You believe in a God, don't you?"

"I knew it," cried the man in triumph. "If you believe in a God, that's enough, ain't it? Here is the house."

The minister conquered a last impulse of mistrust, and mounted the black, ill-smelling, interminable staircase. He at last found himself in a gloomy garret, lighted by an oil-lamp. A haggard woman lay with shut eyes on an iron bed, her chilling hands clasping the hands of the "converted" children, a boy of ten and a girl of seven, who stood crying in their little night-gowns. The doctor leaned against the head of the bed. He was a big-brained, large-hearted Irishman, a Roman Catholic.

"You are not too late," said the doctor.

"Thank God!" said the atheist. "Betsy, old girl, here is a clergyman."

The cloud seemed to pass off the blind face, and a wave of wan sunlight to traverse it; slowly the eyes opened, the hands withdrew themselves from the children's grasp, and the palms met for prayer. "Christ Jesus," began the lips mechanically.

The minister was hot with confusion as automatically he drew from his pocket a Hebrew prayer-book, and began reading the Death-bed Confession in the English version on the alternate pages. "I acknowledge unto Thee, O Lord, my God, and the God of my fathers, that both my cure and my death are in thy hands. . . ." As he read, the dying lips moved, mumbling the words after him. The prayer went on, the mournful monotone thrilling through the hot, dim, oil-reeking attic, and awing the weeping children into silence. The atheist stood by reverently, glad his wife had her wish, and on thorns lest she should live long enough to discover the deception. "Make known to me the path of life; in thy presence is fullness of joy; at thy right hand are pleasures forevermore." An ecstatic look overspread the plain, careworn face; she stretched out her arms as if to embrace some unseen vision.

"Yes, I am coming—Jesus," she murmured. Then her hands dropped heavily upon her breast, the face grew rigid, the eyes closed. Involuntarily the minister seized the hand nearest him. He read

on: "Into thy hand I commend my spirit. Thou hast redeemed me, O Lord God of Truth. Amen and Amen." And in that last Amen, with a final gleam of blessedness flitting across her sightless face, the poor Christian toiler breathed out her life of pain, holding the Jew's hand. There was solemn silence, the three men becoming as little children in the presence of the eternal mystery.—*I. Zangwill.*

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## The Glory of Methodism.

DR. H. K. CARROLL, of the *Independent*, who superintended the religious department of the late census, and who has become an authority in such matters, read a paper before the Methodist Church Congress at Chicago, on "The Status of Methodism." We quote a paragsaph which is full of interest and instruction:

"The glory of Methodism is that it won its membership not from other Churches, but from the unconcerned and unconverted. The census of 1890 shows that we have organizations in 2,206 of the 2,790 counties in the United States. Wherever there are sinners, we must have converts; wherever converts, societies; wherever societies, churches. Thus we have more societies than any other division of Christianity. For all branches of Methodism there are 51,489 societies. The Baptists have, in all, 42,909. No other denominational family has a number equaling one-fourth of the total of Methodism, except Presbyterian, which returns 13,475; the Roman Catholic bodies stand next, with 10,276. The total for all bodies is 165,177. The Methodist family has nearly one-third of all the societies of all the denominations in the United States. It has also 30,000 itinerant preachers. In the value of Church property, $132,140,179, including only church edifices, furniture, and grounds, the Methodist family also stands first, the Roman Catholic family, which reports $118,371,366, coming second. In number of communicants, 4,500,000, we take the second place, the Catholics standing first with over 6,000,000. This, however, is due to the fact that the Roman Catholic Church reckons 85 per cent. of the Catholic population as communicants, while Protestants count only 30 per cent. of the Protestant population as communicants. If this difference is kept in mind, the discrepancy between the 4,500,000 Methodists and the 6,520,000 Catholics will not be so great. As a matter of fact, the Methodist population is more than twice as great as the Catholic."—*World-Wide Missions.*

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## The Broken Vow.

A PARISHIONER, who was a dear friend, read his pastor a page from life's history to this effect: When a small boy he gave his heart to Christ. He was engaged in a brickyard to carry clay, often on his head, for twenty-five cents a day. Then he vowed that one-tenth of his income he would give to his God. This he conscientiously did, and prosperity followed until his income was $10,000; and then the trial of his life came, in which he went down in financial disaster. Here his faith balked. He said: "After disaster had swept all away I learned what I had not known before—that it is easier to give one-tenth of $72 than of $10,000. A man is truer to God who works for twenty-five cents a day, and has less temptations and more strength to meet them, whose income is $6 a month than if it is $833.33." He regained wealth, but it was in strict compliance with the vow of his youth, which his disaster enabled him to fulfill until his death.

Here is an instance of negative proof—viz., that "there is that withholdeth more than is meet, and it tendeth to poverty." The positive proof would no doubt fill volumes were it written out.—*Rev. A. J. Gordon.*

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THOUGH the Epworth Leagues (M. E. Church) fell far short of the large sum called for in their Thanksgiving offering for missions, the total is yet something more than 30,000. When their evangelizing zeal rises higher, and they have had more experience, they will do better.—*Missionary Review.*

# OUR FELLOW-LABORERS.

## Melanesian Mission.

MR. ISAAC ROBINSON, consular agent of the United States at Norfolk Island, reported in 1894 as follows: "The population of the island on December 31, 1893, for the two communities was, Norfolk, 575; Melanesian Mission, 196; total, 771. In the Norfolk community there are 91 married couples, 10 widowers, and 13 widows. In the Melanesian Mission the white staff consists of 11 males and 8 females, and the native workers consist of 133 males and 44 females. The moral tone of the island remains good. No serious crime is ever committed. The Melanesian Mission has its headquarters here, the community, which is separate and distinct from the other, numbering, with its white staff, close upon two hundred souls. This great mission is the only representative of the Anglican Church in the western Pacific, where it wields a powerful influence for good among the natives, having one hundred and seven permanent stations scattered over the New Hebrides, Banks, Santa Cruz, and Solomon groups of islands. The system of working is said to be very simple and effective. Natives are brought from the different islands to the central station here, and such as are suitable are educated for teachers, the men, almost without exception, making capable and willing laborers. The work is carried on by a handsome auxiliary barkentine, the Southern Cross, which ordinarily, between April and November makes three trips to the several islands, retiring to Auckland after the end of November to lay up during the hurricane months. Since the retirement of Bishop Selwyn mission matters have become rather quiet. The late bishop was wealthy and influential and popular with the natives, and when the good of the missions was concerned used his money lavishly, and as might be supposed, his loss is now felt acutely. No successor to the bishop has been appointed, but the present acting head is the Rev. John Palmer, B.D., who states that operations are much impeded by lack of funds and an insufficient white staff."—*Gospel in All Lands.*

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## The Church Missionary Society.

IN a recent *Intelligencer* interest is mainly focussed in D. H. Martyn Clarke's article on "Some Results of the Late Mohammedan Controversy" in India. The controversy took the form of a public debate, which lasted fifteen days. The Mohammedan champion concluded the proceedings by asserting that a direct revelation from God was given to him, he asserted that within fifteen months, counting one month for each day of the discussion, the Christian opponent, Mr. Abdullah Athim, would die. In a later revelation Dr. Clarke was himself included in the doom pronounced. The prophecy kept the discussion alive in the minds of the people, and the whole Mohammedan population were in a state of the utmost tension and ferment. Dismay struck home to many hearts when, as time proceeded, it became bruited abroad that Mr. Athim was not only looking well, but in addition "was growing fat." Needless to say, events have shown that Mirza Ghulam Ahmed, the champion of Islam, has not "the power of the keys." Several leading Moslems have come out on the side of Christ. The first to come forward was the Jandiala youth who had been the *fons et origo* of the discussion. The next was Akhund Sahile, as he is termed, a Mohammedan gentleman of education, and who had been a trusted friend and apostle of the champion. His baptism, together with that of his daughter, was a wonderful occasion. This bitter blow to Mirza was followed by one still harder to bear, for his own brother-in-law, his near relative and trusted private secretary, was admitted into the Church visible. Akhund was the means of his conversion, and has also led three other Mohammedans to Christ. Up

to September 1st fourteen had been baptized from Mohammedanism, and it is expected that hundreds may follow. The movement altogether is the most remarkable one which has yet taken place in the Mohammedan field: and the definite issue joined is surely the prelude to a great awakening.—*Missionary Review.*

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## Society for the Propagation of the Gospel.

We have not hitherto noticed the work of the Society for the Propagation of the Gospel, which in addition to the Church Missionary Society, is sustained by the Church of England. A brief notice of the work of the Society for the Propagation of the Gospel in Ramnad, South India, may serve to sample the doings of this society. For the purposes of administration the mission is divided into six pastorates or districts, all of which are under the charge of native pastors. These districts are: Ramnad, Keelakarai, Pamban, Rajasingamangalam, Kilanjani, and Paramagudy. In the Ramnad district the Christians are mostly members of the Valyar caste, a tribe of hunters who live to a great extent in the jungle, earning their livelihood by hunting, fishing in streams, and cutting down firewood. The Keelakarai district is the largest in the mission, containing 1,500 Christians and catechumens. In Rajasingamangalam there are 448 Christians and 81 catechumens. Of these the majority came from the Roman Church, which has been at work in this district from the sixteenth century with only nominal results. It is found that the most unsatisfactory of all Christians are those who have joined the Society for the Propagation of the Gospel mission from the Roman communion, and that it is better to reap directly from heathenism than from Rome's half-way house. The Kilanjani district numbers 940 baptized Christians and 200 catechumens. These are made up of Idaiyars and Maravas. The Idaiyars follow the calling of shepherds, but the Maravas, until changed by grace, are robbers and thieves and given up to devil-worship. In the mission district of Paramagudy there is but little success save among the pariahs in the villages. The systematic working of this entire mission dates from Mr. Billings's arrival, who, under God, has done grand work. System, faith, perseverance, and achievement are conspicuous features of the last twenty years' labor.—*Review.*

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The Missionary Inspector of the Rhenish Missionary Society has just returned from a visit to Africa, and speaks thus of his journey: "My tour of inspection has inspired me with new love and zeal for our African missions, and with new hope, as well as also, I trust, a new comprehension of the whole African position. One may have heard and read as much as you will about the work of a mission, it is quite another thing if you once go to the place and see it with your own eyes. In regard especially to our work in the Cape Colony, my views have been greatly altered. I am now deeply convinced that so far from its being our duty to retire from this work, we ought rather to aim at extending it, for we have a great task to accomplish there. Then, besides the encouragement which I trust my visit has given to our brethren who are working in this field, and the pleasure which it undoubtedly gave to our native converts, I am certain that my journey has not been in vain as regards our missionary exchequer. I have been able to make arrangements which will tend to the increase of our income or the lessening of our expenditure. My travelling expenses were almost entirely defrayed by voluntary donations from the churches and individual friends at home and abroad."—*Berichte der Rhenischen Missionsgesellschaft.*

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In Southeast Alaska the Presbyterians occupy Haines, Hoonah, Juneau, Sitka, Mangele, Klawack, and Jackson. At these places are five organized churches among the natives, with from five hundred to six hundred native communicants. —*Missionary Review.*

# MISSIONARY GLEANINGS.

In California there are 4 Japanese churches, with 316 members; 34 were added during last year. There are 822 pupils in school and 544 in the Sunday-school. The contributions were $3,323. The church and the Young Men's Christian Association have contributed $500, the church paying the regular assessment to the Synod and General Assembly's Fund, supporting in part an evangelist, and giving aid in charitable work in this country and in Japan. The Christian Association numbers about 100 members, and it gave $100 to furnish accommodations for a branch mission of their countrymen near Chinatown.

The members of the Salvation Army do not wear their uniform in foreign fields; they enter into the life of the people, wear their clothes, eat their food, live in such houses as those inhabit whom they would reach, and in all possible ways renounce their old national identity and assume that of natives of the land in which they work.

The missionaries of the English Church Missionary Society in Uganda, Africa, report that the head wife of King Mwanga is preparing for baptism. "The king himself, though at times he shows a real desire to be a Christian, still holds back and hesitates to give up his besetting sins."

Medical missions are on the increase. *The Gleaner* states that out of some 400 men studying in London Hospital, 100 are members of the Missionary Association, and that 22 are definitely intending to devote themselves to work in heathen lands.

Ruins of the Roman Empire have been discovered in Mashonaland, South Central Africa, which would indicate that the old Romans had communication with parts of Africa which are only now being brought to the knowledge of the modern world.

Another party of 750 Jews from Bessarabia, Podolia, and Yekaterahoslay recently left the city of Odessa for the Argentine Republic. Baron Hirsch's Jewish colony, to which this colony is bound, is proving successful. The wheat crop last year was valued at $150,000. The baron has already advanced upward of $2,000,000 for the settlement of this single colony, and hopes to have there within ten years 100,000 persons. Each company sent out numbers 50 families, to each of which is given a tract of land, that they are expected to settle upon in villages. A rabbi and a doctor accompany each band.

The Evangelical National Institution of Sweden has made several attempts to establish missions among the Gallas. Having failed to reach the interior of the country by way of Abyssinia, an expedition has been organized to enter from the south.

France and Germany have agreed on the division of the territory between the Congo and Lake Tchad. Germany gets a territory as large as the whole German Empire in Europe, reaching to Lake Tchad and fifteen degrees east of Greenwich.

The East London Institute, since its founding in 1872, has trained and sent out 821 men and women, who are now toiling in forty different countries. The number of departures last year was 60, divided among ten missionary societies.

The foreign missions of the Free Church of Scotland report an income of £108,414, 181 missionaries, 39 stations, 14 ordained native preachers, 932 other native helpers, 7,727 communicants in churches, and 820 adults baptized last year.

The East London Institute is to open a home for the children of missionaries, where they may be lovingly cared for and educated during the years when separation from their parents is necessary.

The China Inland Mission statistics are: Stations, 123; outstations, 105; chapels, 204; missionaries, including 47 undesignated, 611; native helpers, including 104 unpaid, 365; churches, 135; baptisms, 821; communicants, 4,234; pupils in school, 629; 7 hospitals, 28 refuges for the cure of the opium habit, and 26 dispenaaries.

There is a gracious work of the Spirit in the Province of Fu Kien. One missionary writes: "The Pentecost that India has been experiencing for several years past seems to have reached China."

Ruins of the Roman Empire in Mashonaland, South Central Africa, which would indicate that the old Romans had communication with parts of Africa which are only now being brought to the knowledge of the modern world.

The foreign trade of the Congo for 1893 amounted to $3,000,000. The exports exceeded the imports. The imports of alcohol were $193,601.

There is said to be a strong evangelical reaction among the churches in Japan.

# TREASURER'S DEPARTMENT.

## Report of T. B. Holt, Treasurer of the Board of Missions.

(*Parties sending money to the Treasurer will please in every case give the name of the* CONFERENCE *from which it comes.*)

### RECEIPTS FOR MARCH, 1895.

*Alabama Conference.*

| | |
|---|---|
| J. B. K. Spain, Tr. | $ 200 00 |
| J. B. K. Spain, Tr. | 700 00 |
| | $900 00 |

*Arkansas Conference.*

| | |
|---|---|
| J. G. McAndrews, Tr. | $ 15 27 |
| Conway Sta., S. Anderson | 51 50 |
| Harrison District, O. H. Tucker, P. E., 8 receipts | 4 00 |
| Danville Ct., J. C. Shipp | 20 00 |
| J. G. McAndrews | 36 75 |
| Russellville Sta., W. Shearman | 20 00 |
| Bellefonte Ct., J. W. Griffith, per O. H. Tucker | 3 45 |
| | $150 97 |

*Brazil Mission Conference.*

| | |
|---|---|
| Collected and used in the field. Reported | $ 370 00 |

*Central Mexico Mission Conference.*

| | |
|---|---|
| Collected and used in the field. Reported | $ 435 00 |

*China Mission Conference.*

| | |
|---|---|
| Collected and used in the field. Reported | $ 681 10 |

*Columbia Conference.*

| | |
|---|---|
| Medford and Soda Springs, John L. Jonas | $ 10 00 |
| Applegate Ct., H. S. Spangle | 5 00 |
| | $15 00 |

*East Columbia Conference.*

| | |
|---|---|
| E. G. Michael, Tr. Reported | $ 63 50 |
| E. G. Michael, Tr. | 35 00 |
| Spokane, G. H. Gibbs | 5 50 |
| Palouse, R. B. Swift | 7 50 |
| | $111 50 |

*East Texas Conference.*

| | |
|---|---|
| Pittsburg Sta., J. C. Calhoun | $ 15 00 |
| Athens and Malakoff, W. P. Pledger | 45 00 |
| | $60 00 |

*Florida Conference.*

| | |
|---|---|
| F. Pasco, Tr. | $ 49 95 |

*German Mission Conference.*

| | |
|---|---|
| Grassyville Ct., P. H. Hensch | $ 9 10 |
| Cibolo and Elm Creek, E. A. Konken. | 13 50 |
| | $22 60 |

*Holston Conference.*

| | |
|---|---|
| Jonesville Ct., D. V. York | $ 20 25 |
| L. L. H. Carlock | 600 00 |
| | $620 25 |

*Illinois Conference.*

| | |
|---|---|
| Waverly Ct., J. M. Ogden | $ 10 00 |

*Indian Mission Conference.*

| | |
|---|---|
| G. B. Hester, Tr. | $ 61 00 |

*Japan Mission Conference.*

| | |
|---|---|
| Collected and used in the field. Reported | $ 239 06 |

*Kentucky Conference.*

| | |
|---|---|
| F. S. Pollitt, Tr. | $ 60 00 |
| F. S. Pollitt, Tr. | 50 50 |
| Williamstown Ct., D. E. Bedinger | 46 25 |
| Millersburg Ct., W. M. Britt | 70 00 |
| F. S. Pollitt, Tr. | 41 00 |
| Carlisle Sta., F. F. Taliaferro | 100 00 |
| | $367 75 |

*Little Rock Conference.*

| | |
|---|---|
| W. F. Evans, Tr. | $ 100 00 |
| Emmet Ct., S. A. Hill | 9 30 |
| Warren Ct., W. P. Whaley | 12 00 |
| W. F. Evans, Tr. | 160 00 |
| W. F. Evans, Tr. | 65 00 |
| | $346 30 |

*Los Angeles Conference.*

| | |
|---|---|
| Bellevue Avenue, J. F. G. Finley | $ 10 00 |
| Prescott, A. A. Wagnon | 20 00 |
| Phœnix Sta., W. A. Harris | 21 00 |
| | $51 00 |

*Louisiana Conference.*

| | |
|---|---|
| W. B. Thomson, Tr. | $ 37 61 |
| Morgan City, J. A. Park | 68 00 |
| W. B. Thompson, Tr. | 379 42 |
| | $485 03 |

*Louisville Conference.*

| | |
|---|---|
| Lebanon Sta., J. E. Edrington | $ 20 00 |
| Henderson District, G. H. Hays | 25 00 |
| Hopkinsville Sta., Bailey Russell, Tr. | 83 10 |
| Hopkinsville Sta. Sunday school, Miss Jennie Ellis | 50 83 |
| Glascow Junction, L. A. Campbell | 2 52 |
| Elkton Sta., J. B. Seay | 35 00 |
| Greenville, R. T. McCormett | 12 00 |
| Dixon Ct., Elias Smith | 5 00 |
| Geo. E. Foskett, Tr. | 149 09 |
| | $382 54 |

*Memphis Conference.*

| | |
|---|---|
| Pinson Ct., R. W. Newson | $ 7 50 |
| W. R. Hays, Tr. | 548 00 |
| | $555 00 |

*Mexican Border Mission Conference.*

| | |
|---|---|
| Collected and used in the field. Reported | $ 242 00 |

*Mississippi Conference.*

| | |
|---|---|
| Edwards Ct., J. P. Drake | $ 24 25 |
| Crawford St., Vicksburg, C. G. Andrews. | 20 00 |
| T. S. West, Tr. | 18 25 |
| Wesley Chapel, M. M. Blach | 4 75 |
| China Grove Ct., W. W. Morse | 13 50 |
| Rolling Fork and Cary, J. D. Crymes | 15 00 |
| Summitt, H. P. Lewis | 13 50 |
| Adams, J. W. Tinnon | 15 35 |
| Lumberton, C. F. Emory | 25 00 |
| McComb City, J. M. Morse | 7 75 |
| Columbia Ct., J. G. Sibley | 20 00 |
| Brandon Sta., W. J. Roberts | 29 10 |
| Warren Ct., A. D. Miller | 31 15 |
| Mathersville, W. W. Moore | 5 00 |
| Whitistown, J. T. Abney | 20 00 |
| Shubuta, D. P. Bradford | 60 00 |
| Wesley Chapel, W. M. Black | 6 75 |
| Decatur Ct., W. M. Williams | 5 65 |
| Morton and Forest, Miss Lou Womack | 5 00 |
| Port Gibson, H. M. Ellis | 37 00 |
| T. S. West, Tr. | 108 35 |
| Ellisville and Laurel, F. M. Keen | 26 00 |
| | $510 35 |

*Missouri Conference.*

| | |
|---|---|
| J. A. Merchant, Tr. | $ 750 00 |
| J. A. Merchant, Tr. | 1,000 00 |
| Mexico Sta., J. H. Pritchett | 75 00 |
| | $1,825 00 |

*Montana Conference.*

| | |
|---|---|
| A. G. Clark, Tr. | $ 92 50 |

*North Alabama Conference.*

| | |
|---|---|
| S. L. Dobbs, Tr. | $ 117 95 |
| S. L. Dobbs, Tr. | 75 00 |
| S. L. Dobbs, Tr. | 174 00 |
| | $366 95 |

*North Carolina Conference.*

| | |
|---|---|
| Beaufort Sta., R. F. Bumpass | $ 34 00 |
| Millard Mial, Tr. | 202 14 |
| | $236 14 |

*North Georgia Conference.*

| | |
|---|---|
| W. A. Hemphill, Tr. | $ 1,000 00 |

*North Mississippi Conference.*

| | |
|---|---|
| Tupelo Station, W. T. J. Sullivan | $ 17 25 |
| Dublin and Brooklyn, R. I. Allen | 5 00 |
| W. S. Shipman, Tr. | 18 00 |
| Grenado Sta., T. W. Lewis | 40 00 |
| W. S. Shipman, Tr. | 75 00 |
| W. S. Shipman, Tr. | 125 00 |
| Okalona Sta., J. H. Shumaker | 35 40 |
| | $315 65 |

*North Texas Conference.*

| | |
|---|---|
| Benvanue Mission, W. B. Walker | $ 10 00 |
| Bellevue Ct., L. P. Smith | 20 00 |
| Iowa Park and Beaver, C. C. Williams. | 20 00 |
| Dodd and Windom, A. W. Gibson | 80 00 |
| F. H. Welch, Tr. | 182 65 |
| F. H. Welch, Tr. | 55 60 |
| Travis Street, Sherman, I. S. Ashburn | 40 00 |
| Howe Ct., L. Reynolds, per I. S. Ashburn | 18 35 |
| Lake Creek Ct., R. S. Gosling | 12 50 |
| | $439 10 |

*Northwest Texas Conference.*

| | |
|---|---|
| Cisco Sta., R. F. Dunn | $ 25 10 |
| Hamilton Ct., W. B. McKeown | 5 15 |
| Moody and Eddie, S. J. Frank | 10 00 |
| Hamilton Ct., W. B. McKeown | 10 00 |
| Graham Sta., M. L. Moody | 8 30 |
| Mulkey Memorial, H. A. Boaz | 85 00 |
| Corsicana Sta., M. S. Hotchkiss | 65 85 |
| Corsicana Ct., R. R. Raymond | 45 00 |
| Baird Ct., W. W. Dorman | 25 00 |
| | $278 30 |

*Northwest Mexico Mission Conference.*

| | |
|---|---|
| Collected and used in the field. Reported | $ 721 95 |

*South Carolina Conference.*

| | |
|---|---|
| W. I. Herbert, Tr. | $ 325 00 |

*South Georgia Conference.*

| | |
|---|---|
| Ed F. Cook, Tr. | $ 267 25 |

*Southwest Missouri Conference.*

| | |
|---|---|
| C. H. Briggs, Tr. | $ 82 80 |

*St. Louis Conference.*

| | |
|---|---|
| Samuel Cupples, Tr. | $ 247 25 |
| West Plains, S. J. Langston | 17 81 |
| | $265 06 |

*Tennessee Conference.*

| | |
|---|---|
| W. R. Manier, Tr. | $ 450 00 |
| W. R. Manier, Tr. | 341 82 |
| | $791 82 |

*Texas Conference.*

| | |
|---|---|
| J. E. Green, Tr. | $ 425 80 |
| J. E. Green, Tr. | 40 00 |
| J. E. Green, Tr. | 1,039 25 |
| | $1,505 05 |

*West Texas Conference.*

| | |
|---|---|
| A. E. Rector, Tr. | $ 383 58 |

*Western Virginia Conference.*

| | |
|---|---|
| S. T. Mallory, Tr. | $ 25 00 |
| Glenville, A. B. Moore | 5 00 |
| | $30 00 |

*White River Conference.*

| | |
|---|---|
| Jonesboro Sta., W. B. Ricks | $ 25 00 |

*Specials.*

| | |
|---|---|
| Columbia Ct., Miss., A Friend, for Japan | $ 100 00 |
| Bishop Galloway, returned on travel | 228 62 |

| | |
|---|---|
| Interest rebated, Fourth National Bank | $ 174 45 |
| | $503 07 |

*Bills Payable.*

| | |
|---|---|
| Note, Fourth National Bank | $10,000 00 |
| Note, Fourth National Bank | 15,000 00 |
| | $25,000 00 |

*Bequests.*

| | |
|---|---|
| Barbee & Smith, on Morgan bequest | $ $125 00 |

*Debt Payment.*

| | |
|---|---|
| W. P. Auxler, San Antonio, Tex | $ 1 00 |
| Miss F. E. Ross, of Penny Helpers | 1 75 |
| | $2 75 |

*Donations Directed.*

| | |
|---|---|
| J. J. Tigert, to S. H. Wainright | $ 30 00 |
| A. F. Watkins, Jackson, Miss., for Industrial School | 17 50 |
| W. R. Lambuth, for Industrial School. | 1 50 |
| J. T. Smith, Texas Conference, on Bishop Galloway's Call | 9 90 |
| C. G. Andrews, for Dr. J. B. Fearn | 110 15 |
| W. A. Sampey, East Texas, Bishop Galloway's Call | 10 00 |
| Rev. M. I. Brown, Grand Sabine, Tex., Bishop Galloway's Call | 2 50 |
| C. G. Andrews, for J. B. Fearn | 5 95 |
| J. H. Kirkland, for J. W. Tarboux | 100 00 |
| F. L. Kerns, of Rosebuds, for B. G. Marsh | 150 00 |
| Clifton and Crescent Sunday school, C. Stoll, for day school in China | 18 00 |
| W. P. Turner, of Japan, for S. Shaw | 100 00 |
| John E. Green, Tr. Texas Conference, Bishop Galloway's Call | 103 15 |
| Millard Mial, Tr., for W. B. Lee, Brazil | 5 00 |
| | $663 65 |

*Do Without Week.*

| | |
|---|---|
| W. C. Sellars, Martin, Tenn | $ 8 50 |
| W. B. Thomson, Tr. Louisiana Conf. | 10 84 |
| L. C. Ellis, Blanket, Tex | 2 80 |
| R. E. Haynes, Franklin, Tenn | 8 00 |
| J. R. Savage, Shelbyville, Ky | 10 00 |
| R. C. Armstrong, Weatherford Tex | 8 15 |
| Crawford Street, Jackson, Miss., C. G. Andrews | 2 00 |
| Mrs. F. E. Winstead, Princeton, Ark. | 1 00 |
| J. W. Drake, Macon, Miss | 21 25 |
| W. H. Mathews, Dublin, Tex | 17 50 |
| W. H. Burns, Ozark, Ark | 8 00 |
| Grasyville, Tex., P. H. Hensch | 70 |
| Winsboro, Tex., J. J. Clark | 4 00 |
| F. S. Pollitt, Tr. Ketucky Conference | 46 35 |
| Miss Emily Adams, Paducah, Ky | 50 |
| A. D. Jenkins, Hope, Ark | 3 75 |
| F. A. Grote, Llano Ct., German Mission. | 30 00 |
| W. L. Duckworth, Daneyville Ct | 3 42 |
| J. Merklet, of German Mission | 5 70 |
| W. T. J. Sullivan, Tupelo Sta | 7 75 |
| Geo. Baugh, Oakland, Cal | 4 25 |
| W. B. Thomson, Tr. Louisiana Conf. | 68 15 |
| Emmett Ct., S. A. Hill | 1 00 |
| Central Church, Concord, N. C., R. H. Parker | 12 55 |
| T. O. Michel, Arcadia, Kansas | 50 |
| John I. Graham, Rancho, Tex | 1 25 |
| C. D. Cecil, South Warren Ct., Miss | 17 65 |
| W. S. Neighbors, Johnson City | 16 50 |
| W. E. Arnold, Stanford, Ky | 3 50 |
| Ed F. Cook, Tr. South Georgia Conf. | 63 30 |
| East Waco, Tex., J. P. Mussett | 8 55 |
| B. F. White, Floyd Ct., Louisiana | 6 00 |
| J. G. McAndrews, Tr. Arkansas Conf. | 12 57 |
| W. C. Morman, Grace Church, Wilmington, N. C. | 13 80 |
| A. E. Rector, Tr. West Texas Conf. | 42 15 |
| W. L. Pierce, Carpenteria, Cal | 1 75 |
| C. H. Briggs, Tr. Southwest Missouri. | 5 00 |
| F. S. Pollitt, Tr. Kentucky | 6 80 |
| D. W. Carter, Tr. Mexican Border | 4 67 |
| F. S. Brown, Osceola, Ark | $ 5 00 |
| O. H. Tucker, Harrison District, Ark. | 96 |
| W. B. Thomson, Tr. Louisiana | 5 00 |
| Millard Mial, Tr. North Carolina Conf. | 28 83 |
| | $529 94 |

## Recapitulation of Receipts.

| | |
|---|---|
| Alabama Conference | $ 900 00 |
| Arkansas Conference | 150 97 |
| Brazil Mission Conference | 370 00 |
| Central Mexico Mission Conference | 435 00 |
| China Mission Conference | 681 10 |
| Columbia Conference | 15 00 |
| East Columbia Conference | 111 50 |
| East Texas Conference | 60 00 |
| Florida Conference | 49 95 |
| German Mission Conference | 22 60 |
| Holston Conference | 620 25 |
| Illinois Conference | 10 10 |
| Indian Mission Conference | 61 00 |
| Japan Mission Conference | 239 06 |
| Kentucky Conference | 367 75 |
| Little Rock Conference | 346 30 |
| Los Angeles Conference | 51 00 |
| Louisiana Conference | 485 03 |
| Louisville Conference | 382 54 |
| Memphis Conference | 555 00 |
| Mexican Border Mission Conference | 242 00 |
| Mississippi Conference | 510 35 |
| Missouri Conference | 1,825 00 |
| Montana Conference | 92 50 |
| North Alabama Conference | 366 95 |
| North Carolina Conference | 236 14 |
| North Georgia Conference | 1,000 00 |
| North Mississippi Conference | 315 65 |
| North Texas Conference | 439 10 |
| Northwest Mexico Mission Conference | 721 95 |
| Northwest Texas Conference | 278 30 |
| South Carolina Conference | 325 00 |
| South Georgia Conference | 267 25 |
| Southwest Missouri Conference | 147 90 |
| St. Louis Conference | 265 06 |
| Tennessee Conference | 791 82 |
| Texas Conference | 1,505 05 |
| West Texas Conference | 383 58 |
| Western Virginia Conference | 30 00 |
| White River Conference | 25 00 |
| Specials | 503 07 |
| | $16,185 82 |
| Bills Payable | 25,000 00 |
| Bequests | 125 00 |
| Debt Payment | 2 75 |
| Donations Directed | 663 65 |
| Do-Without Week | 529 94 |
| | $42,507 16 |

## Disbursements for March.

| | |
|---|---|
| Brazil Mission Conference | $ 2,313 00 |
| Bishop's Travel | 50 00 |
| Central Mexico Mission Conference | 2,613 69 |
| China Mission Conference | 2,315 54 |
| East Columbia Conference | 63 50 |
| German Conference | 778 00 |
| Indian Mission Conference | 1,721 25 |
| Japan Mission Conference | 546 56 |
| Los Angeles Conference | 100 00 |
| Mexican Border Mission Conference | 1,609 49 |
| Montana Conference | 890 00 |
| New Mexico Conference | 1,150 00 |
| Northwest Mexico Conference | 2,200 94 |
| Western Conference | 445 00 |
| Western Virginia Conference | 148 82 |
| Expense | 1,560 53 |
| Interest | 2,948 30 |
| | $21,452 62 |
| Bills Payable | 18,000 00 |
| Donations Directed | 2,425 00 |
| | $41,879 64 |

# MISSIONARY DIRECTORY.

NOTE.—We shall consider it a favor in case of changes of address, or corrections to be made, to be promptly notified.—ED.

*China.*

Rev. Y. J. Allen, D.D., LL.D., Shanghai, China.
Rev. A. P. Parker, D.D., Suchow, China.
Post-office, Shanghai.
Rev. C. F. Reid, D.D., Shanghai, China.
Rev. D. L. Anderson, Suchow, China.
Post-office, Shanghai.
W. H. Park, M.D., at home on leave.
Rev. W. B. Bonnell, Shanghai, China.
Rev. W. B. Burke, Sung Kong, China.
Post-office, Shanghai.
Rev. Moses B. Hill, Nantziang, China.
Post-office, Shanghai.
Rev. J. L. Hendry, at home on leave.
Rev. H. L. Gray, Suchow, China.
Post-office, Shanghai.
Rev. George R. Loehr, Shanghai, China.
Rev. T. A. Hearn, Shanghai, China.
Rev. B. D. Lucas, Shanghai, China.
E. H. Hart, M.D., Suchow, China.
Post-office, Shanghai.
Rev. R. A. Parker, Sung Kiang, China.
Post-office, Shanghai.
J. B. Fearn, M.D., Suchow, China.
Post-office, Shanghai.

*Japan.*

Mrs. M. I. Lambuth, Nashville, Tenn.
Rev. W. R. Lambuth, M.D., D.D., Nashville, Tenn.
Rev. W. E. Towson, Osaka, Japan.
Rev. S. H. Wainright, M.D., Kobe, Japan.
Rev. J. C. C. Newton, at home on leave.
Rev. N. W. Utley, Osaka, Japan.
Rev. T. W. B. Demaree, Kwansei Gakuin, Kobe, Japan.
Rev. B. W. Waters, at home on leave.
Miss N. B. Gaines, Hiroshima, Japan.
Miss Laura C. Strider, at home on leave.
Miss A. D. Bryan, Hiroshima, Japan.
Rev. C. B. Moseley, Matsuyama, Japan.
Rev. W. A. Wilson, Hiroshima, Japan.
Rev. Simeon Shaw, Tokuyama Japan
Rev. W. A. Davis, Uwajima, Japan.
Rev. J. T. Meyers, Tadotsu, Japan.
Rev. C. A. Tague, Iwakuni; post office, Hiroshima, Japan.
Rev. S. E. Hager, Oita, Japan.
Rev. W. P. Turner Kobe, Japan.
C. M. Bradbury, Ph.D., Kobe, Japan.
W. J. Callahan, Nakatsu, Japan.
Rev. W. R. Weakley, Kobe, Japan.

*Brazil.*

Rev. J. L. Kennedy, Taubate, Brazil.
Rev. H. C. Tucker, Caixa 454 (Correio Genrol), Rio de Janeiro, Brazil.
Rev. J. W. Wolling, Caixa 290, Sao Paulo, Brazil.
Rev. J. W. Tarboux, Juiz de Fora, Brazil.
Rev. E. A. Tilly, Caixa 384, Rio de Janeiro, Brazil.
Rev. Michael Dickie, Caixa 290, Sao Paulo, Brazil.
Rev. John M. Lander, Juiz de Fora, Brazil.
Rev. R. C. Dickson, Capivary, Estado de S. Paulo, Brazil.
Rev. J. L. Bruce, Sao Paulo, Brazil.
Rev. E. E. Joiner, Rio de Janeiro, Brazil.
Rev. W. B. Lee, Caixa 454 Rio de Janiero, Brazil.

*Central Mexico.*

Rev. W. D. King, Avenida Balderas No. 3, City of Mexico, Mexico.
Rev. D. F. Watkins, D.D., Avenida Balderas No. 11, City of Mexico, Mexico.
Rev. George B. Winton, San Luis Potosi, Mex.
Rev. J. R. Mood, San Luis Potosi, Mexico.
Rev. K. J. Yearwood, Monterey, Mexico.

*Mexican Border.*

Rev. D. W. Carter, San Antonio, Texas.
Rev. J. W. Grimes, Cadarcyta, Mexico.

*North-west Mexico.*

Rev. John F. Corbin, El Paso, Tex.
Rev. Robert C. Elliott, Durango, Mexico.

*New Mexico Conference.*

Rev. W. D. Clayton, Albuquerque, N. M.
Rev. C. C. Eddington, Eddy, N. M.

*Indian Mission.*

Rev. A. C. Pickens, Ardmore, Ind. Ter.
Rev. C. F. Roberts, Wynnewood, Ok. Ter.
Rev. J. M. Gross, Oklahoma City, Ok. Ter.
Rev. J. J. Lovett, Vinita, Ind. Ter.
Rev. J. L. Keener, Antlers, Ind. Ter.
Rev. A. N. Averyt, Minco, Ind. Ter.
Rev. J. Y. Bryce, Keokuk Falls, Ind. Ter.
Rev. J. W. Lloyd, Atoka, Ind. Ter.
Rev. C. M. Coppedge, Whitfield, Ind. Ter.

*German Mission.*

Rev. Jacob Kern, San Antonio, Texas.
Rev. W. A. Knolle, Industry, Texas.
Rev. P. Hensch, Giddings, Tex.

*Florida Conference.*

Rev. C. A. Fulwood, Bartow, Fla.
Rev. T. J. Phillips, Live Oak, Fla.
Rev. T. J Nixon, Dade City, Fla.

*Western Conference.*

Rev. J. W. Faubion, Augusta, Kansas.
Rev. T. C. Downs, Rosedale, Kansas.
W. S. Chick, Tr., Welda, Kansas.

*Western Virginia Conference.*

Rev. C. W. Shearer, Prestonburg, Ky.
Rev. T. S. Wade, Clarksburg, W. Va.
Rev. C. H. Dowell, Austed, W. Va.
Rev. S. F. McClung, Ravenswood, W. Va.

*Denver Conference.*

Rev. M. H. Neely, Denver, Col.

*Montana Conference.*

Rev. R. H. Shaeffer, Helena, Mont.
Rev. S. B. Tabor, Stevensville, Mont.

*Columbia Conference.*

Rev. H. S. Shangle, Oakland, Oregon.
Rev. R. A. Reagan, Albany, Oregon.

*East Columbia Conference.*

Rev. J. W. Compton, Palouse, Wash.
Rev. M. V. Howard, Pendleton, Ore.
Rev. E. G. Michael, Island City, Ore.

*Pacific Conference.*

Rev. Samuel Brown, San Jose, Cal.
Rev. M. B. Sharbrough, Fresno, Cal.
Rev. C. O. Steele, Santa Rosa, Cal.
Rev. H. C. Christian, Colusa, Cal.
Rev. W. F. Coffin, Merced, Cal.

*Los Angeles Conference.*

Rev. W. E. Vaughan, Phœnix, Arizona.
Rev. Q. A. Oats, Lompoc, Cal.
Rev. T. J. Duncan, Los Angeles, Cal.

*West Texas Conference.*

Rev. A. E. Rector, San Antonio, Texas.

FREE BREAKFAST SUNDAY AT MORGAN CHAPEL, BOSTON.

GIVING SOUP AT NOON AT NORTH END MISSION, BOSTON.

THE

# METHODIST REVIEW OF MISSIONS.

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## RESCUE WORK IN BOSTON.

BY REV. P. L. GROOME.

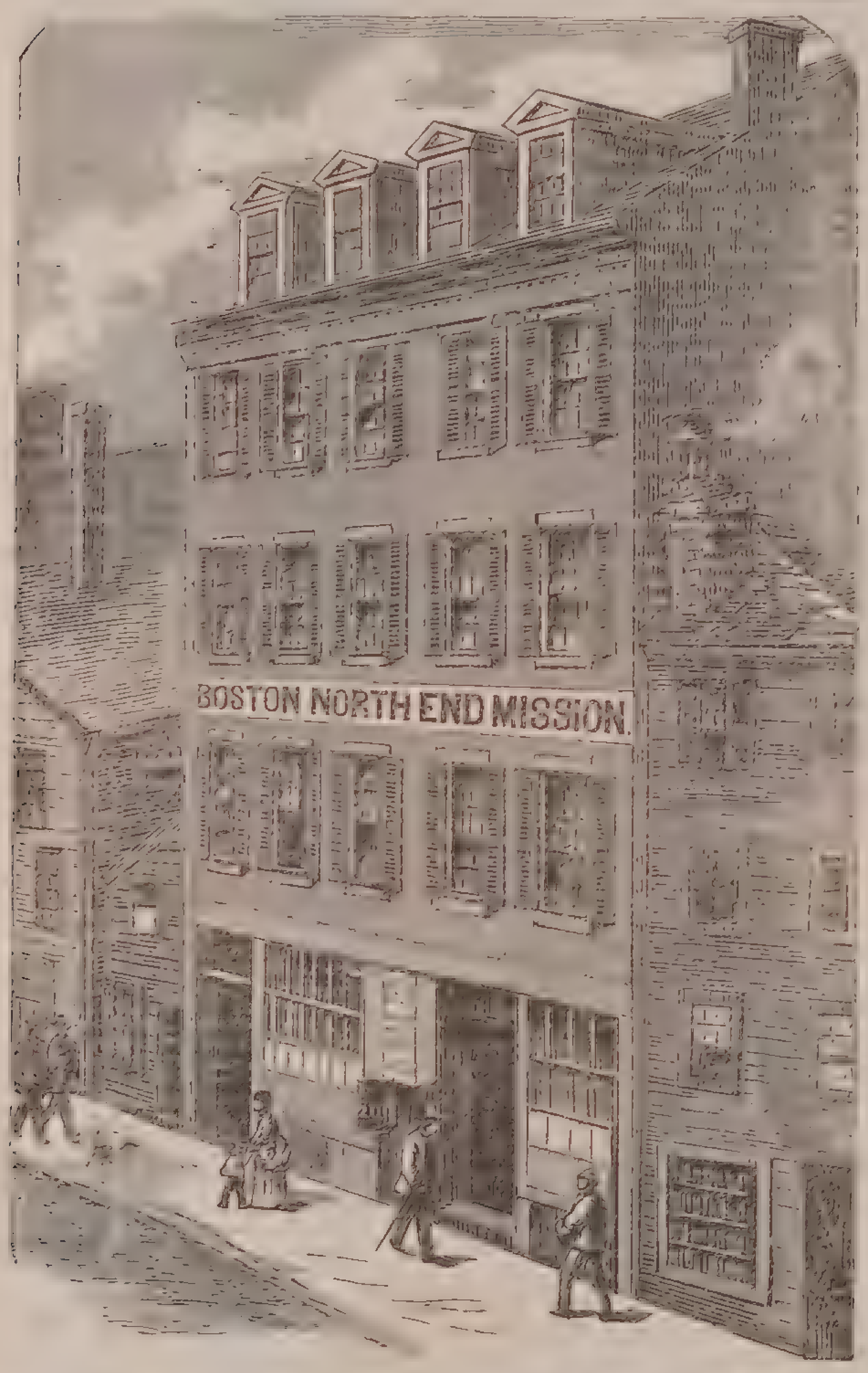
OUR great cities are propounding problems faster than philanthropy, legislation, and Christianity are solving them, though it must be said the Church has many consecrated men and women who are devoting their best energies to the uplifting of humanity. A very hopeful sign is augured in the movement among the young people in Epworth League and Christian Endeavor Societies, which, so long as operated under the auspices of the Churches, will do great good. Their national gathering will be here in Boston next July, when it is thought possibly 50,000 delegates and visitors will attend. Of course their coming is anticipated with great interest. New phases of city evangelization and social effort will be discussed by the most successful workers along these lines.

The first criminal electrocuted cost New York State $100,000; the necessary result was merely a corpse. This sum would have built many a chapel wherein many a criminal might have been transmuted into a good citizen. The great social movements challenge the living, burning faith of the Churches to measure arms with them. Only observe the effrontery manifest in the entire leadership of the various social classes.

The standards of yesterday are thrust aside to-day; those of to-day shall be as ephemeral. Thought is translated into immediate action. The tramp goes alongside the broker *pari passu*. He draws forth his stick of dynamite and demands a divide, and if it be not forthcoming the explosive does its work. The limited flying express is halted more often than the ox-cart. Saloonists defy the majesty of the law and pursue unmolested their nefarious calling.

The human mind in general nowadays seems bent upon one paramount purpose—the acquisition of wealth. Some one has said that every letter of the alphabet suggests many terms indicative of phases of activity which have developed late in this century. For example: A suggests Africa (towards which millions of eyes have recently turned), anarchy, airships, arbitration, etc. This restless spirit has given itself expression

in the machinery of rapid transit. We cannot urge valid reasons against gigantic enterprises pursued with avidity and thrift; resources lie in wait to welcome and reward our haste; the facts go abroad and men are stirred. Man's activity needs only to be baptized with the spirit of consecration to high and worthy ends. There are two sources of abiding power against all peril, sufficient to redeem a lost and preserve a saved people. These powers are the education of the masses and the whole gospel preached to all men by a living ministry.




Among the many enterprises already inaugurated in this city, the one which is centered in Morgan Chapel, 870 Shawmut Avenue, is under the pastorate of a theologue of Boston University. It is surrounded by barrooms, play-houses, and brothels. Breakfast is given here every Sabbath morning from 8 to 9:30 o'clock, free of charge, to about 100 men, all of whom are admitted by ticket. Breakfast consists of a cup of sweetened coffee, with milk, a sandwich, and Boston-baked beans. To meet this expense several neighboring churches, through Epworth Leagues and Christian Endeavor Societies, give $10 each Sunday; the janitor makes from $8.50 to $9 cover the actual cost, so that when no provision is made, which is occasionally the case, he can provide for it.

This breakfast is served in the basement, the exit being through the church, where all are asked to stop and hear preaching, which they do with very rare exception. I worshiped with them last Sabbath, and counted among the 150 comprising the congregation only eleven who had probably caroused all night, and who could not withstand the soothing influences of Morpheus, especially as the appetite was appeased, the body comfortable, and no policeman near enough to make them afraid. At

the testimony meeting preceding the sermon, many very encouraging testimonies were given by those who had been reclaimed through the instrumentality of this mission. There is a manual training school for boys and young men on Saturdays, taught by skilled mechanics, where all tools and timbers are supplied gratis, and each pupil is entitled to the products of his own handicraft. A free reading room is also kept open several hours every day.

To show what interest is taken in this work for the degraded and unfortunate, it is enough to say that scarcely a Sabbath passes in any of the churches that the subject of their needs is not brought forward, either in the public services or by the young people's societies.

As I sat with the pastor in the pulpit last Sabbath a tall gentleman, with beaver hat in hand, came in, and the pastor whispered to me: "That is Gov. Greenhalge; I wonder what he is doing here?" After services the janitor said he had been all over the building, and manifesting much interest, had suggested improvements here and there. This is a pointer.

In the afternoon I visited North End Mission, 201 North Street. This is in the most densely populated portion of the old city; every tenement being filled from cellar to attic with Italians and Irish. The following is a programme of their meetings:

THE CHAPEL.

Open every day from 9 A.M. to 9 P.M. Free reading room furnished with papers magazines, and a small library.

On Sunday a preaching service in English at 10:45 A.M., followed by Bible class; preaching in Italian at 4:30; sacred concert, 3 P.M., and gospel vesper service at 7:30 P.M.

Tuesday evenings, lectures or entertainments.

Wednesday, Italian conference.

Thursday, Christian Endeavor meeting.

Friday, students' meeting.

Saturday, temperance meeting.

The pastor told me they had held special services for a week, and fifty-one had been converted. Quite a large number was received yesterday afternoon, and several infants were baptized. The interest in the preaching, the singing, and the entire ritual service, in Italian, was intense. All available space was occupied, while probably a thousand were lounging on the sunny side of the street, seemingly indifferent. How like the mollusks amongst the pearls and gems in the caverns of the sea.

In addition to regular Church services this mission has a department for the reclamation of young women. Of this work the superintendent says:

> In no branch of our work is there required so much tact as in dealing with erring young women. For these we provide a home, food, clothing, and employment. After having remained with us for a space of five months—some remain a year—they are provided with a suitable place to work, usually as domestics, where they can make an honest living and be useful and respected. It is a work which draws

heavily upon one's sympathy, patience, and especially faith; without the latter we would be wholly unfit for the work. One who does not believe that a woman once fallen can ever recover her lost character, in whose soul lurks the fear which grows to a feeling that once down means always down, and deserves ever after a suspicious treatment, will never succeed in leading these young women to lay hold of a nobler life. One must possess something of the faith of Him who saw in this class a greater readiness to accept the offers of mercy, and prepare for a place in the kingdom of God, than found in the gospel-hardened leaders of society. Matt. xxi. 31, 32. They can be saved and they are!

Lucy Larcom thus writes of one of the girls rescued by this mission:

A dark-haired girl sat with bowed head alone,
  Stifling the sobs that shook her slender frame,
When one arose, and told in humbled tone
  How, tired and sick, to God's large house he came,
And as a son at once was made at home!
  'Twas agony to hear of heaven's lost wealth;
They tortured her, those white souls, beckoning, "Come!"
  And she arose, and sought the door by stealth.

A woman's step approaches, undismayed;
  A woman's voice is whispering, "Return!"
A woman's hand is on her shoulder laid;
  And "Myra!" murmur stainless lips that yearn
To breathe their blessing through a sister's woe.
  "Nay, let me be!" the wretched Myra cries;
"You would not touch my garments could you know
  How sunk I am—too low even to despise!

"Hell seethes around me in this dreadful street;
  Into it let me plunge, it is my place;
Heaven's pavement is too pure for my false feet,
  And earth has nothing for me but disgrace."
"But, Myra, think! It is not I that speak;
  The message is from Christ, the undefiled;
Behold his hand put forth through mine to seek
  And lead you back! Come home to him, poor child.

In breach of promise cases efforts are made, occasionally successful, to effect a marriage between a humiliated girl and her deceiver. The mission employs an attorney and detective. Some girls are sought in the courts, and turned over by the judge before the formal sentence is pronounced that forever fixes the outward disgrace. Some are brought by friends, some come of their own accord.

The following shows the work done for the year ending June 1, 1894:

| | |
|---|---|
| In the Home January 1, 1893 | 35 |
| Received from court | 19 |
| Received by personal application | 52 |
| Received for McLean Hospital | 22 |
| Received as boarders | 2 |
| Total | 148 |

DISCHARGED.

| | |
|---|---|
| Sent to situations | 60 |
| Sent to other institutions | 12 |
| Sent to friends | 14 |
| Sent to McLean Hospital | 22 |
| Discharged | 6 |
| Boarders, January 1, 1894 | 2 |
| Inmates, January 1, 1894 | 32 |
| Total | 148 |

Laundry and sewing departments are attached, which bring in about $2,000 a year. There is also a nursery or children's home department which brings in about $1,400 a year. The entire cost of maintaining the mission is about $25,000 per annum.

Every day at noon soup and bread are distributed gratis to the deserving poor. The superintendent told me he had fed 120 persons on fairly good soup last Saturday for $1.69—a little over one cent a head, and furnished bread for less than one cent a head!

One way of defraying expenses and helping the needy to help themselves is to solicit second-hand garments. These often need patching and darning, which gives employment to helpless women, who are well paid for the service. These garments are sold at auction for what they will bring. O if all who waste their Lord's goods in needless self-indulgence would only ponder the sin of extravagance, what a revolution there would be in the investment of Christian resources!

What are some of the motives, or rather necessities, impelling us to this work?

1. The saloon-keepers, the greatest menace to our country, cannot be reclaimed as a class, but if the degraded could be saved the saloons would die for want of patronage.

2. Riots are born in these hotbeds of vice and infamy. Exterminate them and peace is assured.

3. Here court calendars and jails find their contents, along with greatly enlarged tax books.

4. We must mingle with these people, *nolens*, *volens*, in the market, the cars, the street, in factories, and elsewhere. Unfortunately, contact at church and under religious influences is exceptional.

5. Our children must mingle with their children in the public schools, sometimes resulting in painful alliances. Even if they have no immortal souls they appeal to our philanthropy and patriotism. But if they are to appear with us at the final judgment; if the germs of eternal sonship lie dormant in their natures; if God's own Son died for them as for others—shall we longer delay to go into the fields where to-day the richest of all harvests await the reapers?

The Lord gave up his work into our hands that we might do greater things than he. God will reward those who honor his Son; he is no

respecter of persons, and has called some to this work either as workers or givers who are not heeding his call.

Gen. Booth, the father of the Salvation Army, recently visited Boston. Had he been Gen. Washington, he could not have attracted much greater attention, being accorded a reception by the governor and staff immediately upon his arrival. Supported by these State officials and others, he addressed in Music Hall many thousands on the "Salvationists and the State." He was also given an equally favorable reception by the students of Boston and Harvard Universities, and by Mr. Joseph Cook's great Monday congregation in Park Street Church.

I make this reference because of the light thrown upon the problem of saving the masses by the Salvationists. All Protestant Churches are agreed as to the great fundamental principles underlying the regeneration of mankind. The difference in results lies in apprehending and applying methods, as well as in estimating the environments of the work.

Like the Roman Catholics, the Salvationists are a unit in consequence of their military organization. As such, anywhere, everywhere, and every time, they employ direct methods by individual effort; their sword being that of the Spirit, the word of God. It is not of any ethical improvement or peculiar religious belief that they speak to the poor prodigal, eating husks, but it is the simple invitation, "Come home, lost man." The salvation of a soul is the object in view, and all the powers of earth and hell cannot turn them aside from seeking it.

Edward Everett Hale said he had given the pledge to a drunkard seven times, and he had broken it every time, but when the Salvationists laid hold upon him he had never broken over. The point in this case is that while Mr. Hale was writing fine sermons for a self-centered congregation, the drunkard's old companions found him again and ruined him; but the Salvationists put barriers around him by keeping him company.

Again, Salvationists have experimental realization of redemption. They know that their sins are forgiven, and that they have a new heart. They feel a personal responsibility for the exercise of all their powers in the salvation of others. They testify for Christ, take in the situation, adapt themselves to the circumstances, and press the battle. Of course this is not all their programme, but enough for our purpose just here.

Human nature is always and everywhere the same, and had the evangelical churches the baptism of the Holy Spirit and the consecration of the Salvation Army they could well-nigh save all the salvable sinners in Christendom in a year. Wherever the Spirit of Christ lives in and fills a soul all the time, such a soul goes out after the lost, and continues to go out, giving sympathy, encouragement, and guidance.

Love answers the hows and whys before they can be asked. Knowledge comes after good will. If any man will do, he shall know. Every one willing to do the will of God "comes to the light."

As His followers shall we not let our light so shine that others seeing our good works may glorify our Father in heaven?

Let us ever bear in mind that Christ came not to be ministered unto, but to minister, and that the one objective point is to seek and to save the lost.

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# A METHODIST PUBLISHING HOUSE FOR CHINA.

BY REV. C. F. REID, D.D., SHANGHAI, CHINA.

On the table before me is a small but beautifully finished volume, entitled, "The Mission Press in China." It is a Jubilee Retrospect of the American Presbyterian Mission Press, with sketches of other mission presses in China. The story told in this modest brochure, of small beginnings under seemingly insurmountable difficulties, of patient and persistent efforts until, one by one, the difficulties have vanished and the reward of a splendid success has been achieved, makes one of the brightest pages in the history of mission work in the East. The tender sprout, transplanted with so many misgivings and watched at first with so much solicitude, has grown into a stately tree, with great roots striking deep into the native soil and drawing rich nutriment therefrom. Its leaves of healing are borne on every breeze to this and every land where Chinamen are found, and its generous branches give shelter to every interest of the mission so fortunate in the possession of this potent auxiliary.

One night last October, in company with Bishop Galloway and Dr. Wadsworth, this writer attended a meeting convened to celebrate the Jubilee of the Central China Presbyterian Mission. After hearing the essays that night, which formed a large part of the volume above referred to, we came away with the impression that the press had been one of the rallying points of this mission in China. It has fostered its Church literature until it now exerts a controlling influence over the religious thought of Christian converts throughout the land.

We must admire the foresight, patience, and skill which have secured these results. At the same time we may ask why have Methodists done so little in this department of mission work. Methodism is represented by a large body of missionaries, many of whom possess both the ability and culture required to produce a strong literature on all subjects likely to be of immediate use in the prosecution of mission work in this Empire.

One of the chief reasons why their names so rarely appear in the catalogues of religious, educational, scientific, and other books prepared for the use of the Chinese, is the lack of that stimulus which can only be supplied by the facilities of a great publishing establishment. Observe what such institutions have done for the home Churches. Without them we should not possess the rich supply of Methodist literature which is such a source of strength to us, and which compares so favorably with

that of other Churches? A little reflection will show what powerful auxiliaries they have been in helping us to hold our place in the van of onward marching Christendom. All, and more than all, that these establishments have done for the Church in America they may do for the infant Church in China. The conditions existing here are preëminently favorable to the employment of such agencies. As a rule, the Chinese are a frugal people and part with their money reluctantly. But they will spend it freely for books, and they greatly appreciate anything that adds to the facility by which good and cheap books can be produced. In witness of the above, in Shanghai alone, there are now thirty-eight native establishments for printing by the new process of photo-lithography. Many of these are quite extensive affairs, employing large forces of men and running day and night. They, and many like them in other parts of the country, are publishing native books which, to say the least, are not helpful to Christianity. The fact that they exist and flourish is an indication of the wide field now open and ready for the entrance of Christian enterprise. Quite enough has already been done to remove such enterprises from the field of mere experiment. The recent reports of the great Bible societies show that they have now reached an annual circulation of about nine hundred thousand volumes of Scripture. Large as these figures are, we have every reason to believe that they represent only a small fraction of the circulation that will be attained within the next few years. The slumber of China has been long and deep, but she is now being rudely aroused. What would have cost thousands of missionaries and decades of hard labor is being accomplished in a few short months by the cannon of plucky little Japan. One thing an awakened China will soon discover is that her hoary and effete system of education is utterly inadequate to meet the demands of the nineteenth century. The cry will be for books—books on science, books on religion, books on everything that teaches a nation to be wise and strong. Now who is to supply these books? The missionary, and the missionary only; and the Church which promptly provides its representatives on the field with the best facilities for doing this work will easily take its place at the head of the great evangelistic forces operating in this Empire.

The demand for Christian books in the Chinese language is already so considerable that the Presbyterian Mission Press, employing one hundred men, with several smaller establishments through the country, is unable to keep pace with it. A Methodist Publishing House in Shanghai, even though built on a generous plan, would pay expenses from the day its doors were opened to business, and in a short time would doubtless become a fruitful source of income. The desirability of such an institution granted, the question of location is soon settled, Shanghai offering advantages so far superior that other places are hardly worth mentioning in this connection. The question as to who will meet the de-

mand is another thing. At first thought it would seem that such an enterprise would naturally fall to the M. E. Church, South, and there is no doubt that our Church is in a very favorable position for undertaking such a work. Some of us, however, prefer that the movement should be taken in hand jointly by the various Methodist bodies working in China. This preference arises from the profound conviction that Methodism will never fulfill her mission to this people in her present divided condition. Here we are, seven children of Wesley, without even so much as a common name to indicate we are akin to each other. These seven Methodisms bear names so unlike that no Chinaman would ever suspect that they are more to each other than they are to either the Baptists or Presbyterians. Not one in fifty of our native members has any idea of the relationship. With the single exception of the China Inland Mission, we would if united be the strongest body of evangelical workers in the East, and by judicious coöperation might confidently expect to achieve splendid results. A strong federation will enable us to practically coöperate with each other and thus conserve the interest of all the Methodisms of this vast Empire.

It seems to this writer that the establishment of a Methodist Publishing House in Shanghai offers a working basis for united effort which may lead, in course of time, to such coöperation in additional departments of mission work as shall greatly add to their economy and efficiency. With this object in view the following preamble and resolutions were introduced at the last session of our Conference and were adopted by a rising vote:

Whereas, in the prosecution of mission work in China, Methodism is largely interested, having no less that one hundred and seventy-five missionaries and thousands of converts;

And whereas, we find that, in the conduct of our work, the agency of the press, which owing to existing conditions is peculiarly adapted to evangelistic work among this people, has been much neglected by us, and that by reason of this neglect we are now almost entirely dependent upon others for text-books in our schools and for Sunday school and other literature suitable for our rapidly increasing membership;

And whereas, we believe that, owing to great changes likely to take place in the near future, the demand for such books and literature will be largely increased; therefore,

*Resolved:* first, that we, the China Mission of the M. E. Church, South, believe the time has come to take into serious consideration the establishment of a Publishing House or book concern, for the purpose of fostering and publishing a distinctive Methodist literature in the Chinese language, such as books, tracts, Sunday school and other periodical literature suitable for the instruction and indoctrinating of our people in the beliefs and usages of Methodism.

*Resolved:* second, that in view of the necessity of coöperation in order to secure the best and largest results, we request our presiding bishop to appoint a committee to confer with like committees, should any be appointed, of other Methodist bodies working in China, who shall have full power to act.

If, after full consultation, the establishment of such an institution should seem

desirable, the joint committee should be requested to suggest a suitable location and prepare plans for its establishment and conduct, to be submitted to the several Mission Boards for their approval.

A. P. PARKER,
C. F. REID.

The committee on the proposed establishment of a Methodist Publishing House was appointed, to consist of Y. J. Allen, C. F. Reid, and A. P. Parker.

Since the appointment of our committee similar committees have been appointed by the Central China Mission, North China Mission, and the Fuchow Mission of the M. E. Church, and by the Central China Mission of the Wesleyan Church. We hope to have a joint meeting of these committees next summer. In the meantime let every lover of Methodism pray earnestly that our God will remove everything that hinders our fullest efficiency and the most perfect accomplishment of His gracious will in and through us.

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## RELIGIONS OF INDIA.

BY REV. I. G. JOHN, D.D.

TAKING the census of one-fifth of the world's population is no easy task. In 1891 this herculean undertaking was accomplished in India by the British Government in one day. Schedules for seventeen districts were prepared from 290 tons of paper. One million of enumerators were assigned blocks of houses in cities and towns, space on the roads, in the cars, on the rivers, on ships or military posts. In fifteen hours the work was done. It required five weeks to complete the compilation, giving the number, race, religion, language, occupation, age, sex, marriage, widowhood, and caste of that vast population.

The religions of India are of special interest to the student of missions. The following official statement furnishes the membership of these different religious faiths:

| Religions. | Populations. | Per centage. |
|---|---|---|
| Brahmanic | 207,731,327 | 72.33 |
| Animistic | 9,280,467 | 3.23 |
| Buddhist | 7,131,361 | 2.48 |
| Mohammedan | 57,321,164 | 19.96 |
| Christian | 2,284,380 | 0.80 |
| Total | 283,748,380 | |

Brahmanism is one of the oldest and the most solidly entrenched religions of India. With Buddhism and Mohammedism it forms the mighty triad that Christianity must overthrow before Asia shall be won for Christ. Brahmanism and Hinduism are often used interchangeably, but there is an important distinction between them. Hinduism denotes the earlier period which embraced the superstitions and philosophies of the Indo-Aryan race. At this period it appears to have been a monotheistic nature-worship which had been brought from the high table-lands of

Central Asia. A clearly defined polytheism was not at that time unfolded, though the sun, the sky, the dawn, fire and rain were worshiped as the embodiments of the supreme deity. No idolatry or image worship had appeared in that early religion; no clearly defined pantheism had been formed, no system of caste, no burning of widows, no slaughter of infants, such as marked its later days.

Brahmanism was a corruption of this earlier religion. A more galling superstition has never been fastened on humanity. It reached its full maturity about 800 B. C., and held absolute sway for about three hundred years. The Vedas were perverted in order to establish the dominion of the Brahman caste over the entire race. Its divine origin and authority were observed and absolutely maintained. It held the soldier, farmer, and menial castes under inflexible subordination. The life of the Brahman was held inviolable even by kings, while the invasion of any of their privileges by any of the lower castes placed the offender under a terrible and eternal doom. The barriers between these classes were impenetrable. The rights of property, the laws of inheritance, the bonds of marriage, the relations of social life, the service of the soldier, the pursuits of the farmer, and the tasks of the menial were held inexorably under the iron law of caste.

Sacrificial offerings belonged to the earlier system of Hinduism; but under the Brahmanical priesthood it became a binding and oppressive burden. The sacrifices were not offerings for sin with the hope of mercy, but bribes by which the anger, caprice, or cruelty of malignant deities might be appeased only under the mediation of the priestly caste. Holding humanity under her absolute control, the Brahman could wrest at will from his devoted devotees the costly or bloody offerings he demanded. The revenues derived from the terrors of purgatory by Roman Pontiffs in their darkest days, found a parallel in the demands enforced by the Brahmans in that day.

The development from nature-worship into a well defined polytheism was natural and easy. The powers or objects seen or felt in the natural world were arranged and named according to rank or sex. The supreme god was Indra, the deified firmament; Agni was fire, and Varuna the waters. The sun, moon, stars, light, air, earth, rain, and rivers had their gods and goddesses. The work went on until an innumerable host filled earth and sky. It is said the prolific Hindu imagination multiplied the divinities of their religion into 330,000,000.

The natural expression of polytheism was idolatry in its grossest forms. Man needed more than a name; he needed help. He needed in his deep distress an ear that would hear, an eye that would see, a heart that would feel. Nearly every object, animate and inanimate, was shaped into idols, before which the worshiper saw only eyes and lips of stone to mock their misery.

Out of the highest stage of Hindu cultivation and thought, Pantheism was evolved, when "God was everything and man was nothing." Out of this belief a cold, remorseless fatalism followed, which held every human fear or hope under its resistless and eternal law. The only hope offered the human race was to endure, and if possible to die.

Then came resistance to the cruel system. Thoughtful minds were groping amid this deepening darkness for some solution of the mysteries of life and death. They had grown weary of prayers and sacrifices which were endless in their demands on the worshipers and faithless in their promises to human despair. Buddhism was the reaction of the human mind against the gloom of despair the old religion offered. It was a revolt against the cruelty of the gods and the heartless exactions of the priests. It reached the conclusion that "God was nothing and man was everything." With no assurance that the gods could hear the cry of human suffering or want, it pointed man to himself alone for help in the struggles of life. It fled from fatalism to the promise of freedom, from a desolate faith to the shadows of atheism—the Nirvana of eternal sleep.

Within two centuries Buddhism became the State religion of India and dominated, though it did not uproot, the Brahmanic faith. Its spirit made a profound impression on the old religion of the race. It taught and exemplified a higher morality than had been shown in Brahmanism; it rebuked the arrogant pride of the priests, and relieved in some degree the harsh exactions of the sacrificial system. It awakened a touch of tenderness respecting the sad condition of women, and modified the rigors of caste. By displaying a milder spirit toward the people, and embodying some of the popular features of Buddhism, the Brahmans won back the people, and at last drove their rivals to another land. After the death of Buddha the Brahmans included him among the incarnations of Vishnu. They had gradually developed the doctrine of the Trimurte, or Trinity of Brahma the Creator, Vishnu the Preserver, and Siva the Destroyer. As Vishnu the Preserver was the most popular of the triad it was easy to add the deliverers of Hindu tradition among Vishnu's incarnations. This rendered it natural and easy to introduce Buddha as a ninth avater. Then a tenth was predicted who shall appear as a spiritual deliverer to establish a kingdom of righteousness. Thus by blending certain elements of Vedism, Brahmanism, Buddhism, and philosophy the comprehensive system of Hinduism was formed, which may be distinguished from the older Brahmanism of India. It had already absorbed some of the superstitions of the Dravidians and other races who were found in India when the Aryans conquered the land.

A thousand years ago Mohammedanism swept over India, and that ancient Hindu race bowed like willows before the blast. Wielding arbitrary power, the fierce and fanatical Moguls expected to crush out the Hindu idolatry as it had done the religions of other lands. Certain elements of

Mohammedanism may have been incorporated into Hinduism, but it remains to-day over two hundred million strong. One has compared it to "some building which through a long period has been patched, repaired, and enlarged by additions till every original aspect has disappeared, and the result is an entire hamlet rather than a simple structure." Under British rule the slaughter of infants and the burning of widows and other enormities have disappeared; and although their ancient religion stands entrenched in the stronghold of caste, Christianity is steadily sapping its foundations.

In the more than 72 per cent. which appears in the census table under the Brahmanic religion are certain sects which are returned under the inherited social status known as caste. One, styled Jainism, claims about one and a half million adherents. It is said to be "an offshoot from early Brahmanism, with a strong family likeness to the early forms of Buddhism." They deny the origin of the Vedas, worship some of the Buddhist saints and also some of the deities of the Hindu Pantheon, reject the sacrifice of animal life, and believe in the emancipation of the soul when released from the bonds of action. These deified saints are called Jina, to whom they ascribe remarkable attributes. The priests lead lives of abstinence and self-denial, and the people are supposed to be gentle, liberal, and faithful to the rules of penance. They are found in Upper Hindustan, along the Ganges, along the Malabar coast, and other parts of India. The census reports about one and a half million of this faith. Sikhism is also an offshoot of Hinduism. It was founded in the sixteenth century. Originally it was a composite of Hinduism and Mohammedanism. In later days it has become hostile to the latter religion and drawn into closer relations to the former. It also claims about a million and a half adherents.

Animism, which numbers in the census tables over nine millions, represents the higher and lower aspects of Spiritism and Fetishism. The higher form is the belief in the existence of spirits moving about the world; while the lower, or the Fetish worshipers, believe that these spirits are located permanently or temporarily in natural objects. Spells, magic, and exorcisms usually accompany this religion. All the forest tribes who are not Hindus, Mohammedans, Christians, and Buddhists are counted under this class.

Buddhism, which numbers 7,000,000 in the table, is found in Burmah, and is not properly classed with the religions of India. Though it arose among the Aryans it has spread until it embraces a large portion of the Turanian races of Eastern Asia.

Mohammedanism embraces one-fifth of the population of India, or more than the subjects governed by the Sultan of Turkey. It may be divided into two classes. The first consists of descendants of the race that brought their religion with them when they conquered the land. The others are

the descendants of native converts who were attracted by the freedom offered from the bondage of caste, or were won to the new religion by the sword of the fiery Moslem. Hinduism has strongly impressed Indian Mohammedanism by its regard for saints, for tombs, the worship of relics, and religious processions. In some sections the spirit of Islam is still characterized by the intense bigotry and fanaticism which marked its invasion into this land, while in other portions of India the people are said "by no means to be the uncompromising Puritans of Arabia."

"The Christians of Indian origin are, in the census returns, 2,284,600 souls. Of these no less than 1,538,800 belong to Madras and the Malabar States; Bengal, 152,500; Bombay and Sindh, 122,600; Burmah, 101,300; Northwest Provinces, 23,400; Punjab, 19,600; Hyderabad, Mysore, and Coorg, 43,400. Apparently the largest numbers are in those parts where Brahmanic influence is strongest." The last item in the above statement may indicate a growing desire on the part of the people for release from the thralldom of caste.

Of the 2,284,380 Christians 57½ per cent. are Catholics; 8¾ are Jacobite and Syrian Christians, leaving 33 per cent. native Protestants, or about 750,000.

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## BRAZIL.

BY REV. H. C. MORRISON, D.D.

Brazil is in size third among the divisions of the Western world, being exceeded in area only by the United States and the Dominion of Canada. Its climate is varied, its products multifarious, and its resources marvelous. Among its many rivers is the Amazon, the widest on the continent, which, with its tributaries, gives free navigation to 30,000 miles of territory.

Every kind of mineral, valuable and useful, is found beneath the surface, from the common coal to the priceless diamond. On its surface grows every species of precious and ornamental wood, while the possible agricultural products are without limit in variety and quantity.

Having a territory 2,600 miles in length and more than 2,000 miles in breadth, with a coast-range of 4,000 miles, this vast country, with capacity for the support of 200,000,000 of people, has a population of about 15,000,000. These people are generous, hospitable, charitable, and susceptible to foreign influence and impression to a far greater degree than the stolid and almost stupid nations of portions of the Orient. They have had little else in the way of religious light than that which is offered by that form of Romanism which has so long been the established faith of that country. Here amid this people, and on this vast domain of our own American soil, we have one of the most inviting and promising fields for our Protestant gospel of light and life.

The first work done here by our Church was that done by the visit of

the Rev. F. E. Pitts of precious memory. It is, however, but twenty years since we organized work in that then monarchy. True men have labored, and some have laid down life in that field; and as a result we have there now an organized Annual Conference, and a membership of 1,100, with an increase of 164 the present year.

Our missionaries write us: "We have need to be an hundred times greater than we are. Congregations could be had in hundreds of places. The few workers we have are kept busy all the time and are constantly encouraged by conversions and additions to the Church."

We have in Juiz de Fora a school for preparing young men for the ministry. Such an institution is one of the great needs at this time, and yet our school is far from being complete. Indeed it is in its formative state, and the call for aid is loud and earnest. It is sadly in need of that help which might be, and we trust will be, given by some of the princes in our Methodism. Who will rise up and place that institution on its feet, that it may live in the future and be a power in bringing Brazil to Christ?

In a recent report from the presiding elder of the Minas District we have, among other items of interest, an account of the conversion of Rev. Jose Leonel Lopes, assistant pastor at Juiz de Fora Station, and given in his own words:

It is not my intention to recount what I am, much less what I was, for there is nothing in me to make me feel proud or exalted. But there is one thing that makes me glad and ennobles me more than if I had been born heir to vast estates, and that is that the Lord of hosts has had compassion on me, and has loved me and pardoned and saved me. The story of my conversion and union with the Methodist Episcopal Church, South, is briefly told, and in all this publicity my only motive is that glory may be given to God for his precious gift—namely, the gospel of Christ.

I was born in the State of Minas, as my parents were before me. At that time the Roman Catholic religion was the only religion known and the only religion allowed to be taught there. This religion I followed without knowledge of any other, believing all the priests taught me. In passing, may I here render homage to my father, who taught me to fear God and respect man? He died in the year 1879. At that time I was eleven years old. He recommended to me to learn a trade so as to live independently. After his death my mother moved to Ouro Preto, the capital of the State of Minas, and I was employed for the next four years in a store. Dissatisfied with my employment, at the age of fourteen I left this place and was apprenticed to a cabinet-maker. There I worked until 1889, and then opened a workshop of my own, which I conducted until 1893. The most fruitful period of my life was from the year 1889, but principally from 1891 until now.

There was an Italian employed in the shop, who after some time left and went to another town. I entered his room and found, amongst other things, a box with some old papers. Rummaging among things, I found an old book, so old that it attracted my attention. It was without covers, and the first pages were missing. I commenced reading this book, and found that it was some book of religion, as it spoke of "Moses and the law." I was glad to have found this book, and took it home with me. I continued reading it during my spare hours at night, greatly interested until I came to the twentieth chapter, when with surprise I read the prohibition to wor-

ship images. This book contained the notes of the fathers and the notes of Padre Figueriedo, the translator. But reading this I became filled with fear, and thought it was some false book I had found, because I was accustomed to see many images in the churches and in the homes of my friends, and our teachers sanctioned the worship of them. I became sad and thought of burning the book. Finally I decided to put it in my box. From that time I could not bring myself to bend my knee to images. It was the beginning of the dethronement of Romanism in my life. I attended a church feast some time after. Sad to say, the greater part of the people do not enter the church, but give themselves up to dancing, drinking, gambling, etc. At times there are serious disturbances and many people wounded. I listened to the sermon, and strange to say the padre preached on the life of Saint Sebastian. He said "he was martyred because he would not bow the knee to an image." I left the church determined to know more. Passing some time, one Sunday afternoon I met with a French Protestant. I went to him (not knowing he was a Protestant) to get some favor done. He refused to do it on that day, and invited me to join him in family prayer. Afterward we had a long argument, and he easily proved his position by showing how the priests had altered and suppressed the Decalogue. From this time I commenced to inquire into all the doctrines of the Roman Catholic Church, comparing them with the Scriptures. A month or so after this my friend came to tell me that a "Methodist minister was coming to live among us and preach the gospel." In November, 1891, I attended divine worship for the first time, and from that time never returned to the Roman Catholic Church, because I had found what I wanted—a pure gospel free from corruption.—a gospel that teaches me why Christ came into the world. Brothers McFarland and Taveres with difficulty arranged a place to preach, and I always attended and was soon known as a Protestant, and had to suffer some things for the Master's sake. For some time I diligently searched the Scriptures and inquired into the different doctrines of the different Churches. Finding that the doctrines of the Methodist Church were in accordance with the Scriptures, my mother and myself and three other persons made our public profession of faith, abjuring Romanism right in the center of that Catholic city; accepting Jesus Christ as our only mediator, and his Word as our rule of faith and practice, desiring that "new birth" without which no one can enter into the kingdom of God. Having professed my faith in the "new" religion, as they called it, I was continually being asked why? What were my reasons for thus changing my religion, the religion of my parents, etc.? But the Lord helped me and armed me with the "sword of the Spirit"—God's Word—and I was enabled to overcome all those who came to dispute with me. I continued to study God's Word, and each day became more fortified in the faith, continuing at the same time in my daily work. Some time after this the pastor, seeing my interest, inquired if I did not wish to dedicate myself entirely to this work. My reply was that if I could prepare myself my earnest desire was to serve God and man in this work. I suppose he conferred with the presiding elder, for he sent me in August, 1893, to Sabara, where I began to study privately. I was there with Rev. Cardosa Fonseca, pastor in charge of that work. In January, 1894, I returned to Ouro Preto, where I began to hold prayer meetings and continued my studies. There I had to suffer for Christ's sake. In August, 1894, I was sent to Juiz de Fora as assistant pastor of the station, and to attend the classes of Granbery College, where I am every day more desirous of serving the cause of God. Evangelical work here has its difficulties. Persecution moved by the priests, and utter indifference to religion on the part of the better classes. But still, thank God, one can see progress at all points. I pray that God's blessings upon the work of his servants may overcome all obstacles and win Brazil for Christ.

The above incident is but one of numbers of thrilling interest which might be given from that field. Let the Church pray that laborers may be sent into this harvest, and then after praying thus, let her give largely of her substance to send and support those laborers until our Church shall be established in that land, and its people shall have that freedom which "the Son" alone can give.

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## AMONG THE WILD TRIBES.

BY REV. J. J. METHVIN, ANADARKO, O. T.

SONKADOTIE was converted and joined the Church about three years ago. So far as known he has been faithful, standing firm when others have fallen away. Not long since he was taken sick and sent for me. I found him quite sick with pneumonia. The Indian medicine men were already on hand and applying very heroic treatment. He was nude to the hips, and they were cupping him in various places. This is the *modus operandi:* Pieces of an old black bottle, about the size of the thumb nail, broken in bevel shape, with one edge very sharp, being used to make incisions in the skin just over where the internal pain was felt; Sonkadotie all the while showing no more concern and making no more manifestations of pain from the cutting than if his nails were being pared. After the skin had thus been cut or scarified, the medicine man applied a small cupping instrument, made of about six inches of the small end of a cow's horn, pressing it down over the cut and bleeding place, and then with his mouth to the small end exhausted the air by suction. Before withdrawing his mouth, with his tongue he placed a small wet rag in the end of the horn to prevent the air returning. This instrument was left clinging to the spot for some time, in order to draw the blood. When the medicine man removed it, instead of first taking out the plug in the upper end so that the air could enter and the instrument drop off of its own weight, he took hold and pulled with such force that it seemed he would pull the skin, and flesh too, from the man's body. This is very severe treatment, and in some cases does good, but Sonkadotie needed all his vitality, and this was fast exhausting him. They continued this treatment for some time, and finally when through we administered some comforts, gave counsel, prayed, and went away.

Late next evening Audele (Andres Martinez) and I went again to see him, for we heard that Sonkadotie was dying. We hurried down on the river, and as we reached the summit of the bluff, near the foot of which his *teepe* stood, the wild, discordant howl of the mourners broke upon us like the wailing of lost souls from the world of the doomed. We hurried forward and pushed our way into the crowded *teepe* and found that Sonkadotie was not dead, but much exhausted, and fast sinking away. Brother Andres stood at the entrance, trying to keep the crowd out, and

also to induce some of those who were in the tent to leave, while I got over against Sonkadotie's low bed to keep them from crowding upon and smothering him. All the while one old woman, above the noise and confusion of that weird scene, was pouring out her maledictions against "Andele" and the Ba-tle-pan (white man) for interfering with their mourning.

As I looked upon that howling crowd, bent for centuries beneath the weight of superstition, with the absence of God and the fearful curse of sin marked upon form, face, and feature, I said instinctively, This is hell —not merely a type of it, but in considerable degree hell itself; for what is hell but the absence of God, with sin in all its blackness in active operation? But I thought Jesus descended into just this mad, wild confusion —this hell upon earth—to introduce the kingdom of heaven, and in spite of the power of sin it will be established.

I turned to Sonkadotie, having already given him a restorative, under which he was rallying, with words of encouragement, urging him not to be afraid, but trust in Jesus, his best friend, and all would be well. He answered: "Kă-tai-ke, parbe (good, my brother); me no scart; me die, all good; me get well, all good; Jesus love me. Me all right." The calmness and rest upon his face indicated the peace within. At last we succeeded in getting all quiet; the crowd scattered to the numerous *teepes* close around, ready to renew their howling at the first signal. The family alone sat around in the *teepe*, the flickering cotton-wood fire adding weirdness to the scene as it cast its yellow light upon the dusky faces around.

Sonkadotie then made a most earnest exhortation, warning them against their old ways; telling them to put their trust in Jesus as he had done, and walk in his way; that if he died all was well with him, and if he got well he was the Lord's. As he finished this exhortation the family rushed out, and together with their friends renewed their mourning. Just then in stepped a tall, dark, keen-eyed Indian with a bunch of eagle feathers in his hand, the insignia of his office, for he was another medicine man come to try his skill in this extremity upon the already exhausted man. "You are dying," said he, "but I have come to cure you and call you back to life." Sonkadotie laughed a dry, despairing laugh, and asked if we had any conveyance to take him away. The storm was raging without, for it had begun to snow, and the wind was howling in discordant harmony with the confusion of this wild scene.

The medicine man took a stick, split it at one end, pushed a small chip into the split to hold it apart, and with this took up live coals, one at a time, from the fire in the center of the *teepe*, and placing them near the side of the sick man's bed, threw on them some sweet-scented herbs. The smoke began to arise and the incense filled the *teepe*. He then drew from his bosom something like a large silver medal, four or five inches in diameter, and thrusting it with some difficulty into his mouth, gave

forth a blowing, sputtering noise. Then placing this silver-like plate upon the sick man's chest, and holding his left hand over it, he fanned him with the eagle feathers he held in his right hand, at the same time making hideous noises—blowing, sputtering, growling, barking like a coyote—to scare away the evil spirit of disease. Finally he began singing, keeping time with the eagle feathers, up and down, from head to foot, upon the sick man as he lay there in his helplessness.

I had sent a messenger down to the agency for Dr. Hume, the government physician, and just at this moment he came in. He stepped up to the medicine man, took hold of his shoulder, pushed him back, and then with his knee half kicked and half shoved him across the *teepe*. He warned him that if he interfered further with the case he would have him arrested and put in prison. That is the penalty for interfering with a case that the United States physician has in hand. To our surprise the medicine man, instead of being angry, apologized, said that Sonkadotie was his friend, he saw that he was dying, and he thought he might do him some good, but that he would not try further, and soon left the *teepe*.

Dr. Hume served the case well, both in his treatment of the medicine man and of Sonkadotie, for with proper medicine and nursing he began to improve and was soon up, and in two weeks' time was able to be out again.

How we need a hospital for these people! I have known Indians in the dirt and misery of the camp to die under the treatment of the medicine men, while begging me to take them away to some house where they could be properly protected and treated. They dread the horrible performances of their own people, and want to get away. Many might be cured who are actually killed by the Indians in these superstitious performances. Had we a hospital, the medicine men would not trouble us. If we had not rescued Sonkadotie he would have died in a few hours at most. A hospital would enable us to do much good, and add largely to our work here. In another article I will present this interest more fully.

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## THE GREAT MOTIVE OF MISSIONS.

BY REV. ALEX. OLIVER, D.D., MODERATOR OF SYNOD.

MANY motives may and do legitimately concur in the promotion of the work of Christian missions. The sense of duty from the Master's command, the anxiety that others should share in that "great salvation" of which we have been made partakers, the desire that we ourselves should receive benefit from the reaction of our efforts for the good of others are all powerful motives. But the motive which holds a higher place is the love of Christ. That is really the great spring of mission effort. Mission work can never cease while the love of Christ lives and grows in a human

heart; and the Christian zeal in missionary enterprise will grow or decline as that love waxes or wanes.

The love of Christ is the constraining power of the Christian life. Love is not a law, but the great motive which rouses to the fulfillment of the law. They who are acting only from a sense of duty are working on a lower plane than those whose sense of duty is reinforced by, or rather swallowed up in, the all dominating power of love. Love for the personal Saviour, who gave himself for us, and because he gave himself for us, is that which is felt as a new and divine power that tells on the springs of thought and action as nothing else can. To love Christ is to live for Christ and to make his glory the supreme end of our life.

This love quickens our sense of responsibility for the conversion of others. It not only purifies and strengthens our sympathies, but awakens us to a keener perception of what the Master requires and expects. Charged by him, as all believers are, so to work that we may help to bring souls to him, we feel ourselves weighted, as we did not before, with the obligation to make known his "unsearchable riches." We hear him urging us to arise and give all diligence in spreading abroad his gospel. It is his love which pleads with us. It brings up what it sacrificed for us, what deliverance it wrought for us, and what blessings it has in store to crown us. It is the Master's heart that poured out its blood which now entreats and exhorts us to show our love by freely giving to others as we ourselves have freely received. It reminds us of what we were that we may keenly realize what they are who are still in their sins; and speaking now with all the power of the Redeemer's blood and tears, it appeals to us to show our love for the Master by leading others to him. There his love throws the responsibility on us, and the more we love the more we feel the responsibility, and the more will we be roused to labor that we may faithfully discharge it, and so lay a fresh sacrifice of gratitude on his altar.

This love "believeth all things" in a wider sense than that in which the apostle affirmed when he made use of this language. Faith worketh by love, but love itself has faith in the truthfulness, mercy, and power of the Master. It is enough that the Master has given his assurance that he will be with all who are faithfully laboring in his cause, and not suffer their efforts to fail. Love claims that promise, and uses it to brace faith and quicken diligence. The difficulties may be many and the discouragements great. Years may pass without any apparent fruit, and it may seem as if the labor were lost. But love believeth all things and hopeth all things. Love lives in the smile of the Master; love gets new strength from the consciousness of faithful effort. It does not need visible success to keep it strong and ardent; it is sustained from within by his grace that lives and works in all who have given themselves to him. It looks up to the Master for his continued help; and it looks forward into the future with the full assurance that, however humble the efforts put forth

may be, they will contribute towards the hastening of the time when all the kingdoms of the world shall be the kingdoms of our Lord and his Christ.

And this love "endureth all things." The history of Christian missions is crowded with illustrative facts. In all missions, ancient and modern, the patience and perseverance of Christian love stand out conspicuously. The forces which the preachers of the gospel have had to face have been all that the kingdom of evil could muster. Whatever could hinder them or neutralize their efforts has been called into requisition. The wisdom of the world has tried them with its arguments; the pride of the world has launched against them the shaft of its contempt and ridicule; and its jealousy and hatred have seized the weapons of violence, and stained almost every mission field with blood. Great often have been the sufferings from privation, but these have been nobly borne. What sustained Captain Allen Gardiner and his heroic band on those inhospitable shores where they sought to make Christ known to the degraded Patagonians? It was the love of Christ. One by one they succumbed, but while life was ebbing in their brave leader, the last of them, this was his testimony: "Poor and weak as we are, our boat is a very Bethel to our poor souls, for we feel and know that God is here. Asleep or awake, I am beyond the power of expression happy." And when successive laborers have been stricken down in the mission field, this same love, which made the stricken ones heroes, has sent others to take their place. This love has borne all mocking and contumely and violent persecution which the world has brought to extinguish it. The divine flame could not be extinguished; amid all the storms of worldly antagonism it has burned on. As neither tribulation, nor distress, nor persecution, nor famine, nor nakedness, nor peril, nor sword can separate the individual believer from Christ's love, so none of them nor all of them together can prevent that love from triumphing through his people in the conversion of the world. And so love works on in the face of all discouragements, patiently enduring, hopefully persevering.

But this love has not shown itself equally strong at all times in the Christian Church. Speaking of it rather as flowing than burning, the love of the believer may be described, sometimes at least, as tidal. There are the spring tides which rise high; there are the great tides which the strong winds bring in; and then there is the ebbing of them. There have been this ebb and flow of Christian love in the Church—times of religious revival, outbursts of religious zeal, followed by times of comparative deadness. There have been times when the people of God kept very much within their own borders, and others when they went forth everywhere with the gospel that quickened and gladdened them. This ebb and flow are what may be expected, but what ought not to be. The ebbing comes through the lack of watchfulness and general remissness in

duty. God will not work out our salvation for us if we do not work it out ourselves with fear and trembling. He will not increase the love of Christ within us when we do not ourselves desire and ask to have it increased. We are not now trying to look all round the relations of the divine and the human in the development and perfecting of the new life; we look only from the human and practical side, and the truth is as we have presented it.

How, then, shall we get our love to Christ increased? A vital inquiry this in connection with fresh interest and fresh effort in mission work. The answer is near. Is it not by our seeking through earnest thought to know more fully Christ's love for us? There is no exhausting of this love, for it "passeth knowledge;" but there is a growingly fuller apprehension of it. And the contemplation of this love must not be a mere passing thing, it must arouse us to act in the line of it, it must awaken us to a loving life. Love is fed by looking; it is also fed by living. We stir up the fire and make it burn, and then the divine fuel glows more brightly. Personal godliness fans the flames of love to Christ, and personal effort to make known Christ's love to others fans it. We get by giving; we increase by scattering; the more we stir up the fire of our love, the richer the supply of the fuel to keep it burning.

But the effective agent is not ourselves, it is the Holy Spirit. He kindled in this cold, dead, sinful heart of ours the love of Christ. That it has continued to burn there, we owe to Him; and if it is ever to burn brighter there, it must be by His grace. And so prayer must precede and accompany and follow all our efforts. There must be this continuous supplication that we may lead holier lives, that we may realize more fully our responsibilities for the advancement of the gospel, that our Christian sympathies for those in spiritual darkness may be deepened, and that we may be stimulated to attempt greater things than we have ever done for Christ. It is in this intensifying of our love for Him that we are to look for an increase of missionary zeal. "If a man love me, he will keep my words." And the great word of the risen Christ is: "Go ye into all the world, and preach the gospel to every creature."

"In the story of primitive missions," says Dr. Pierson, "the whole stress is upon obedience, not consequences; not on succeeding, but on serving." And he adds, "It is one of the startling proofs of a rapid decline from a primitive piety that so few modern disciples feel the burden of personal responsibility for souls." But with increased love for Christ, this sense of personal responsibility will be quickened, and devotion to the service of the Lord promoted. When we grow in love, we are certain to abound in love. The deepening of the spiritual life of the Church developing love for Christ will, therefore, show itself in more vigorous, self-sacrificing, and sustaining effort for the conversion of the world.—*The Missionary Record.*

# REGIONS BEYOND.

## THE ANTI-OPIUM WAR.

MISS SOONDERBHAI POWER, of India, thus pleads before the citizens of England in behalf of her native land:

I want to see my India free from this opium curse; for in India opium is sold openly. The sale of arsenic to poison rats is guarded and restricted, but a child of eight can buy 360 grains of opium. Since I returned to England I have heard that my sister's baby has died from opium given by its Hindu nurse. English children suffer from this poison, given by native nurses. The high-caste women of India are prisoners in the zenanas. Sometimes their husbands kill them if they have ever been seen by another man. But when they heard of anti-opium meetings their interest was so intense that they crowded to them without fear. They say, "If the English want money let them come into our houses and take all our goods, and we will work; let them take the skin off our bodies to make them shoes—but spare us the opium curse. But if they will sell opium, let them kill the wives and children of the opium smokers."

The *Times* has said that the drug is harmless, and that it is good for fever. Did you ever see hundreds perish from a harmless thing? In India we never use opium for fever.

The opium den is large, dark, filthy; 20, 40, 100, 200 men, and sometimes women, are there, wallowing like pigs in mire; no earthly power can rescue them; they are going to hell. When I spoke to them, several smokers said, "Woe to us; the English people have brought this on us." To promote the sale they will drug tea and coffee with opium, to produce the desire for it. You drink it a few times, and you want that tea or coffee, not knowing why, but in a little while you are an opium eater or smoker. These opium dens are really government hells. You hear that there are 11,000 licenses; but each license allows for 10, 20, or 30 shops. While millions are perishing, for your gain, God says your gold and your silver are cankered, and shall eat your flesh as it were fire.

It is not good for India. The opium smoker disgraces his family and degrades himself; and starvation, want, and misery reign. Few in India can write, yet last year we sent petitions with 54,000 signatures against this cruel and destructive trade. I come from heathen Indian women to implore Christian England to put an end to it. We want opium to be sold, as in England, only for medicine, and its sales restricted as any other poison. Last year I spoke in England, Scotland, and Ireland, and I went home and told my people, "Now you will have justice." But it is the same as ever. So I have come back again. This battle is God's, and if you Christian people all join together in prayer and work, the battle will be won, and India will be freed from this dreadful blight.

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## PERSECUTION IN BOHEMIA.

THE Free Reformed Church of Bohemia is passing through a severe trial. For some years she has enjoyed a limited toleration—"house worship with invited guests." In two districts the officials have put a narrow interpretation on this, and will permit only full members of the church to be present at the services. All others, even members of other

evangelical churches, must be rigidly excluded. For failing to enforce this rule two preachers have been fined, one of them being also imprisoned. The persecution is more severe in Husinetz, a town of 2,000 inhahitants, and birthplace of the reformer, John Huss. But few Bibles were in the town until recently, when there was a great demand for the Scriptures. About two hundred copies of the Word of God were sold, and those who became possessed of it were naturally anxious to study it. They asked permission to attend the home of the pastor, Zelinka. A few were invited, but the meeting was broken up by orders of the district official; all present were summoned before the magistrate, and the pastor fined. Placards were posted over the town, prohibiting all but the members of the Free Church attending prayers at M. Zelinka's, and a policeman with fixed bayonet marches before his house to enforce the order. The pastor's wife was also fined for conducting a girl's sewing meeting. It is believed that all this is done unknown to the emperor, Francis Joseph, and it is hoped he will forbid this persecution when he learns of it. —*Missionary Record.*

## THE ZAMBESI INDUSTRIAL MISSION.

THE missionary world will look with great interest upon this movement in Africa. This is at the present time the principal one of its order, started by a Mr. Booth, of Melbourne, in 1892. The mission now owns over 55,000 acres of land. "The aim of the mission, which is unsectarian and interdenominational, is to lift the natives to a higher level of civilization by bringing to bear upon them, with a view to the salvation of their souls, the truths of the gospel of Christ, and the powerful influences of practical Christianity, as exemplified in their midst by the lives of the missionaries themselves, and to teach them industries suitable to the country, and instruct them how to turn to the best advantage the large tracts of land at present uncultivated." "In establishing this mission its founders sought to find favorable conditions for putting into practice Carey's principle of planting missions on a self-supporting and self-propagating basis. To reach those at present unevangelized. To find a center which would afford ample scope for extension from the parent station, and under fairly healthy climatic conditions. To ascertain an industry capable of yielding substantial and permanent support and self-propagating power." After carefully examining the surrounding districts it was thought that the Highlands of the Shiré River presented a desirable sphere for the mission, and it was accordingly established, with four workers and a sum of £1,000. In all, forty workers have been sent out and £16,000 have been subscribed in the two years of its existence. The mission property is mostly laid out in coffee plantations. Difficulty, distress, and death have had to be faced, but, for all that, the spiritual and industrial work have been begun with marked success.—*Missionary Herald.*

# BOARD OF MISSIONS.

## ANNUAL MEETING.

### First Session.

Louisville, Ky., May 3, 1895.

The forty-ninth annual session of the Board of Missions of the Methodist Episcopal Church, South, met in Walnut Street Church, Louisville, Ky., on Friday morning, May 3, 1895, President E. W. Cole in the chair.

After devotional exercises, led by Bishop Hargrove, the roll was called by W. R. Lambuth, and the following members responded to their names:

E. W. Cole, P. H. Whisner, H. C. Morrison, W. R. Lambuth, T. B. Holt; Bishops J. C. Keener, A. W. Wilson, J. C. Granbery, R. K. Hargrove, W. W. Duncan, C. B. Galloway, E. R. Hendrix, J. S. Key, A. G. Haygood, and O. P. Fitzgerald; J. O. Branch, J. W. Hill, R. H. Mahon, J. H. Pritchett, H. Bishop, J. Atkins, F. D. Swindell, W. B. Palmore, J. H. Riggin, J. T. Smith, J. A. Anderson, T. D. Fite, W. D. Kirkland, E. E. Hoss, C. G. Andrews, T. P. Weakley, R. K. Brown, and R. N. Sledd.

The hours for meeting and adjournment were fixed for 9 and 12:30 for the morning session, and for the afternoon to meet at 3 and adjourn at will.

H. C. Morrison presented the Forty-ninth Annual Report of the Board, after which W. R. Lambuth made a statement concerning the work of the Conference Missionary Secretaries.

A communication from the Young Men's Christian Association extending the courtesies of the hall was read and acknowledged with thanks.

Rev. B. W. Waters and Rev. J. C. C. Newton, D.D., of the Japan Mission Conference, and Rev. A. C. Pickens, of the Indian Mission Conference, were introduced.

A communication from Mrs. D. H. McGavock, Corresponding Secretary of the Woman's Board of Foreign Missions, containing a summary of work done during the year, was presented by the Secretary.

#### Report of the Woman's Foreign Missionary Society.

To the General Board of Missions of the M. E. Church, South.

According to the action had at the last General Conference, namely, "That the Woman's Foreign Missionary Society be requested to make to the Parent Board at its annual meeting a full statement of its actual and projected work for consideration, and for publication in the annual report," as Foreign Secretary I herewith submit the statistics and summary of the work of the Woman's Board:

*The Home Work* is represented by 34 Conference Societies, 3,411 Auxiliary Societies, 270 District Secretaries, and 69,559 members.

Amount contributed during the fiscal year for the foreign fields, $63,951.98; amount for Scarritt Bible and Training School, $6,396.91. Total contributed, $70,348.89.

The official organs of the Society are the *Woman's Missionary Advocate* and the *Little Worker*, the former having a circulation of 13,000, the latter 9,000. Reports

of the work are published annually, and leaflets for gratuitous distribution among the auxiliaries are issued quarterly, providing a new one for every month.

*Foreign Work.*—The Society supports 38 missionaries, including 1 medical; 109 teachers and helpers, 12 boarding schools, 40 day schools, 1 hospital, and 11 Bible women; 4,379 women and children are under instruction.

### CHINA.

Fifteen representatives of the Woman's Board are now employed in China, and five married women have charge of work; 3 boarding schools and 30 day schools are in operation, and 1,266 women and children are under instruction.

### MEXICO.

Fourteen missionaries are distributed in the three Conferences. There are 5 boarding schools, 9 day schools, and 1,789 women and children under instruction.

### BRAZIL.

Eight missionaries are busy at the several centers of work in the Brazil Mission Conference; 3 boarding schools and 1 day school are in operation, and 308 pupils and a number of women are being taught.

### INDIAN MISSION.

We do not employ missionaries, but teachers, in this difficult field. Rev. J. J. Methvin has been commissioned by the bishop in charge to manage the school and camp work. He acts as treasurer and employs teachers. The Industrial School at Anadarko is successfully operated, and Miss Brewster is admirably adapted for her peculiar duties in the camp work among the roving bands of women and children. The work of the Board in this mission is wholly among the wild tribes.

### NEW WORK.

In Mexico, in the city of Guadalajara, another center of work has been opened the past year; it is located in the Central Mexico Mission Conference. A successful year has passed, the promise is bright, and when property has been secured confidence will be won, and another stronghold for Christ will be built in our sister republic.

In Brazil, two hours' run by rail from Rio, a fine property has been purchased in the city of Petropolis. This city was the former summer home of the late Emperor Dom Pedro. For beauty of location, high up among the mountains, healthful climate and pure water, it cannot be surpassed. The place secured has ample grounds; the house is just out of the hands of the builder, and will accommodate 100 pupils besides the teachers.

Centenary College in Rio—closed because yellow fever had become endemic in that city—has been transferred to Petropolis, and Miss Watts, our pioneer missionary in Brazil, has opened the school with the equipments to be obtained on the field, until she can be reënforced the coming summer. Miss Watts is well known to the chief executive, President Moraes de Barros, whose daughters and nieces she educated in our mission school in Piracicaba. We are looking to this work in point of situation and evangelical influence to be to Brazil truly a city set upon a hill whose light cannot be hid.

### MOVEMENTS OF OUR MISSIONARIES.

In China Miss Kerr and Miss Blake have married the past year, and Miss Smithey withdrew because of ill health. Miss Haygood is at home for health. Miss Atkinson, after a year at home, returned in the fall of 1894. Miss Steger went out at the same time. Miss Coffey sailed in March, 1895.

In Brazil Miss Philips married. Miss Watts, who had been at home a year for recuperation, returned in August, 1894, accompanied by Miss Glenn. Miss Bruce is at home; and the ill health of others has greatly weakened the force in that field.

In Mexico Miss Fannin retired from the work. Miss Norville was accepted, appointed, and is now at Laredo Seminary, where she has been working for four years as a teacher.

Nine missionary candidates have been accepted the past year, and are awaiting appointment.

MRS. H. D. MCGAVOCK.

On motion of Bishop Hendrix, the paper was referred to the Committee on the Woman's Missionary Society.

The report of the Auditing Committee was presented by H. C. Morrison, read, and adopted as follows:

We have examined the books and vouchers of T. B. Holt, Treasurer of the Board of Missions, for the fiscal year 1894–95, and find them correct. Vouchers were produced for all disbursements made.

J. D. HAMILTON,
T. P. WEAKLEY,
*Auditing Committee.*

A communication from Rev. M. B. Chapman, D.D., in behalf of the pastors of our churches in the city of Baltimore, Md., and from T. L. Mount, Esq., Chairman of the official board of Trinity Church, inviting the Board to hold its next annual meeting in Baltimore, Md., was read by the Secretary.

On motion of Bishop Haygood, the Secretary was instructed to make recognition with thanks; but in view of the next General Conference being held in Baltimore, to decline the invitation.

The bishop then moved that the next annual meeting of the Board be held in Nashville, Tenn. The motion was adopted.

A resolution was offered asking for the appointment of a committee on revision of the charter of the Board of Missions.

After discussion and amendments, on motion of Bishop Hendrix, the following resolution was adopted:

*Resolved*, That the following committee of five, E. W. Cole, T. P. Weakley, H. C. Morrison, Bishops A. W. Wilson and R. K. Hargrove, be appointed to secure such revision of the Charter of Incorporation of the Board of Missions as is necessary to bring it into conformity with recent legislative requirements in the State of Tennessee; provided such changes can be made consistently with the Discipline of the Methodist Episcopal Church, South.

WALTER R. LAMBUTH,
H. C. MORRISON.

R. K. Brown then presented the report of the Committee on Estimates. On motion of J. O. Branch, the introduction to the report, which reads as follows, was adopted:

An equitable basis for the salaries of missionaries has long been a *desideratum*. The appreciation of United States gold in the markets of China, Japan, and Mexico necessitates some readjustment. We recommend $1,000 for married and $500 for single missionaries for the countries mentioned, and $1,100 and $650 in Brazil; that

ten years of service shall entitle the addition of $100 to married and $50 to single missionraies in all our foreign fields, and that the provision of $100 for each child shall be increased to $150 at ten years of age.

The sum of $216,162.92 being the limit of possible appropriation based upon collections, the committee recommended this amount.

Bishop Wilson moved that the increase of salaries should begin at five instead of ten years, the action to take effect twelve months from this date. The motion was adopted.

A paper on the Armenian outrages, signed by James A. Anderson and W. B. Palmore, was referred to the following committee: E. E. Hoss, James Atkins, and Bishop Granbery.

On motion of Bishop Fitzgerald, the Board resumed the report of the Committee on Estimates.

The Brazil Mission Conference was called and the recommendation adopted, appropriating $31,400.

The China Mission Conference was called, and, on motion of Bishop Granbery, the committee's recommendation was adopted, appropriating to China $31,947.

The Japan Mission Conference was then taken up, and, on motion of Bishop Galloway, $30,251 was appropriated as recommended.

Central Mexico Mission, Mexican Border Mission, and Northwest Mexican Mission Conferences were called, and the sum of $54,360 appropriated. The bishop in charge was granted the privilege of distributing this amount interchangeably in the three Conferences mentioned.

Upon the call of the Indian Mission Conference, Bishop Hargrove was requested by Dr. Hoss to represent that field.

The President, E. W. Cole, vacated the chair, which was filled by P. H. Whisner, Vice President.

Rev. A. C. Pickens, by request of J. W. Hill, made some statements concerning the work in the Indian Mission Conference.

The recommendation of the Committee on Estimates was adopted, appropriating $17,500 to the Indian Mission Conference.

Bishop Hargrove made request for permission to use a portion of the appropriation for the school at Ardmore in case it seemed wise.

Pending the discussion of the school the motion was made to adjourn to meet at 3:30.

The Board adjourned with the benediction by Bishop Duncan.

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SECOND SESSION.

LOUISVILLE, KY., May 3, 1895.

The Board met at 3:30 P.M., President E. W. Cole in the chair. Devotional exercises were led by Dr. C. G. Andrews.

The minutes of the morning session were read and approved.

On motion of Bishop Wilson, it was determined that in the matter of the school at Ardmore, Ind. T., the distribution of a portion of the appropriation to it, and the disposition of the school property at White Bead Hill be left to the discretion of the bishop in charge.

On motion of F. D. Swindell, the following were appointed a Committee on Assessments for the ensuing year: R. N. Sledd, E. E. Hoss, C. G. Andrews, Horace Bishop, and J. H. Pritchett.

Papers in reference to the Watkins property and the Morgan bequest were presented by the Secretary and referred to a special committee of three, who were appointed by the Chair as follows: W. B. Palmore, Horace Bishop, and R. K. Brown.

Rev. W. B. Bonnell, of the China Mission Conference, was introduced to the Board.

Bishop Key moved that when the Board adjourned it should adjourn to meet in the Fourth Avenue Church at 9 A.M. The motion was adopted.

The recommendation of the committee for the East Columbia Conference was adopted, appropriating $2,225.

The Denver Conference was called, and held over for further consideration by the Estimate Committee.

The Montana Conference was called, and $3,360 appropriated.

The Western Conference was called, and $1,750 appropriated.

The New Mexico Conference was called, and $4,600 appropriated.

Bishop Haygood moved a reconsideration of the appropriation to the Indian Mission Conference. The motion was lost.

The report of the Committee on Estimates was taken up, the Pacific Conference called, and, on motion of Bishop Fitzgerald, $3,200 appropriated.

The Los Angeles Conference was called, and, on motion of Bishop Fitzgerald, the recommendation of the committee adopted, appropriating $4,250.

The Columbia Conference was called, and presented by Bishop Fitzgerald. Pending the adoption of the item, speeches were made on the work in the Northwest by E. E. Hoss, Bishop Haygood, J. H. Riggin, J. H. Pritchett, and others.

On motion of J. W. Hill, Dr. M. H. Neeley was requested to make a statement. The recommendation was then adopted, appropriating $3,560 to the Columbia Conference.

The Florida Conference was called, and, on motion of Bishop Duncan, $2,500 was appropriated.

Dr. W. A. Candler's absence was explained by Bishop Haygood as being on account of the severe illness of Mr. Morgan Galloway.

After announcements, the Board adjourned with the benediction by Bishop Fitzgerald.

THIRD SESSION.

LOUISVILLE, KY., May 4, 1895.

The Board of Missions met in the Fourth Avenue Church at 9 A.M., Col. E. W. Cole, President, in the chair.

The minutes of the preceding session were read and approved.

The consideration of the report of the Committee on Estimates was resumed, and the Denver Conference called. The Committee on Estimates, to whom was referred the reimbursement of Dr. Neeley, reported as follows:

The committee recommend that the bishop in charge of the Denver Conference be authorized to reimburse Rev. M. H. Neeley the sum of $416, advanced to save Pueblo College property, this amount to be paid out of the $4,940 recommended for appropriation.

On motion of Bishop Hendrix, $4,940 was appropriated to the Denver Conference.

The Western Virginia Conference was called, and $750 appropriated.

The German Mission Conference was then taken up, and $2,500 appropriated.

Bishop Key reported the work of the Joint Commission, and the agreement of the Texas Conferences to raise $2,500, in addition to the appropriation of the Board, for work in behalf of the foreign population.

On motion of Bishop Fitzgerald, the recommendation of the committee for office expenses was adopted, and $16,350 appropriated.

The report of the Committee on the Morgan Bequest was made and adopted as follows:

Your committee to whom was referred the matter of the J. M. Morgan bequest beg leave to report that we recommend the payment of that part of the bequest which was made to Domestic Missions, and now in the hands of Barbee & Smith, as follows: $500 to the Treasurer of the Board of Missions of the Kentucky Annual Conference, and the remaining $500 to the Florida Conference.

R. K. BROWN,
W. B. PALMORE,
HORACE BISHOP.

Bishop Galloway offered the following resolutions:

1. *Resolved*, That the Board approves the establishment of a mission in North China, and that the bishop in charge of that mission be authorized to make a special appeal for funds to pay rents and other necessary expenses.

2. *Resolved*, That authority be given to make special appeals to send out new missionaries to the several fields.

CHARLES B. GALLOWAY,
WALTER R. LAMBUTH.

After a thorough discussion, participated in by Bishop Galloway, H. C. Morrison, W. R. Lambuth, J. W. Hill, Bishop Key, Bishop Hargrove, Horace Bishop, R. H. Mahon, Bishop Hendrix, James Atkins, James A. Anderson, J. T. Smith, J. H. Pritchett, Bishop Keener, E. W. Cole, J. H. Whisner, and Bishop Wilson, the resolutions were adopted.

The Board then adjourned with the benediction by Bishop Keener.

## FOURTH SESSION.

LOUISVILLE, KY., May 4, 1895.

The Board met at 3:30 P.M., Dr. P. H. Whisner, Vice President, in the chair.

Devotional exercises were led by Dr. J. H. Pritchett.

The minutes of the morning session were read, corrected, and approved.

The committee to whom the Watkins property was referred made the following report, which was adopted:

Your committee to whom was referred the question of the purchase of the property in Central Mexico, known as the D. F. Watkins property, respectfully recommend that the Board purchase the property at the price and upon the terms suggested by Brother Watkins—to wit, $2,609.09 in Mexican money, in installments of $100 per month until the entire amount is paid.

R. K. BROWN,
W. B. PALMORE,
HORACE BISHOP.

E. W. Cole offered the following preamble and resolution, which was adopted:

Whereas unusual opportunities are now providentially offered for the spread of the gospel of our blessed Lord in all missionary fields represented by this Board, which bring with them to every member of the Methodist Episcopal Church, South, responsibilities from which they cannot escape; therefore be it

*Resolved*, That the College of Bishops, and especially the bishops having supervision of the missionary fields, the Secretaries of this Board, as well as every presiding elder, and every pastor in the Methodist Episcopal Church, South, are hereby respectfully requested and urged to use their best efforts in utilizing all and every force of the Church in raising this year the full amount of assessment made by this Board on the Church at large.

E. W. COLE, JAMES O. BRANCH,
R. K. HARGROVE, E. E. HOSS.

R. N. Sledd reported that the Committee on Assessments recommended the same figures as those which were adopted last year.

T. B. Holt then made a verbal statement in behalf of the Committee on a Basis for Assessments.

On motion of E. E. Hoss, Dr. B. F. Haynes was requested to represent the Tennessee Conference in regard to inequality of assessments.

E. E. Hoss then offered to relieve the Tennessee Conference to the amount of $1,000, adding the same to the assessment of the Holston Conference.

R. N. Sledd proposed that $1,000 shall be transferred in the same way to the Virginia Conference; James Atkins, $500 to the Western North Carolina Conference; J. W. Hill, $500 to the North Texas Conference; Horace Bishop, $500 to the Northwest Texas Conference—making $3,500 in all to be taken from the assessment of $22,500 on the Tennessee Conference and placed upon the Conferences mentioned.

The report of the Committee on Assessments as amended was then adopted.

J. W. Hill then presented the following resolution, which was adopted:

Whereas the law of the Church provides that in every Sunday school there shall be organized a missionary society; and whereas no specific directions have been given as to how these societies shall be conducted; therefore be it

*Resolved*, That the Sunday School Board is hereby requested to have prepared a suitable set of By-laws, and also a programme for Missionary Day to be held once a quarter in every Sunday school.

J. W. HILL,
E. E. HOSS.

The following resolution on the systematic study of Missions was adopted:

*Resolved*, That the Board of Missions respectfully request the Faculty of the Theological Department of Vanderbilt University to introduce into the course of study some well-known treatise on Missions (such as the "History of Missions," by George Smith, LL.D., F.R.G.S.), and also institute a regular course of lectures on the subject of missions.

C. G. ANDREWS,
F. D. SWINDELL.

James Atkins offered a resolution on the missionary debt, which, after discussion, was adopted:

1. *Resolved*, That the Secretaries and Treasurer of the Board of Missions are hereby authorized to so adjust the debt of the Board that it may be retired by annual payments not to exceed $10,000 per annum on the principal, with interest on the whole, unless at the option of the Board, and that the interest arranged for shall not exceed six per cent. per annum.

2. That the Board will, out of the general collections, meet these payments as they fall due.

JAMES ATKINS,
C. G. ANDREWS.

The standing committees were nominated by the Secretaries and appointed as follows by the President:

*On Finance.*—E. W. Cole, Thomas S. Weaver, H. C. Morrison, Thomas D. Fite, W. B. Palmore.

*On Estimates.*—H. C. Morrison, T. B. Holt, R. K. Brown, W. R. Lambuth, T. P. Weakley.

*On Audits.*—J. D. Hamilton, T. P. Weakley.

*On Candidates.*—Bishop R. K. Hargrove, W. R. Lambuth, J. D. Hamilton.

*On Translation.*—Bishop R. K. Hargrove, W. R. Lambuth, H. C. Morrison, E. E. Hoss, W. D. Kirkland.

*On Woman's Missionary Society.*—Bishop A. W. Wilson, H. C. Morrison, J. D. Hamilton.

The subjoined resolution was then adopted:

*Resolved*, That the Secretaries shall be considered *ex-officio* members of the following standing committees: Finance, Estimates, Translation, and Candidates.

CHARLES B. GALLOWAY,
A. W. WILSON.

The following resolution on the preparation of a paper on self-support was adopted:

*Resolved*, That the Secretaries be authorized to secure the preparation of a paper on the principles and project of self-support in the foreign field, to be read at the next annual meeting of the Board.

WALTER R. LAMBUTH,
E. R. HENDRIX.

E. E. Hoss offered the following resolution, which was adopted:

*Resolved*, That the Board of Missions request Bishop Charles B. Galloway to prepare for publication at an early day a volume of the letters published by him during the past year in the *Nashville Christian Advocate*.

E. E. HOSS,
WALTER R. LAMBUTH.

The following report from the Committee on the Work of the Woman's Missionary Society was read and adopted:

The committee to whom the report of Mrs. D. H. McGavock, Corresponding Secretary of the Woman's Foreign Missionary Society, was referred, have considered the same, and, heartily approving the self-sacrificing work of our women, recommend the incorporation of the report in the minutes of the Board.

A. W. WILSON,
WALTER R. LAMBUTH.

A letter from Dr. H. C. Walker was read, explaining his absence on account of sickness. The Secretary was instructed to make suitable acknowledgment of the same. The absence of A. J. Lamar on account of the extreme illness of his wife was also noted with regret.

H. C. Morrrison presented a paper from H. C. Tucker, in Brazil, concerning property in Rio. W. B. Palmore made a statement relative to the importance of securing the same. On motion of James Atkins, the matter was referred to the Local Board, with power to act.

H. C. Morrison then represented the matter of property at Pueblo, Colorado. On motion of J. T. Smith, the Secretaries were authorized to take such steps as they deem wise in regard to its settlement.

The subjoined vote of thanks was unanimously adopted:

*Resolved*, That we hereby tender our thanks to the citizens of Louisville, who so kindly invited us to hold our session in this city, and have entertained us so cordially and generously while here.

HORACE BISHOP,
E. E. HOSS.

Rev. J. L. Hendry, of the China Mission Conference, was introduced to the Board.

The minutes of the fourth and final session were read, adopted, and with the benediction by Bishop Granbery the Board adjourned to meet in Nashville, in 1896.

WALTER R. LAMBUTH, *Secretary*.

Louisville, Ky., May 4, 1895.

# ASSESSMENTS AND APPROPRIATIONS.

## ASSESSSMENTS.

| | |
|---|---|
| Alabama Conference | $ 16,000 |
| Arkansas Conference | 5,000 |
| Baltimore Conference | 14,500 |
| Brazil Mission Conference | 1,500 |
| China Mission Conference | 500 |
| Central Mexico Mission Conference | 800 |
| Columbia Conference | 600 |
| Denver Conference | 700 |
| East Columbia Conference | 600 |
| East Texas Conference | 4,500 |
| Florida Conference | 4,200 |
| German Mission Conference | 2,000 |
| Holston Conference | 10,000 |
| Illinois Conference | 600 |
| Indian Mission Conference | 3,000 |
| Japan Mission Conference | 2,400 |
| Kentucky Conference | 9,300 |
| Little Rock Conference | 8,000 |
| Los Angeles Conference | 2,400 |
| Louisiana Conference | 9,000 |
| Louisville Conference | 11,500 |
| Memphis Conference | 13,000 |
| Mexican Border Mission Conference | 600 |
| Mississippi Conference | 9,000 |
| Missouri Conference | 12,500 |
| Montana Conference | 400 |
| New Mexico Conference | 500 |
| North Alabama Conference | 13,000 |
| North Carolina Conference | 14,200 |
| North Georgia Conference | 24,500 |
| North Mississippi Conference | 11,000 |
| North Texas Conference | 10,500 |
| Northwest Mexico Mission Conference | 600 |
| Northwest Texas Conference | 10,500 |
| Pacific Conference | 2,500 |
| South Carolina Conference | 16,000 |
| South Georgia Conference | 16,000 |
| Southwest Missouri Conference | 9,000 |
| St. Louis Conference | 7,000 |
| Tennessee Conference | 19,000 |
| Texas Conference | $ 5,500 |
| Virginia Conference | 22,800 |
| Western Conference | 1,300 |
| Western Virginia Conference | 2,000 |
| Western North Carolina Conference | 14,000 |
| West Texas Conference | 4,000 |
| White River Conference | 3,500 |
| Total | $350,000 |

## APPROPRIATIONS.

| | |
|---|---|
| Brazil | $ 31,400 |
| China Mission Conference | 31,947 |
| Japan Mission Conference | 30,351 |
| Central Mexico Mission Conference | 26,660 |
| Mexican Border Mission Conference | 15,307 |
| Northwest Mexican Mission Conference | 12,393 |
| Indian Mission Conference | 17,500 |
| Pacific Conference | 3,200 |
| Los Angeles Conference | 4,250 |
| Columbia Conference | 3,560 |
| East Columbia Conference | 2,225 |
| Denver Conference | 4,940 |
| Montana Conference | 3,560 |
| Western Conference | 1,750 |
| New Mexico Conference | 4,600 |
| Florida Conference | 2,500 |
| Western Virginia Conference | 750 |
| German Mission Conference | 2,500 |
| Expense account | 16,350 |
| | $215,743 |
| Less two single men's salaries paid by two individuals | 1,100 |
| Total | $214,643 |
| Sum sufficient for bishops' travel | ..... |
| Sum sufficient for travel of members of the Board | ..... |

# EDITORIAL.

## *PROTESTANT MISSIONARY SOCIETIES, 1893–94.*

We have increasing calls from the Church for missionary facts, and especially for statistical information. We have been careful to gather all our tables from reliable authorities. If our preachers will preserve these tables, they will find them useful in preparing missionary sermons or addresses.

The following tables are copied from the American Board Almanac for 1895.

FOREIGN MISSIONARY SOCIETIES OF THE UNITED STATES.

| SOCIETIES. | American Missionaries. | | Native Laborers. | Communicants. | Income in U. S. |
|---|---|---|---|---|---|
| | Male. | Female. | | | |
| American Board | 203 | 368 | 2,870 | 41,871 | $705,132 |
| Presbyterian Board, North | 259 | 376 | 1,741 | 30,453 | 841,553 |
| Presbyterian Board, South | 56 | 74 | 60 | 2,790 | 143,774 |
| Reformed Church in America (Dutch) | 27 | 43 | 414 | 6,226 | 106,571 |
| United Presbyterian Board | 28 | 47 | 537 | 11,055 | 132,427 |
| Cumberland Presbyterian Church | 6 | 16 | 20 | 617 | 24,160 |
| Reformed Presbyterian Church (Covenanter) | 7 | 13 | 37 | 259 | 19,254 |
| Reformed Church of the U. S. (German) | 5 | 6 | 34 | 1,960 | 31,991 |
| Reformed Presbyterian General Synod | 2 | ..... | 41 | 224 | 6,000 |
| American Baptist Missionary Union* | 198 | 276 | 1,709 | 115,150 | 431,401 |
| Baptist Southern Convention | 42 | 52 | 91 | 3,328 | 110,802 |
| Free Baptists | 10 | 22 | 150 | 818 | 39,991 |
| Seventh Day Baptists | 3 | 4 | 8 | 84 | 4,500 |
| German Baptist Brethren (Tunkers) | ..... | ..... | 19 | 187 | 1,226 |
| Methodist Episcopal Church* | 220 | 359 | 3,835 | 76,376 | 1,124,370 |
| Bishop Taylor's Transit and Building Soc. | 26 | 24 | 69 | 3,426 | 36,970 |
| Methodist Episcopal Church, South | 58 | 88 | 254 | 7,109 | 238,755 |
| Methodist Protestant Church | 4 | 7 | 7 | 340 | 17,688 |
| Wesleyan Methodist | 2 | 2 | 4 | 17 | 3,000 |
| Protestant Epis. Foreign Missionary Society | 28 | 41 | 406 | 4,165 | 238,102 |
| Evangelical Association | 6 | 6 | 135 | 11,250 | 17,200 |
| United Brethren in Christ | 4 | 17 | 29 | 3,878 | 29,784 |
| Evangelical Lutheran General Council | 8 | 10 | 98 | 1,441 | 16,428 |
| United Synod of Evang. Lutheran Ch., South | 2 | 1 | 2 | 17 | 3,183 |
| Foreign Christian Missionary Soc. (Disciples) | 31 | 27 | 80 | 2,757 | 73,258 |
| Christian Church | 2 | 3 | 14 | ..... | 5,709 |
| United Brethren (Moravians)† | ..... | ..... | ..... | ..... | 21,859 |
| Woman's Union Missionary Society | ..... | 22 | 279 | ..... | 63,175 |
| German Evang. Synod of North America | 7 | 4 | 37 | 435 | 9,200 |
| Seventh Day Adventists | 23 | 19 | 11 | ..... | 112,000 |
| American Bible Society | 12 | ..... | 331 | ..... | 190,687 |
| American Tract Society | ..... | ..... | ..... | ..... | 10,841 |
| The Friends' Church | 10 | 30 | 56 | 908 | 47,507 |
| Evangelical Lutheran General Synod | 9 | 9 | 523 | 6,358 | 56,994 |
| Associate Reformed Synod of the South | 1 | 1 | 19 | 265 | 3,690 |
| Arabian Mission‡ | 4 | ..... | 8 | ..... | 5,597 |
| Totals | 1,303 | 1,967 | 13,928 | 333,784 | $4,924,779 |

* The work of these Societies in Protestant Europe is not here reported.

† Excepting receipts in the United States, the work of the Moravians is given in the table of British Societies.

‡ Since April 30 incorporated with the Reformed Church in America.

With a single exception the above figures have been secured from the society or Church reported, within a few weeks of the issuing of this Almanac. The contributions are less than last year by $194,889; the communicants nearly 30,000 more.

## British Foreign Missionary Societies, 1893–94.

| Name of Society. | European Missionaries. | | Native Laborers. | Communicants. | Total income in Dollars. |
|---|---|---|---|---|---|
| | Male. | Female, including wives. | | | |
| Baptist Missionary Society | 130 | 97 | 773 | 51,584 | $313,305 |
| Baptist Zenana Missionary Society | ..... | 64 | 260 | ..... | 37,695 |
| China Inland Mission | 415 | 194 | 261 | 1,281 | 160,891 |
| Church Missionary Society | 436 | 428 | 5,426 | 52,343 | 1,283,311 |
| Church of England Zenana Missionary Soc'y | ..... | 236 | 584 | ..... | 162,800 |
| Church of Scotland | 55 | 20 | 320 | 1,134 | 175,420 |
| Church of Scotland Women's Association | ..... | 46 | 173 | ..... | 47,956 |
| Congo Balolo Mission | 24 | 8 | ..... | ..... | 49,700 |
| Free Church of Scotland | 93 | 95 | 650 | 7,727 | 543,070 |
| Friends' Foreign Mission Association | 21 | 31 | 420 | 2,727 | 46,180 |
| Indian Female Normal School & Instruction Society | ..... | 67 | 274 | ..... | 89,000 |
| London Missionary Society | 190 | 210 | 8,221 | 91,192 | 728,410 |
| Methodist New Connexion | 8 | 6 | 66 | 1,542 | 16,100 |
| Moravian Mission | *16 | 13 | 1,680 | 32,288 | †109,881 |
| North Africa Mission | 55 | ..... | 2 | ..... | 33,565 |
| Presbyterian Church in England | 33 | 51 | 110 | 4,267 | 99,295 |
| Presbyterian Church of Ireland | 23 | 29 | 252 | 771 | 96,145 |
| Primitive Methodist | 9 | 5 | 50 | 969 | 8,960 |
| Salvation Army | 205 | 113 | 9,220 | 41,169 | 204,660 |
| Scottish Episcopal Church | 18 | ..... | 303 | 3,913 | 14,336 |
| Soc. for Prom. Female Education in the East | ..... | 47 | 76 | ..... | 30,920 |
| Society for Propagation of the gospel | 545 | 70 | 2,473 | 73,000 | 565,395 |
| South American Missionary Society | 26 | 14 | 5 | ..... | 54,741 |
| United Methodist Free Churches | 72 | 60 | 853 | 10,896 | 105,863 |
| United Presbyterian Church | 94 | 91 | 694 | 18,460 | 286,013 |
| Universities' Mission | 62 | 23 | 93 | 1,166 | 101,545 |
| Waldensian Church Mission | ..... | ..... | 141 | 4,871 | 24,916 |
| Wesleyan Missionary Society | 157 | 39 | 7,552 | 46,759 | 647,582 |
| Welsh Calvinistic Methodists | 15 | 15 | 787 | 2,380 | 33,625 |
| Totals | 2,702 | 2,081 | 41,672 | 456,639 | $6,089,383 |

Aside from the above, there are many other organizations in Great Britain, working for foreign missions, wholly or in part, the expenditures of which for this branch of Christian effort are as follows:

| | |
|---|---|
| Twenty-six other societies | $ 662,698 |
| Four Medical Missionary Societies | 15,000 |
| Nine Bible and Tract Societies | 1,212,680 |
| Five Missions to the Jews | 299,701 |
| British Roman Catholic Missionary Societies, about | 45,000 |
| Total | $2,235,079 |

* Does not include American, German, Danish missionaries, etc.

† Excluding income from American sources.

This makes the grand total income (including funds raised and appropriated at mission stations) of British foreign missionary and kindred societies, $8,365,167.

## Protestant Missionary Societies.

The following table was also taken from the American Board Almanac for 1895. The figures embracing the United States, Canada, and Great Britain were made up from reports obtained from direct correspondence with each organization in these three great countries, and cover the very latest statistics of those societies.

For Continental Europe, West Indies, Asia, Africa, and Australia the compiler was indebted to the tables of Dean Vahl, President of the Danish Missionary Society, prepared in 1892. His tables do not report the stations and out stations or the wives, hence the totals in these columns in the following summary are considerably behind the exact figures, representing the number of women in the mission fields:

| Societies. | Missionaries. | | Native Laborers. | Communicants. | Income in Dollars. |
|---|---|---|---|---|---|
| | Male. | Female. | | | |
| United States | 1,303 | 1,976 | 13,928 | 333,784 | $4,924,779 |
| Canada | 79 | 114 | 480 | 8,319 | 388,361 |
| Great Britain | 2,702 | 2,081 | 41,672 | 456,639 | 6,089,383 |
| Continental Europe | 1,010 | 210* | 6,213 | 229,127 | 1,444,620 |
| West Indies, Asia, Africa, and Australia | 668 | 60* | 8,781 | 262,876 | 883,375 |
| Total | 5,761 | 4,432 | 71,074 | 1,290,745 | $13,730,518 |

*Not reported. † Wives not included.

It will be seen that the number of missionaries in the entire foreign field, embracing male and female, amount to 10,163, and the entire force, embracing missionaries and native laborers, amount to 81,237.

The communicants report a net increase as compared with 1894, while the contributions of 1895 were less by $194,889 than those of the preceding year.

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## *FOUR LEADING SOCIETIES.*

We have received letters from several brethren calling attention to statements made by Baptist preachers in their vicinity, reflecting on the work of other denominational Societies. We are very certain that these statements were not derived from the publications of any of the Baptist Missionary Societies, either in the United States or Great Britain. Our Baptist brethren are doing a good work in the missionary field. Those who have made the misstatements have merely exhibited their ignorance not only of their own Church, but of the great work that all branches of the Church of the Master are doing among the nations.

The following summary of the figures, carefully gathered from the latest authorities, will indicate the work the Congregational, Presbyterian, Baptist, and Methodist Churches of Great Britain and the United States are carrying forward in the world.

| Missionary Societies in United States. | Missionaries. | | Native Laborers. | Communicants. | Income in Dollars. |
|---|---|---|---|---|---|
| | Male. | Female. | | | |
| American Board | 203 | 368 | 2,870 | 41,871 | $ 705,132 |
| Presbyterian Board (North) | 259 | 376 | 1,740 | 30,453 | $ 841,553 |
| Presbyterian Board (South) | 56 | 74 | 60 | 2,790 | 147,774 |
| Reformed Church (Dutch) | 27 | 43 | 414 | 6,226 | 106,571 |
| United Presbyterian Board | 28 | 47 | 537 | 11,055 | 132,427 |
| Cumberland Presbyterian Church | 6 | 16 | 20 | 617 | 24,150 |
| Reformed Presbyterian Church (Covenanter) | 7 | 13 | 37 | 259 | 19,254 |
| Reformed Church of United States (German) | 5 | 6 | 34 | 1,960 | 31,991 |
| Reformed Presbyterian General Synod | 2 | ..... | 41 | 244 | 6,000 |
| Total | 390 | 575 | 2,883 | 53,604 | $1,309,720 |

| Missionary Societies in United States (*Continued*). | Missionaries. Male. | Missionaries. Female. | Native Laborers. | Communicants. | Income in Dollars. |
|---|---|---|---|---|---|
| American Baptist Missionary Union | 198 | 276 | 1,709 | 115,150 | $ 431,401 |
| Baptist Southern Convention | 42 | 52 | 91 | 3,328 | 110,802 |
| Free Baptist | 10 | 22 | 150 | 818 | 39,691 |
| Seventh Day Baptists | 3 | 4 | 8 | 84 | 4,500 |
| German Baptist Brethren (Tunkers) | ..... | ..... | 19 | 187 | 1,225 |
| Total | 253 | 354 | 1,917 | 119,567 | $ 587,920 |
| Methodist Episcopal Church (North) | 330 | 359 | 3,835 | 76,976 | $1,124,370 |
| Methodist Episcopal Church (South) | 58 | 88 | 254 | 7,109 | 238,755 |
| Methodist Protestant Church | 4 | 7 | 7 | 340 | 17,688 |
| Wesleyan Methodist | 2 | 2 | 4 | 17 | 3,000 |
| Bishop Taylor's Transit and Building Society | 24 | 26 | 69 | 3,426 | 36,970 |
| Total | 310 | 480 | 4,169 | 87,268 | $1,420,783 |

| Missionary Societies in Great Britain. | Missionaries. Male. | Missionaries. Female. | Native Laborers. | Communicants. | Income in Dollars. |
|---|---|---|---|---|---|
| London Missionary Society | 190 | 219 | 8,234 | 94,132 | $ 728,410 |
| Baptist Missionary Society | 130 | 97 | 733 | 51,534 | $ 343,305 |
| Baptist Zenana Misionary Society | ..... | 64 | 200 | ..... | 37,995 |
| Total | 130 | 161 | 933 | 51,534 | $ 381,000 |
| Wesleyan Missionary Society | 157 | 39 | 7,552 | 46,759 | $ 647,582 |
| Methodist New Connexion | 8 | 6 | 66 | 1,542 | 16,100 |
| Primitive Methodist | 9 | 5 | 30 | 969 | 8,960 |
| United Methodist Free Churches | 72 | 60 | 853 | 10,896 | 105,863 |
| | 248 | 110 | 8,501 | 60,182 | $ 779,505 |
| Welsh Calvinistic Methodist | 15 | 15 | 787 | 2,380 | 33,625 |
| Total | 263 | 125 | 9,288 | 62,542 | $ 812,125 |
| Presbyterian Church in England | 33 | 51 | 110 | 4,267 | $ 99,295 |
| Church of Scotland | 55 | 20 | 320 | 1,424 | 175,420 |
| Church of Scotland (Woman's Association) | ..... | 46 | 173 | ..... | 49,036 |
| Free Church of Scotland | 93 | 93 | 650 | 7,727 | 542,070 |
| Presbyterian Church of Ireland | 23 | 29 | 252 | 771 | 96,145 |
| Total | 204 | 239 | 1,505 | 14,189 | $ 959,966 |
| Church Missionary Society | 436 | 428 | 5,426 | 52,343 | $1,283,311 |

## *THE SUNDAY SCHOOL BOARD.*

At the recent annual meeting of the Board of Missions, held in Louisville, Ky., the following resolution was adopted:

Whereas, the law of the Church provides that in every Sunday School there shall be organized a missionary society; and whereas no specific directions have been given as to how these societies shall be organized, therefore, be it

*Resolved*, That the Sunday School Board is hereby requested to have prepared a

suitable set of By-laws, and also a programme for Missionary Day to be held once a quarter in every Sunday School.

The law of the Church to which the above preamble refers is clear: "Let every Sunday School, so far as practicable, be organized into a missionary society auxiliary to the Board of Missions." Every pastor and each superintendent who may have Sunday schools in charge must meet that obligation, unless their performance is not practicable.

The General Conference has provided that the revenue of the Board of Missions "shall be derived from collections in every congregation and Sunday School." To withhold the revenue for missions, for which the General Conference has provided, involves a serious responsibility. If one-third of our Sunday Schools were organized as our law provides, and if only 250,000 children would respond at the rate of one nickel per month, it would bring $150,000 into the missionary treasury before the close of the present fiscal year. We earnestly commend the above action of the Board of Missions to the consideration of the Sunday School Board.

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## *THE MORAVIANS.*

THE Moravians may claim the honor of issuing the first missionary magazine published in the days of modern missions. Its first number was issued in 1790. It was styled *Periodical Accounts*. At that date they had missions in the West Indies, which had been opened in 1732. In 1733 Greenland was opened; then followed the North American Indians, in 1734, Surinam in 1735, and Labrador in 1771. In 1790 these missions had 25 stations and 14,976 baptized adults. Since then they have opened missions in Africa, Central America, Australia, Thibet, Demerara, and Alaska. In 1890, when the *Periodical Accounts* entered into its second century, it reported 133 stations and 47,573 baptized adults. Including baptized children and candidates for baptism, they had under the care of their missionaries 85,806 souls. They reported 350 missionaries, male and female, and 1,660 male and female native helpers. In their educational work they reported 292 day schools, with 16,000 scholars. They had at that date 27,287 home communicants. Their collections for missions were $140,000, or $5.57 per member. The native members reported $165,000 for support of their missions, or $5,50 per member.

It is said that every Moravian preacher subscribes for the magazine, and makes it his conscientious duty to see that it is taken in every family in his charge.

Each member is required to contribute regularly to the support of foreign missions, and hence they have been able to support a larger number of missionaries in the field than ministers at home. When all other branches of the Church shall join lines with the Moravians, the world will be won for the Master.

### *WOMAN'S BOARD.*

THE Woman's Foreign Missionary Society reported to the General Board at Louisville, at its recent session, the subjoined encouraging facts.

The home work is represented by 34 Conference Societies, 3,411 Auxiliaries, 270 district secretaries, and 59,559 members. Collections during the fiscal year for the foreign fields, $63,951.98; Scarritt Bible and Training School, $6,396.91. Total collections $70,348.89.

In the Foreign Work the Society supports 38 missionaries (including 1 medical), 109 helpers and pupils, 11 Bible women, 12 boarding schools, 40 day schools, 1 hospital, and has 4,379 women and children under instruction.

In Mexico another center has been opened in the city of Guadalajara, State of Jalisco, on the Pacific Slope. Good property has been secured and another stronghold for our mission work in that republic established. A fine property has been secured for the Society in the city of Petropolis, Brazil. It is located high up among the mountains, with ample grounds, pure water, and healthful climate, admirably suited for the work of the mission school. It will accommodate, with the teachers, 100 pupils. The entire outlook of the missions of the Society are full of hope.

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### *OUR SUNDAY SCHOOL PERIODICALS.*

THE *Sunday School Magazine* and its interesting family come to us full of the bright sunshine and dewey freshness which belong to the month of May. A feeling of sadness comes into our heart when we remember the meager provision made by the Church for the Sunday school of our boyhood days. We are glad we have lived long enough to share the study of the *Magazine* and the instruction and pleasure of the *Visitor* and *Lesson Papers*. The article in the *Magazine*, from the pen of the editor, in answer to the assertion of some of our lay brethren that the Sunday school publications of a certain house in Chicago are cheaper and better than those furnished by our own, is both timely and pointed. We trust each officer and teacher will give it thoughtful consideration before going abroad for Sunday school literature.

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### *THE METHODIST REVIEW: MAY-JUNE, 1895.*

THE editor furnishes his readers an admirable table of contents: "Chancellor L. C. Garland," by Bishop R. K. Hargrove, D.D.; "Augustine's Religious Ideal," by Henry C. Sheldon, D.D.; "Prince Colaptes and his Biographers," by Maurice Thompson; "Bishop Hubbard Hinde Kavanaugh," by Bishop O. P. Fitzgerald, D.D.; "A Comparative Study of Methodist Theology," by O. E. Brown, M.A., B.D.; Some Phases of Contemporary Fiction," by Henry M. Snyder, M.A.; "A Study in New Testament Exegesis," by H. A. Scomp, LL.D.; "Preachers and Preaching,"

by J. W. Hinton, D.D.; "The Making of Methodism: Studies in the Genesis of Institutions. II." by the Editor; Editorial Departments.

This number closes the first year of the *Review* under Dr. Tigert's control. The Book Agents, in their report to the Book Committee, announce the *Review* as self-sustaining, with a small balance in its favor. The subscribers have doubled during the past year, with a subscription list at this date of three thousand. The editor has good reason to say, "We thank God and take courage."

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*PRAYERS FOR HEART AND HOME.*

F. B. MEYER adds another to his charming series of devotional works. This time he gives us a Manual for Private Devotion as well as family worship. Scriptural, devout, practical, we recommend these prayers to heads of families who are unable to offer extemporary petitions, "with comfort to themselves, or with freshness and profit to the family." New York and Chicago: Fleming H. Revell Company. Price 75 cents.

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THE native churches in the Sandwich Islands met with remarkable success during its early history; but in 1847 they gave alarming evidence of growing indifference and decline. After prayerful study of the situation "it was found then, as it had been in our own country, that the motive power of home interests alone, the mere finishing up of the work so largely done, was not of itself sufficiently strong to meet the needs of the case." A stronger religious stimulus was needed to lift the infant church to a higher plane and a broader field of Christian service. The call for missionaries to Micronesia, a distance westward of 2,000 miles, awakened the dormant Church. The heroic spirit of the men of God who planted the gospel in their own land, stirred the hearts of the native Hawaiians, and men volunteered for the mission. They were sent out by the contribution of their own members, and while bringing the Micronesians to the cross felt themselves the inspiration of a higher and holier Christian life. That is the need of the Methodist Episcopal Church to-day.

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A CHRISTIAN training course has been issued by the library of the Board of Foreign Missions of the Presbyterian Church. The course is prepared under three departments—Biblical, Missionary, and Historical—and can be adjusted to any Church society, either junior or adult. It can be accomplished in twelve months. The plan is simple, and the literature required will be furnished at twenty-five cents, with other literature needed for reference supplied at a reduced rate. Every evangelical Church should be prepared to equip its young people for the vast fields that the hand of the Master is opening in every part of the world.

# OUR MISSION FIELDS.

## *CHINA.*

### Calls For Help.

REV. GEORGE H. LOEHR writes cheerfully from Shanghai. The great need of the field is reinforcements:

"Not many months ago I wrote you about the need of a church building in Hongkew, an important part of this city. I hope Bishop Galloway has been able to secure the funds for the building. The work in Hongkew can never be properly organized until there is a church building The time for doing missionary work in Shanghai on a small scale has passed away, and the time for doing it on a large scale has come. Small street chapels are fitted up for thirty to sixty persons, and a native preacher or foreign missionary goes there several times a week and preaches. The chapel is usually full. It is a waste of time and effort to preach to only thirty or forty persons, when with a suitable building one could preach to two hundred or two hundred and fifty. Take, for example, the Hongkew Chapel and Central Methodist Church. The chapel will seat say fifty persons, the church three hundred. Now if there was a church building where the chapel is, six times as many persons could be accommodated as the chapel can now seat. This will show clearly that much time and labor is lost or misspent for want of proper equipment, and if the Church is wise, churches will be built wherever needed.

"At the Anglo-Chinese College there are three services per week, besides the Sunday school. It is trying to one to preach from one year's end to another to twenty-five or thirty persons when with a proper church building one might as easily preach to one hundred or more at the very least. A congregation composed only of boys is difficult to preach to all the time. I long to see the time when all our work will be properly manned and equipped. When this is done large results will follow. I am glad that there is one place in this Conference where the work is properly manned. That is in Dr. Reid's charge. He is an active, earnest, energetic, wide-awake leader, and has many valuable assistants, both male and female. He is the only foreign male worker, but he has several good women who add much to the ever growing work he so successfully carries on. There are two churches, two Sunday schools, two Epworth Leagues—male and female—two missionary societies—male and female, one or more Bible women, besides other factors composing this charge. Several new members have been received by baptism, and more than two hundred and fifty probationers since Conference. It is most encouraging to see what has been done in this charge, and it shows what can be done by united, concentrated, intensive work. With men and means successful missionary operations can be carried on, as this charge gives abundant proof. Our membership in this one charge is much larger than was the entire membership of the mission a few years ago. May Dr. Reid and his noble band of colaborers, male and female, native and foreign, continue to see the fruits of their labors, and continue to garner in the sheaves in ever increasing numbers.

"In all our stations there are encouragements, and the workers are hopeful and enthusiastic. I have just received a letter from Rev. B. D. Lucas, at Nanzing, in which he says: 'Right often we see that which encourages us. Since Conference we have baptized and received into the Church several, besides a number of probationers added to the list. We need more men; shall be glad if a family can be sent to Nanzing at next Conference.' Send out the men to occupy these places, and greater results will follow.

The Anglo-Chinese College is still in working order, notwithstanding the loss of Prof. Bonnell and Brother Yun. We

look for additional help in this department of our work. Send us all the help you can, as soon as you can, and send the best the Church affords."

### Our Medical Work.

REV. EDGERTON H. HART, M.D., sends the following brief report of our Medical Mission in Suchow:

"Inclosed you will find report for the quarter ending March 31, which will demonstrate the fact that Suchow Hospital is by no means losing its hold on the people here during those troublous times.

"Foreign physician, 1; medical students, 3; in-patients, 51; out-patients, 1,709; outside dispensaries, 2; patients, 1,170.

"Our in-patient work is gradually improving, and we have had a larger number in the wards than usual at this time of the year. In the out-door department our daily attendance is steadily on the up grade. Our chaplain, who was appointed to hospital work last Conference, is doing good work in the wards and among the outside patients."

## *JAPAN.*

### We Must Have More Women.

IN a personal letter from Miss Nannie B. Gaines, of Hiroshima, Japan, she writes of the urgent need of more women for Japan, that our work is going back for the want of them. Her heart is sorely burdened that our Church has no women to share in the wonderful opportunities for Christian work among the thousands of soldiers quartered in Hiroshima. There are many zealous Christians in the army, and many, many more who are hungering and thirsting after the truth:

"The preaching places for soldiers were well attended. The head manager of a band of coolies came up and invited Mr. Tague to go to one of the temples which was used for housing coolies and soldiers and preach to the men. He said they were going to China and would probably die there, and he wanted them to hear as much as possible about Christianity before they went. The man had been to America, but was not himself a Christian. Perhaps we should not say coolies. "Nimbu" is the Japanese name. They are not regular soldiers, but carry the baggage, throw up fortifications, etc. Among them are some of the best educated men, going from patriotic principles.

"Permission has been given to send chaplains with the army. Messrs. Miyagawa and Honda are the first; others to follow these. The Shinto people were refused on account of drunken quarrels on some particular occasion.

"The Christian nurses in the Red Cross Society are recognized by the authorities as being the most conscientious as to duty, and are trusted in the important places. In many ways the war opens up new avenues for the spread of the gospel. The Japanese Christians are already talking of their responsibility of sending the gospel to the Koreans.

"A few days before the last army left a soldier came to the school and called for the *Kocho*, saying he wanted to hear about Christianity. When he came in I wanted to send him to one of the preachers, thinking he could get from one of his own people what he needed quicker than from me. But he said no; he wanted me to begin at once, tell him all I could in the short time, then give him something to read. He said to think he had been in Hiroshima for two months, and now just as he was leaving he heard the gospel for the first time. He did not stop to ask any questions about foreign ways, etc., but plunged at once into the subject, as if his soul was burning to know. He listened, and we read together for some time. He left with a Bible and some tracts, and our prayers have followed him.

"I have tried to get Miss Talcott and Miss Browne to write something for the REVIEW; they have had a number of interesting incidents. Miss Talcott is still working in the hospitals, and meeting with much encouragement. All the hospitals are open to her, and she is limited

only by her own strength and time. The patients beg often for tracts, and receive the Bible gladly, while all are happy to have her talk with them. O, if we had a few such women for visiting and evangelistic work! We need two such in Hiroshima. The homes are open to us. We can go here and there, talk with the women in their homes when they will not go out to church or meetings. This year nearly all homes have been so full of soldiers that we could not do much visiting. Now they seem glad to see us even at the doors."

### Enlarging the Borders.

REV. C. B. MOSELEY, presiding elder of the Matsuyama District, reports the second round of quarterly Conferences as having been held, and the work on the whole encouraging:

"The opening of a new station at Nakatsu seems to be making good progress. The pastor has already made friends among some of the most influential citizens, and is hopeful of the outlook. His night school, which was made up partly from students from the government school of the town, had fallen off somewhat in attendance on account of opposition on the part of the teachers, who objected to their students attending the night school.

"I had the privilege while there of administering baptism to one adult and one infant.

"At all points the brethren are impressed with the importance of the work in the towns and villages, and are pushing out their border to the regions beyond. While at Tadotsu I visited with the pastor a village where he had been invited to preach by the husband of a Christian lady. They gave us hospitable entertainment, and opened their house for the services. It was filled till there was only standing room for many who came. They listened attentively to those sermons, and sometimes applauded. It was the first Christian service ever held in the place.

"At Matsuyama the work is moving quietly, with Brother Nishimura doing the work of native pastor. There has been some improvement both in the Sunday school and the general congregation since the opening of the new church. Permission having been obtained by Mr, Loomis, of the American Bible Society, for the distribution of Bibles among the soldiers, that work has been started by us at this place.

## *BRAZIL.*

### Rich In Grace.

FROM the annual report of Rev. E. A. Tilly, Rio de Janeiro, we extract the following interesting account of the life and work of a native Brazilian pastor, Rev. W. J. Lumby. Brother Lumby has the responsibility of looking after the strongest charge in the Rio district—Palmeiras Circuit.

"*Dear Brother Tilly:* With pleasure I accede to your request to write a short account of my work for the information of the brethren at home, and I suppose that the best way to begin will be by introducing myself and telling how I became one of the workers in the Brazilian mission field.

"After a long battle with the Spirit, a battle which lasted some four years, and drove me over the greater part of the Argentine Republic, I landed at Rio and was almost immediately, as it were, driven into a corner. Religious influences seemed to surround me on every hand. In less than three months I had surrendered and found peace. I soon made my public profession of faith in the chapel at Rio, and was received by vows into full communion and Church fellowship on June 12, 1892.

"The death of the missionary to the sailors accentuated and deepened my religious experience, and I felt impelled to offer myself to fill his post until some one could come from England. I was appointed by the Committee, and shortly afterward was recommended by the English congregation to the Quarterly Conference to be licensed to preach. I successfully passed my examination and was

duly licensed, and at the succeeding Conference was received on trial.

"Two years afterward I was received into full connection and elected to deacon's orders. My first appointment was as junior preacher of the English congregation at Rio, giving at the time two days a week to the Palmeiras Circuit. After some little time I devoted all my time to this last work.

"The Palmeiras Circuit extends for some forty miles along the Central Railway, having some eleven places for preaching, ranging from one to fifteen miles from the railway. Paul's phrase, "a church within a house," almost exactly describes the nature of the work, as the whole of the preaching is done at the houses (the most central that can be arranged) of the people. The members are certainly variegated as regards color. We have from the deepest black, running through the different mulatto shades to the white descendants of the Portuguese, including some half-dozen of the latter. They are nearly all either laborers on the railway or small farmers, and are not blessed with a very plentiful supply of this world's goods, although rich in the grace of the Lord Jesus Christ. Speaking of their spiritual experience and life, although simple folk, the very great majority are really earnest, Christ-loving, God-fearing men and women. Of course we have some that need careful watching and frequent exhortation, but considering the dreadful degradation from which they have been rescued, the utter absence of anything like morality in the lives of the people among whom they live, the absolute lack of all restraint of public opinion, the fact that nine-tenths of the people live and multiply with complete disregard of the marriage laws; for instance, there is more stress laid on the baptism of an infant than on the legitimacy of its birth. With all these facts in view, we can take courage and go forward, thanking God that he is with us, and sealing with his approval the work Conference has given us to do.

"When I took up the work the Church was to a very great extent disorganized. There was the roll, but where were the brethren corresponding to the names enrolled? It was not until after much wandering and many times losing myself in the marshes and mountains that I eventually got to know the circuit and where the members lived. The circumstances under which the Church became thus disorganized were very sad. Two Brazilian pastors had to retire, unable to stand the malarious climate, then Brother Elliott went to his last account, and so for some time the work was without a resident pastor, and only one of the points, Belem, could be served; but the work was of the Lord and stood, the members remained firm in the faith, and little by little the work was reopened and extended, so that to-day we have more members, more preaching points, and the contributions are steadily increasing. We have some thirty-one additions to the Church in the last twenty months, and probably the week after next some ten or twelve will make their public profession of faith and be received into the Church. There is every reason to believe that by the grace of God 100 members will be returned for Palmeiras Circuit by the next Annual Conference.

"When I took charge of the circuit the Sunday school was in its infancy. I have very carefully and persistently urged the importance of this work on the brethren, and we can report that Sunday after Sunday the members meet, and, aided by the Juvenile, spell out and study the lesson, sing their song of praise, and mutually exhort each other. There are very few who can pray extemporaneously, but nearly all of the brethren, even those unable to read, have committed many of the prayers found in the 'Compendium' to memory. Family worship is observed in nearly every family, and in fact some of the brethren assemble their families for prayer three times a day.

"In conclusion, the outlook for the future is very bright. I believe that steadily the work will grow, but at the same time I am afraid that it will be a long time before this charge will be able to support its own pastor."

# MEDICAL MISSIONS.

## Need of Medical Aid in India.

IN this country something is being done for the sick and suffering, but the condition of things, even in the larger cities, in which the best medical provision is found, is seen by the statement made by the Health Officer of Calcutta, to the effect that, out of a total of 49,761 deaths in that city in the five years 1886–91, 31,221—more than three-fifths—had no medical attendance whatever, and the others were attended by every sort of quack or self-constituted doctor, as well as the properly qualified. In Calcutta the ratio of males to females is 211 of the former to 100 of the latter, a fact doubtless largely due to the lack of proper care and aid in times of maternity, and to proper after treatment. In some parts of the country, in cases of delayed delivery, a stout bamboo is laid across the body and manipulated by two persons so as to produce expulsion. In all cases the mother has no food for four days, and is then compelled to walk barefooted over cold stones and given a bath. Do you wonder that many commit suicide to end such miserable lives? May God, in his mercy, excite your pity for them. As you read these things and shudder, they suffer them and perish.

Dr. Macphail says: "It is heart-breaking work to go among the villages of India and find what great multitudes there are diseased for life—blind, lame, deaf and dumb—beyond possible cure, because in early infancy the simplest remedies were not available. A child's eyes are inflamed; the simplest and cheapest remedies would cure them in a day or two, the cost of the cure being about the fiftieth part of a pice; but through neglect, or through no help being near, the disease is aggravated, and the child becomes hopelessly blind for life. Or the ear suppurates, a very frequent occurrence in India; it is neglected, and the delicate organs of hearing in the middle ear are destroyed. A child falls into the fire while its mother is out working—a very common accident where there are neither grates nor fenders—and for want of proper treatment while the wounds are healing it is lamed for life. Such cases are occurring in countless numbers every day all around us, and must continue to occur unless the means of supplying medical relief to the poor and the out-of-the-way are increased a hundred fold. The native treatment, too, is often worse than the disease. The red-hot iron is freely applied even for such trivial complaints as toothache and headache, or rags dipped in oil are set on fire and applied to the body. The writer has had under treatment a patient who in the agonies of toothache had repaired to the village blacksmith, who in extracting the tooth with his tongs had taken with it a considerable portion of the sufferer's lower jaw, leaving a large hole in the side of his face, through which his food escaped if he did not lie down on one side while eating. It is needless to refer to the horrors of childbirth among women, to the loss of life and endless suffering caused by ignorance, carelessness, and vicious practices of the native *dhais*. It is strange that a government which abolished *sati* should not treat as a criminal offense the native treatment of difficult cases of labor by placing a pole across the wretched woman, with attendants resting their whole weight upon the ends of it; but any who have interested themselves in the matter have probably come to the conclusion that the extent of the evil of such malpractice baffles legislative interference.

"The poor of India in the cities, but especially in the villages, stand sadly in need of medical help. It is a wonder how they live at all, when the income of an entire family is often less than two annas a day, even in the best of times. Living always on the verge of starvation, with almost no protection against summer's sun

or winter's cold, drinking filthy water from a muddy tank in which the whole village washes itself, they are never really healthy, and fall easy victims to disease and death. The incurable among them would by themselves form a large population — 458,000 blind, 126,000 lepers, 191,000 deaf and dumb, 76,000 insane. Yet even in Lower Bengal there is just one public dispensary to 270,000 of population."

In an article in the *Asiatic Quarterly Review* for October, 1892, Sir W. J. Moore states that the relief afforded by the hospitals and dispensaries of India does not reach 5 per cent. of the population.

Dr. Macphail makes a strong point in the following paragraph: "The loss of the miraculous power of healing no more absolves the Church of Christ from obeying her Lord's command than the fact that she no longer possesses the pentecostal gift of acquiring new languages in order to spread the gospel."—*Med. Mission Herald.*

## Medical Missionary Conference.

MEDICAL missionaries who were members of the recent Medical Congress in Calcutta took advantage of the occasion to arrange a short conference on their own work, on the afternoon of Thursday, December 27. Rev. D. Reid, of the Free Church of Scotland, kindly granted the use of the church hall, and also supplied tea and cake to the company, who numbered nearly thirty in all, lady missionaries being just about equal to the men in number. Rev. A. Ferrer, of the Church of Scotland, having opened the meeting with prayer, Dr. Husband, of Ajmere, was elected chairman, and Dr. J. M. Macphail, of Chakai, Bengal, secretary. A conversation took place on the best means of bringing medical missionaries throughout India into closer fellowship with each other, and of promoting the interests of their work. It was felt that an association, however desirable, was impracticable, owing to the great distances which separate the various fields; but it was finally decided to start a quarterly paper, to act as a medium for regular intercommunication among the medical missionaries of all the missions in India. The chairman and secretary, along with Miss Edith Brown, M.D., Ludiana, and Miss E. L. Nicolas, of Berhampur, were appointed as a committee to carry out the proposal. The paper is to be called *Medical Missions in India*, and will be published at the Mission Press, Ajmere. The price will not exceed four annas a copy, or one rupee per annum, exclusive of postage. It is hoped that the first number will be ready in March or April, and in the meantime orders, contributions, or inquiries for further particulars may be sent to Dr. Husband or to any other member of the committee above named.—*Free Church of Scotland Monthly.*

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THE ignorance prevailing among the people of Korea may be realized by the fact that when a war was raging a nephew of the king was severely wounded in the thigh. The best native skill was at hand, and when Dr. Allen, the medical missionary, was summoned he found thirteen native surgeons present, in the act of pouring molten wax into the wound to stop the hemorrhage. As he brushed these "doctors" aside and ligated the arteries they were astounded at his skill. The prince said to him afterward, "My people say 'that doctor did not come from America, he must have come from Heaven.'"

Recently a terrible case was brought to the knowledge of our missionaries in Korea. A parent was dying, and the "doctor" demanded the hand of the patient's daughter to be "cut off and stewed" to make broth for the patient, and it was done, and the poor child was not only thus butchered and mutilated, but through all her life she will bear her mutilation, not only as an example of the ignorance and cruelty of her own people, but because the gospel and medical science have not been given to her people, as they could and should have been. This is not an isolated case by any means; there are many such maimed daughters in Korea.—*Med. Mis. Herold.*

# WOMAN'S WORK.

## One Woman's Work.

THE *Helping Hand* gives the following interesting sketch of Mrs. Ingalls, a missionary of the American Baptist Missionary Union:

She met her husband for the first time at a missionary meeting at Racine, and was married at her home in Eastport, Wis.

She was at that time, December, 1850, a young, vivacious, and enthusiastic woman, whose hair still hung in long, dark curls all around her head. Some people were surprised that Mr. Ingalls should select such a lively and brilliant girl as a wife to return with him to his mission field in Arakan.

But this buoyant disposition, which paints every thing in the brightest colors, this heart all full of hope and joy, has been of incalculable service in the arduous life of the missionary. She herself says: "This cheerfulness has been the only thing which has made me of use in the missionary service. The truth is, I cannot be discouraged. I never knew what it was to be disappointed in my missionary life. There have often been varying delays, but no real disappointment."

In this spirit she began to assist her husband at Akyab in 1852; from there they went to Rangoon in 1854, and in less than two years she stood beside the grave of the husband, who with his dying breath entreated her not to give up missionary work, but to do what she could for "the poor Burmans."

She came to this country to bring her husband's daughter home to be educated, and returned to Burmah in 1858, in the same ship which carried Dr. and Mrs. Tolman to Assam.

Since this return to Burmah she has made her home in Thongze. She at once took charge of the mission. The little church and its native pastor depended upon her for every thing except preaching. She visited districts where no white woman had ever been seen, and with her native assistants made long evangelizing tours into the jungle. She superintended the building of the little church, and later saw to it that the pastor had a comfortable parsonage. This church Mrs. Ingalls has used as seed from which to plant the gospel in all the surrounding country. Through her labors other churches were formed in neighboring villages, colporters sent out into the jungle, Sunday schools formed, and modest chapels built in the jungle hamlets. At one time she wrote: "I have ten preachers under my care. All send or bring me a monthly report of their work. I have a meeting each Saturday morning for workers in the vicinity. I have four colporters, whom I send on trips or to work among the heathen. They attend funerals, give books, and discuss doctrine, but are not able to perform pulpit duties. The laymen and their families do much colportage work. Each man and woman, free from disease and care of infants, is expected to make some trips for special teaching among the heathen. There are also Bible women and schoolteachers who come to the Mama for direction. This Thongze church has a home mission, which has sent at least one of its members to the regions beyond."

The superintending of all these operations of the church is but the beginning of Mrs. Ingalls's labors. The needs of the heathen around demand all her powers. Her field lies among the Burmans, who are much more difficult of access than the Karens. She attempts to draw them to hear the gospel. At the very outset she erected a shed in the market-place, hung it round with Bible pictures, and with her native helpers talked to all whose curiosity led them to visit her. In her house the most prominent room is called "The Burman Room." Its doors are open from dawn to bed-time to all respectable people. The walls are hung with maps and pictures; books and all kinds of useful curiosities abound. Her little study opens

into this room, so she can step in at any time to help her assistants, to explain, argue or instruct. Here come the Bible women and preachers to teach new converts in Bible doctrine. Here, all day long, come people to ask questions or to listen. In fact, the Burman Room is the center of far-reaching influence.

Mrs. Ingalls has had a wonderful power in convincing Buddhist priests of the truth of Christianity. Her article in the *Missionary Magazine* for November, 1893, and also May, 1894, will tell the story of this work in her own words. She says that she has been permitted to see nearly a hundred priests come out on the side of Christianity, of whom many have become earnest Christian men, some of them faithful preachers.

In 1877 the railroad from Rangoon reached Thongze. It ruined for a time the beauty of the umbrageous village, cut up the gardens, and established Hindoos and Chinese in the Burman houses. But it had compensations. Mrs. Ingalls saw here an opportunity to begin a new line of work in giving books and tracts at the depots and in the railway carriages. In less than three months her preacher gave out sixty to eighty tracts each morning. The Bible Society sent her English Bibles, and she distributed tracts in their own language to the English, French, Burmans, Shans, Hindoos, and Karens. Soon she had a library of one hundred and twenty volumes and a reading room in the depot at Thongze. These were for the use of the employees of the railroad. In the depots at other places on the line she has established "branch libraries," and placed tract distributors. On her occasional visits of inspection to these libraries she takes with her a staff of native workers and makes her stay the occasion of missionary work among the heathen. At times she has even had socials and lectures in the libraries for the railway men.

In reading the published letters from her graphic pen, I have been amazed to see how every one with whom she comes in contact contributes toward her work. Now a Buddhist priest gives her a garden in which to hold schools. Again, she wants a zayat, just outside the mission grounds, for a preaching place, and its owner promptly turns it over to her. From America friends send money to support her preachers and Bible women, besides books, and even spectacles, that her aged Christians may still read the word of God. The English Government and the railway officials help on her libra-braries, and even the heathen contribute toward her tract distribution. She seems irresistible when she needs any thing to further her Master's work.

This is but an imperfect sketch of the work of one woman, who in a thousand ways had proved herself worthy of the great responsibilities that have been laid upon her. Her enthusiasm, her faith, her active zeal, have been daunted by no difficulties; and now, after more than forty years of work in Burmah, she is still unwearied in labors for the heathen, and the stay and the counselor of the band of believers, who regard her as their mother in Christ.

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THE Young Women's Christian Association is becoming an important factor of Christian activity and progress in India. In Calcutta a fine building has been secured for an institute, and also a house for a home. Extraordinary inducements are opening up among the Eurasians and English-speaking girls. Two young Englishwomen, who have had considerable experience in association work at home, have recently decided to give themselves to this service in India.

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JANUARY 21st the Woman's Board of Foreign Missions of the Reformed (Dutch) Church celebrated its 20th birthday. To each one who attended an opportunity was given to place an offering in the floral ship, Lux Mundi, and $1,500 "was the freight which it floated into a safe harbor." During the first year the amount raised was $2,891. This has gradually increased and in 1894 the sum raised was $27,727.

# THE SUNDAY SCHOOL.

## The Moosmi's Choice.

Momo was a *moosmi*, a Jap girl. She was a smart, intelligent girl, having no little skill with her brush, and was as often as not set to work sketching fresh designs, instead of toiling at the everlasting loom.

"Something has come over Momo of late," whispered the rest of the girl-weavers. "Is it pride because she can paint so cunningly?"

Something had, in truth, come over the busy *moosmi*, but it was not pride.

The fact was, Momo, though brought up a strict Buddhist—that is, to worship Buddha instead of her Father in heaven—had one day stumbled on an open-air Bible class held by the missionary's wife. She had stood lingering and listening; then had caught a few words that fascinated her. Momo drew nearer, and listened more intently. The teacher was telling, in her softly modulated voice, the story of Jesus "suffering the little ones to come unto him."

All the way home that holiday evening Momo walked dreamily along, her head hanging. Through the night she awoke again and again to ponder over the "sweet story of old," which to Momo was so unutterably new and fresh. In the week that followed Momo was absent-minded and silent amid the gay chatter of her companions in the silk factory. They marveled over the change in the lively girl; but the Japs are the most courteous and polite of all peoples, so nobody jibed or laughed at Momo.

"Do you know," said a light-hearted *moosmi*, "that the flower picnics are well begun, and we have not seen you at one of them?"

Momo nodded a little gravely as she hurried past the looms, with her paints and saucers, on her way to sketch a group of reeds wanted in haste. She knew well that the spring having come the flower picnics were as usual in full swing.

"Well," called out another of the silk spinners, "you must come to the picnic next holiday. It will be your own festival, seeing the peach-blossoms are in full bloom, now the plum-blossoms have gone, and you are their namesake" (Momo—a peach).

But Momo was by no means sure that she would go. As she sat on her heels drawing her simple design she thought over the holiday picnic. How gay it would be! How pleasant to sit in one of the little tea-houses eating rice and cakes, drinking tea, and gazing at the dazzling show of peach-blossoms! She had all the passionate love for flowers peculiar to the Japanese people, and this picnic would, indeed, be a real treat. But something, she knew not what, had awoke in the woman's heart, and she longed to hear more of the great Being whose name Jesus was music in itself. This vague something at last forced Momo to decide that she would not go to the picnic. Instead, she would go off to the paddy fields, near which the open-air class, perhaps, would be again held.

The holiday came. It was Sunday. Not such a Sunday as we in this land are accustomed to. Nature itself was in Sunday dress, to be sure. The skies were a blaze of blue; the waters of the lake sparkled in the sunlight; the hill slopes were white with the snow of spring blossoms. But in the streets of the town the shops were all open; work of every kind was in full swing. On the roads a stream of holiday-makers, some on foot, some in their jinrikshas, were on their way to the flower orchards—flowers are more to the Japs than fruits—and jostling them were pilgrims with their baskets of prayer-slips. Momo heeded neither. She hurried on past the great, senseless image of Buddha, where her own mother was worshiping among the crowd. Will the *moosmi* join her? No! something was drawing Momo farther, yet farther out

and beyond the paddy fields. With eager eyes the girl saw, at last, what she had come for. A little crowd of girls and children surrounded the same teacher, the gentle English lady, with her quiet, penetrating voice and sober dress. Some of the children had already learned from her a hymn, and as Momo slipped into the ring they began to sing. It was about the same Jesus. Momo's heart leaped as she listened: "How sweet the name of Jesus sounds!"

A strange glow rushed over the Jap girl. She would stay and hear more of the holy Being who had, in his gracious pity, come down to earth to redeem and gather home lost sinners.

Again and again, even when, most prized of all, the cherry-blossom picnics began, Momo refused the entreaties of her girl-friends to join them. Instead, she went regularly to the Bible class. All in vain did her parents storm at the girl. She was firm; her eyes were opened to the glorious truth, and the darkness of idolatry would never again satisfy her clear-sighted vision.

These converts to Christianity put us to shame in their zeal as workers for their dear Lord. Momo did not selfishly hug to herself the "glad tidings." She imparted her new belief to one and another of the silk-room weavers. As time went by first one girl, then another, joined Momo on her way to the weekly Bible class to hear for themselves the wondrous news. Once listeners, their choice became that of Momo.

A great future, we Christians of Europe and America are awaking to know for ourselves, is stretching out for the skilled, intelligent nation of Japan. While the Japanese are making mighty strides in all the sciences and arts—particularly the art of skilled warfare—let us be thankful that the "still, small voice" is speaking to the heart of the young among this growing people. And let us hope their greatest victory may be over the idolatry that has gripped them fast in the past ages.—*Juvenile Mission Record.*

## Missionary Reading.

BUT, says one, "I am not interested in such reading." If you are not, you are greatly behind the times. There is no more important subject before the great thinking world, at present, than that of foreign missions. When the greatest explorers of the world are missionaries, when the great scientific associations and the sovereigns of the most enlightened nations of the world are honoring them with gold medals and other insignia only bestowed on the benefactors of our race; when commerce and art and science, and great national and international enterprises are hitching on to the missionary car—then the eyes of all the world will wait upon it, and no one, especially a Christian, can afford to be ignorant. Take your magazine and your paper, and read them; do not allow them to get swamped at the bottom of a sea of daily newspapers, magazines, and the "last new novel;" adopt Thoreau's new plan, and instead of reading the *Times* read the eternities.

## The Little Maid.

BISHOP VINCENT said that the other day a man whom he did not know asked him suddenly, "Who was Naaman's wife?" The question struck him as odd, and he felt constrained to admit that he was really unable to say whom Naaman had married. Presently, however, he saw the cause of the question in a picture of Naaman's wife, with the little Hebrew maid beside her, which hung on the wall of the art gallery, where he was. The man had never heard that touching story, and he told it to him. The man was interested, and said he would go right home and read it for himself. So the little Hebrew maid was still a missionary, as she had been to her Syrian mistress, and he devoutly prayed that the mission of the little maid might lead the stranger whom he had met to become a devout follower of the King of Israel and of all the world.

"SHE saw her duty, and did it," was the fine praise given to a saintly life.

# EPWORTH LEAGUE.

## The Princess' Death.

MRS. LEONOWENS, for six years governess at the court of Siam, wrote of life in the king's palace:

"In the long galleries and corridors, bewildering with their everlasting twilight of the eye and of the mind, one is forever coming upon shocks of sudden sunshine or shocks of sudden shadow, the smile yet dimpling in a baby's face; a sister bearing a brother's scourging; a mother mother singing to her 'sacred infant;' a slave sobbing before a deaf idol; and Oh, the forlornness of it all!"

Into just such darkness we ask our Father of Lights to shine. Listen to her story of the king's daughter:

"Never did work seem more like pleasure than it did as I sat with this sweet, bright, little princess, day after day, at the hour when all her brothers and sisters were at their Sanskrit, drawing herself or watching me draw; but oftener listening, her large, questioning eyes fixed upon my face, as step by step I led her out of the shadow land of myth into the realm of truth as it is in Christ Jesus.

"This was the Somdetch Chowfa Chaudrmondol, known in the palace by her pet name Fa-ying. Her mother, the queen consort, in dying, left three sons and this one daughter, whom with peculiar tenderness she commended to the loving kindness of the king; and now the child was the darling of the lonely man.

"Morning dawned fair on the river; the sunshine flickered on the silver ripples and gilded the boats of the market people as they softly glided up and down.

"Suddenly there swept across the river a royal barge filled with slaves, who hurried up to me. 'My lady,' they cried, 'there is cholera in the court. Three slaves are lying dead, and the Princess Somdetch Chow Fa-ying was seized this morning. She sends for you. Oh, come quickly!'

"In a moment I was in the boat. I entreated, I flattered, I scolded the rowers. How slow they were! I was fierce with impatience, and when at last I stood panting at the door of my Fa-ying's chamber —too late.

"Beyond, above the P'hra Arahang, she had soared into the eternal, tender arms of the P'hra Jesus, of whom she was wont to say in her infantine wonder and eagerness, 'Mam, dear, I love your holy Jesus.'

"An attendant hurried me to the king, who, reading the heavy tidings in my silence, covered his face with his hands and wept. Bitterly he bewailed his darling, calling her by such tender, touching epithets as the lips of loving Christian mothers use. What could I do but weep with him, and then steal quietly away and leave the king to the Father.—*Helping Hand.*

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## "Tell Me His Name Again."

HERE is the experience of one woman in India; it represents the experience of thousands in that country who are weary and sin-burdened, but have never heard the name which is above all other names —the only Name under heaven whereby we may be saved. The woman visits the medical missionary, and while applying for medicine she finds a listening ear, a sympathetic heart; and she is strangely drawn to tell all her sorrows. Her daughters had married and left her, her sons were dead, and she had no one to help or care for her. But why dwell on the past? The present was bad enough.

"A swarm of locusts ate up all the grain, fever had unceasingly distressed the little orphan grandchildren, and increasing age, with its attendant coughs, colds, rheumatism, failing eyesight, as well as other complaints, made Mai Nandi the most sorrowful old lady in the whole village."

"Yes," said the missionary, "this is a sad world, but there is a better land beyond," and she gets the attention of the woman, who listens attentively to the old

story. Putting her finger to her deeply lined forehead, she says: "Do you see, it is all written here—grinding, spinning, cooking, tired head, weary feet, live and die like a beast, all because we women have committed sin in a former life." Pathetic story!

"But," says the missionary, "Satan brought sin, and sin brought sorrow; but God loved us, and sent his Son Jesus Christ to save."

"Ah, yes, you know this, for you read all day; but what can we women understand?"

"Yes, you can understand this; there is no one too ignorant for the Lord Jesus to save."

"Well, give me my medicine and let me go home."

She gets it, starts, comes back, and says, "Tell me his name again." Next day she returns, asks for more medicine, and while it is being prepared she says, "Tell me his name again." For a while she is silent, then opens her heart again and tells her troubles to the sympathizing listener, and as she gets up to go away says, "Tell me his name again before I leave;" and so she goes out into the darkness of heathenism repeating that Name—"the sweetest sound to mortals given."—*Mrs. J. T. Gracey, in Heathen Woman's Friend.*

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### A Double Load.

NOT long ago a man came to Bombay who had loaded himself down with six hundred pounds of chains. He had come from North India. It was said that when he traveled by the train he was charged partly as a passenger and partly as freight. He was a Mohammedan, and wished to go as a pilgrim to Mecca. To reach Mecca he must take a steamboat. A ticket was bought for him, but when he arrived at the ship the astonished captain declined to allow him to come aboard. In his chains were tied some large iron pegs and a heavy iron mallet. They were used in fixing him firmly down when he wished to stay in any particular spot. When inquired of why he was carrying such a crushing load, he replied that as a young man he was very wicked, and wished to give up his wickedness, and so he determined to chain himself to keep from sin. But he still sinned, and so put on another chain, then another, until at last there hung from his limbs the six hundred pounds, and he could no longer walk.—*The Juvenile Magazine.*

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A FRIEND writes: "I would like to tell you of a visit to the Training School for Missionaries in Chicago. It was a delightful picture to see more than sixty young ladies engaged in preparing for work in either the home or foreign field. The institution is a grand one, with a corps of consecrated teachers. It all seemed a happy home circle. Among the different lectures I listened to one from Miss Hull, on Saturday afternoon, on the Sunday school lesson. This is given to aid in the morrow's work, as all the young ladies teach in the different mission stations on Sunday afternoon. Another grand lecture was from Miss Burdette, on "How to Pray." I also heard Miss Blood lecture on "Physical Culture," and examine the graduating class, pointing out faults, the teacher being asked to take notes and correct in the daily practice. My visit to the school will not soon be forgotten. A year or two in this institution would be of great value to any of your young ladies who intend devoting their lives to missionary work. —*Canadian Missionary Link.*

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DR. BONAR, the author of many beautiful hymns, had a dream that the angels took his zeal and weighed it, and told him that it was excellent, for it weighed exactly 100, which was all that could be asked. He was greatly gratified at the result. Next they wished to analyze it. They put it in a crucible and tested it in various ways with this result: 14 parts were selfishness, 15 parts sectarianism, 22 parts ambition, 23 parts love to man, and 26 parts love to God. He awoke humbled, and determined on a new consecration.

# OUR FELLOW-LABORERS.

## Formosa.

THOSE who have had the pleasure of listening to Dr. Mackay will be glad to read these notes of his work, taken from the *Presbyterian Record*. O for more such zeal and faith as his!

"Formosa" means "Beautiful," and was the name given by early Portuguese navigators on account of its green and lofty mountains as viewed from the sea. It is separated from North China by a channel 70 miles in width, is about 250 miles long from north to south, and about 80 miles in width.

A backbone of high, densely wooded mountains runs down its east center, and fertile plains—broader on the west, narrower on the east — extend from the mountains to the sea.

The peoples are three: (1) The unsubdued savages of the central mountains, called Chihoans by the Chinese, meaning wild barbarians; (2) the conquered Malay dwellers, called Pe-po-hoans, or barbarians of the plains; and (3) the colonists from China, who are the masters of the land. The population is about 3,000,000.

Dr. Mackay chose as his headquarters Tamsui, a treaty port, a town of some six thousand inhabitants, on the Tamsui River in the northern part of the island. The only place he could get for rent was a small hut with earthen floor, which in wet weather was soft mud, and a thatched roof through which the rain dripped at will. He at once set to work to learn the difficult language, going for that purpose with any who would talk with him, accompanying the herd boys or others at their work; and so rapidly did he acquire it that in less than five months he was preaching to the people in their own tongue, and on the 16th of February, 1873, less than a year from his landing, he dispensed the sacrament of the Lord's Supper, for the first time, to a little band of five native Christians.

For three years Dr. Mackay labored alone, and at the end of that time had seven stations with chapels and preachers, and 87 communicants, when he was joined by Rev. J. B. Frazer, M.D., and wife.

Dr. Mackay wrote on the 9th of March, 1888: "Sixteen years ago this day my eyes first gazed on the Tamsui hills. Here are a few sentences from my journal of that day: 'About 3 P.M. entered the harbor and dropped anchor. At once my mind was made up. This is the field of labor waiting for me. O Blessed Lord, I rejoice!' This day there are fifty chapels, fifty-one preachers, two native pastors, a college, girls' school, hospital, two good dwelling-houses, 2,650 baptized members (of whom probably 1,600 were communicants), 64 elders, and 60 deacons."

The state of the mission at the end of 1893, when he left for his second furlough, was as follows: 60 stations with chapels and preachers, 25 Bible women, 1,805 members in full communion, 76 elders, 87 deacons, 16 students, and 38 at the girls' school. At the Mackay Hospital there were treated during the year 2,385 new patients and 4,456 old patients. The contributions of the native Church for the year amounted to $2,377.52.

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## The Bombay Conference.

THE published statistics of the Bombay Conference, covering the entire evangelical mission work of all societies in India, exclusive of Burmah and Ceylon, in the year 1893, are as follows: Foreign and Eurasian ordained missionaries, 857; foreign and Eurasian lay preachers, 118; foreign and Eurasian teachers, 75; lady missionaries, 711; total of foreign and Eurasian agents, 1,761; ordained native preachers, 797; native lay preachers, 3,191; native female evangelists, 3,278; total of native agents, 7,566; total of foreign and native missionary laborers, 9,327; congregations, 4,863; communicants, 182,722; evangelical native Christians, 559,-

661; zenanas visited, 40,513; zenana pupils, 32,659; theological and training schools, 71; pupils in same, 1,584; mission schools of all societies, 6,737; pupils in the same, 238,171; foreign medical missionaries, 97; native medical missionaries, 168; hospitals and dispensaries, 166.

A comparative view of the present results with the state of things forty years ago is as follows:

| Agents and Converts. | 1851. | 1891. |
|---|---|---|
| Foreign* ordained | 329 | 857 |
| Native ordained | 21 | 797 |
| Foreign—lay | ..... | 118 |
| Native—lay | 493 | 3,491 |
| Foreign—female | ..... | 711 |
| Native—female | ..... | 3,278 |
| Medical Missionaries. | | |
| European and Eurasian | ..... | 97 |
| Native | ..... | 168 |
| Hospitals and dispensaries | ..... | 166 |
| Converts. | | |
| Communicants | 14,661 | 182,722 |
| Native Christians | 91,001 | 559,661 |
| To these must be added: | | |
| Burma—Communicants | ..... | 33,037 |
| Native Christians | ..... | 89,180 |
| Ceylon—Communicants | ..... | 8,182 |
| Native Christians | ..... | 22,442 |
| Total communicants | ..... | 223,941 |
| Total native Christians | ..... | 671,285 |

* Foreign includes also Eurasian.

There is one foreign ordained missionary to 325,000 peeple. If each male and female missionary had a parish of 50,000, 200,000,000 would be untouched. Nepaul and Blutan and the countries bordering on India, except Siam, are still unoccupied.—*Missionary Review.*

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## Congregational Mission Work.

The Secretaries of the six Congregational Societies, whose work is distributed all over the globe, have held two conferences, one in New York and one in Boston, and have issued a public statement on "The Variety, Extent, and Duty of Organized Work." The American Board of Commissioners for Foreign Missions, according to the statement, has 3,000 laborers and 557 missionaries at work among 100,000,000 people. The Congregational Educational Society has educated 8,000 ministerial students. By the Congregational Home Missionary Society, in 1894, 2,010 missionaries have been employed and $701,000 expended. The Congregational Sunday School and Publishing Society has founded 5,000 Sunday schools since 1883. From these beginnings have grown 500 Congregational churches. The American Missionary Association operates among the poor whites and the blacks of the South, the Indians, the Chinese on the Pacific Coast, and the Eskimos of Alaska. It maintains Sunday schools with 17,000 pupils. The Congregational Church Building Society does not furnish figures for 1894, but the work is reported as increasing, and in 1893 144 churches were aided.—*American Home Missionary.*

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The report of the Rhenish Missionary Society has just been published. This Society employs one hundred European missionaries in its various stations in Africa, New Guinea, the East Indies, and China. As is the case with so many other societies, the extension of the work has brought about a financial deficiency, and an increase of the regular income has become a pressing necessity. The greatest ingatherings of this Society have been in the Island of Sumatra, where a Christian community of 30,000 Battas has been formed in thirteen years. New tribes of heathen are constantly asking for teachers and preachers. Sixty young natives are now studying for the work of evangelists.—*London Chronicle.*

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The American Methodists and Presbyterians conduct a united mission in Korea. In this peninsula, containing 10,500,000 inhabitants, these two Churches have six stations, the communicants numbering about 177, with as many candidates for baptism. This recently established mission, which is an example of Christian brotherhood, carries on itinerant preaching and Sunday schools very actively, besides the printing of religious literature and medical missionary work.

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In the twenty years since the Livingstonia Mission was founded Scotland has contributed to its funds £90,235.

# MISSIONARY GLEANINGS.

A letter from Dr. J. G. Paton, dated December 12, 1894, says to the *Herald of Mission News* that he was then in Tasmania, where he expected to be busy for five or six weeks, "after which," he writes, "I will return for a time to the Islands, to give my dear Aniwan converts, if God will, a new start in his blessed service." His son, Rev. Fred Paton, has been a missionary for two years on Malekula, one of the hottest and most unhealthy islands in the group, but whose inhabitants, as Mrs. Dr. Paton says in her Notes of a recent visit to the New Hebrides, "are very lovable . . . and capable of taking on a true polish, not veneer, when they are Christianized. Gentle, almost courtly, manners seem to come natural to them after they are delivered from their savagery and have mixed in civilized life." Another son, Rev. Frank Paton, has agreed to open up a pioneer station on the west coast of Tanna, the very island where his father encountered so many difficulties in his early ministry, and from which he was eventually forced to retire. The six thousand cannibals to whom this young missionary will go "are heathen whose language is unwritten and almost unknown.',

Thirty years ago the American Board established a church in Tarsus, Paul's birthplace, contributing each year $100 to its support. But there are now twenty tithe-givers in Tarsus, and the Church has voluntarily and unanimously sent to its benefactors a noble letter of gratitude, and a request that the money be sent hereafter to more needy churches. This reminds us of Paul's saying, "We would not be chargeable unto any of you."

The Bombay *Guardian* says: "India is growing rich in young missionaries, who are the sons and daughters of veteran workers. A special blessing seems to rest on such young disciples, who, like Samuel, John, and Timothy, have been set apart by their parents for the Master's service from their birth."

Yes, Africa has a future. For "169,733 ounces of gold produced in one month, valued at £584,311, or an average of five tons of pure gold, valued at £4,611,732 sterling per annum; a gold reef forty-five miles long; a town eight years old, with a population of 40,000 Europeans and 40,000 natives; a gathering of men devout and otherwise of every nation under heaven; a railroad 1,000 miles in length to Cape Town—such are some of the facts which have tended to make Johannesburg a place of world-wide interest." And the Wesleyans are helping to care for the spiritual interests of these thronging thousands. Thirteen preaching services are held regularly, and two open-air missions are sustained.

Progress on Lake Nyassa keeps pace with that on Victoria Nyanza. Mr. Chas. Stuart, of the Free Church of Scotland mission, at Livingstonia, has recently returned to Scotland on a visit, and in speaking of the progress on the lake says: "In the matter of convenience and communication very great progress has been made in recent years. When I went out, in 1889, there were only four steamers on the river and the lake. Now there are seventeen steamers belonging to the administration, to the mission, and to the Lakes Trading Company. The Germans also have a steamer, as their territory borders on the lake to the north."

J. Hudson Taylor says: "In China there are tens of thousand of villages with small trace of Bible influence, but scarcely a hamlet where the opium pipe does not reign. It does more harm in a week than all the missionaries can do good in a year. Opim debauches more families than drink and makes more slaves than the slave trade." Every "good" opium year 12,000 chests of opium—enough poison to depopulate the globe twelve times over if eaten by those unaccustomed to the drug—are sent to China from India, under the direction of Christian England.

It is a delight to read such news as the following, taken from *Regions Beyond:* "A foreign missionary week which had 18 meetings, addressed by 13 different missionaries, representing China, India, Ceylon, Morocco, Lovedale, and the Congo, was held lately at the Wynd Church, Glasgow. The closing meeting was a missionary consecration service, at which 31 persons publicly yielded themselves for foreign service. Over 300 others pledged themselves to be helpers to foreign mission work, are formed into a missionary parliament, and are to circulate among themselves a dozen of the leading missionary monthlies."

At the recent annual meeting of the Central China Religious Tract Society it was shown that last year the Bible and tract society together had issued in China 1,003,000 publications. Dr. Griffith John, in his address, mentioned that in 1876, when this tract society originated, its circulation was 8,000 tracts. In 1883 this number had grown to 340,000; and in 1889 it issued 1,000,000, and has continued at that high-water mark since. From Hankow alone, so long the home of Dr. John, there have been sent out probably during the last six years upwards of 7,000,000 copies of Christian publications. — *The Missionary.*

The Turkish Government has forbidden the forming of any more Christian Endeavor Societies. The Mohammedans think a badge with Y. P. S. C. E. indicates some order against the Sultan. The natives are so eager to learn more about Christianity that they have followed C. E. workers for three and even four days, for the purpose, when there was leisure, of talking with them.

# TREASURER'S DEPARTMENT.

## Report of T. B. Holt, Treasurer of the Board of Missions.

(*Parties sending money to the Treasurer will please in every case give the name of the* CONFERENCE *from which it comes.*)

### RECEIPTS FOR APRIL, 1895.

*Alabama Conference.*

| | |
|---|---|
| Orange Hill Ct., J. I. Weatherly | $ 10 00 |

*Arkansas Conference.*

| | |
|---|---|
| Valley Springs, W. R. Briggs, per O. H. Tucker | $ 8 20 |
| Berryville Ct., W. H. Hatfield | 7 25 |
| Bellefonte Ct., J. W. Griffin, per O. H. Tucker | 3 95 |
| Yellville Ct., Bascomb Monk | 7 82 |
| Harrison Sta., S. F. Dykes | 50 |
| Oakland and Fair View, G. B. Griffin | 5 00 |
| | $32 72 |

*Baltimore Conference.*

| | |
|---|---|
| J. E. Alexander, Tr | $10,161 35 |

*Columbia Conference.*

| | |
|---|---|
| Albany and Tangent, R. A. Reagan | $ 20 00 |

*East Texas Conference.*

| | |
|---|---|
| Alto Ct., W. L. Pate | $ 7 20 |
| Pittsburg Sta., J. C. Calhoun | 20 00 |
| Longview Sta., J. W. Downs | 72 00 |
| Center Sta., A. J. Weeks | 25 00 |
| | $124 40 |

*Holston Conference.*

| | |
|---|---|
| Church Street, Knoxville, H. D. Moore | $ 100 00 |

*Kentucky Conference.*

| | |
|---|---|
| Somerset Sta., E. H. Pearce | $ 50 00 |
| Nicholasville, J. W. Wright | 40 00 |
| Moorefield, R. H. Wightman, per C. C. Cole, Tr | 29 06 |
| Williamstown Ct., D. E. Bedinger | 12 50 |
| | $131 56 |

*Little Rock Conference.*

| | |
|---|---|
| Prescott Sta., J. A. Riggin | $ 20 00 |
| Rocky Comfort, B. F. Scott | 3 90 |
| Emmet Ct., S. A. Hill | 6 55 |
| | $30 45 |

*Los Angeles Conference.*

| | |
|---|---|
| Bellevue, J. F. G. Finley | $ 10 00 |

*Louisiana Conference.*

| | |
|---|---|
| W. B. Thomson, Tr | $ 45 20 |

*Mississippi Conference.*

| | |
|---|---|
| Wesson Sta., T. L. Mellen | $ 9 00 |
| Morton and Forest, H. E. Partridge | 17 75 |
| Bay St. Louis, N. B. Harmon | 6 00 |
| Washington, V. V. Boone | 15 00 |
| Montrose, R. Bradley | 20 00 |
| | $67 75 |

*Missouri Conference.*

| | |
|---|---|
| Bowling Green Ct., J. M. Major | $ 30 00 |

*North Alabama Conference.*

| | |
|---|---|
| S. L. Dobbs, Tr | $ 64 50 |
| Talladega, J. F. Sturdivant | 20 00 |
| Talladega, J. F. Sturdivant | 326 12 |
| | $410 62 |

*North Carolina Conference.*

| | |
|---|---|
| Millard Mial, Tr | $ 393 65 |

*North Mississippi Conference.*

| | |
|---|---|
| Okalona Sta., J. H. Shumaker | $ 32 10 |
| W. S. Shipman, Tr. | 17 00 |
| Hernando and Cold Water, T. W. Dye. | 40 70 |
| W. S. Shipman, Tr. | 12 50 |
| W. S. Shipman, Tr. | 30 00 |
| W. S. Shipman, Tr. | 72 75 |
| | $205 05 |

*North Texas Conference.*

| | |
|---|---|
| Spanish Fort, W. H. Ayers | $ 20 00 |
| Post Oak, S. L. Ball | 33 85 |
| Aubrey Ct., C. C. Davis | 55 00 |
| | $108 85 |

*Northwest Texas Conference.*

| | |
|---|---|
| Cisco Sta., R. F. Dunn | $ 25 00 |
| Mansfield, J. H. Stewart | 35 00 |
| S. P. Wright, Tr. | 151 00 |
| Floydada, W. M. Adams | 8 20 |
| S. P. Wright, Tr. | 163 00 |
| Cleburn, A. H. Bourland | 25 00 |
| | $407 20 |

*Pacific Conference.*

| | |
|---|---|
| Hollister, W. P. Andrews | $ 11 00 |
| Oakland, Geo. Baugh | 2 55 |
| | $13 55 |

*Southwest Missouri Conference.*

| | |
|---|---|
| C. H. Briggs, Tr. | $ 32 50 |
| Melrose, J. A. Duncan | 75 00 |
| | $107 50 |

*Tennessee Conference.*

| | |
|---|---|
| W. R. Manier, Tr. | $ 750 00 |

*Texas Conference.*

| | |
|---|---|
| J. E. Green, Tr. | $ 159 47 |
| J. E. Green, Tr. | 120 00 |
| Cameron Sta., Geo. A. LeClere | 80 00 |
| | $359 47 |

*Virginia Conference.*

| | |
|---|---|
| L. L. Marks, Tr. | $ 225 00 |

*Western Virginia Conference.*

| | |
|---|---|
| S. T. Mallory, Tr. | $ 20 65 |

*Specials.*

| | |
|---|---|
| H. F. Stallcup, Nubia, Tex | $ 2 00 |
| Barbee & Smith, Agents, interest on Kent and Mitchel fund | 180 00 |
| W. A. Sampey, Tr. East Texas Conf. | 22 50 |
| M. I. Brown, Grand Saline, Tex. | 2 50 |
| H. S. Bradley, Agent Stewart property | 100 00 |
| D. E. Bedinger, per F. W. Bedinger | 6 50 |
| | $313 50 |

*Debt Payment.*

| | |
|---|---|
| J. L. Futrell, Tr. Columbia Conf. | $ 7 00 |
| A friend | 100 00 |
| | $107 00 |

*Donations Directed.*

| | |
|---|---|
| Miss Kate Harlan, for Kobe Industrial School | $ 6 65 |
| Wesley Hall boys, for Self-Help Society in Japan | 5 50 |
| David Morton, Sec., for church in Osaka, Japan | 112 75 |
| W. J. Callahan, of Japan, on 2d year's salary of W. R. Weakley | 36 00 |
| Hill Hodnett, O. T., for Miss Gaines' School | 15 |
| John W. Brooks, for chaplains in Japan army | 2 00 |
| Mrs. C. C. Fant, San Antonio, Tex., for Industrial School | 6 00 |
| J. P. Drake, Edwards, Miss. | 5 00 |
| Mrs. W. P. Whaley, for chaplains to Japanese army | 1 00 |
| Mrs. Sally A. Hooker, for chaplains to Japanese army | $ 1 00 |
| C. G. Andrews, for Dr. J. B. Fearn's support | 66 50 |
| W. J. Young, from Mrs. Potts, for Day School in China | 60 00 |
| F. L. Kerns, for B. G. Marsh | 150 00 |
| | $452 55 |

*Do Without Week.*

| | |
|---|---|
| John F. Triplett, Bonne Terre, Mo. | $ 2 45 |
| Grace Street, Wilmington, N. C., W. C. Norman | 1 75 |
| Vanceburg, Ky., F. K. Struve | 5 00 |
| Inman S. S., A. P. Mitchel | 1 05 |
| Hebron Ct., D. W. Babb | 11 05 |
| Floydada, W. M. Adams | 1 60 |
| W. B. Thomson, Tr. Louisiana Conf. | 10 40 |
| Mrs. Lambuth and Mrs. Park | 1 00 |
| Fairmount and Shiloh, J. A. Sharp | 4 00 |
| Center, Ala., T. A. Kerr | 2 50 |
| R. A. Holloway, Citra, Fla. | 11 00 |
| C. H. Briggs, Tr. Southwest Missouri. | 22 08 |
| B. C. Beaman, St. Paul's Church, N. C. | 20 20 |
| | $94 08 |

*Bills Payable.*

| | |
|---|---|
| Four notes to individuals, on demand, at 6 per cent | $ 2,525 00 |

## Recapitulation of Receipts.

| | |
|---|---|
| Alabama Conference | $ 10 00 |
| Arkansas Conference | 32 72 |
| Baltimore Conference | 10,161 35 |
| Columbia Conference | 20 00 |
| East Texas Conference | 124 20 |
| Holston Conference | 100 00 |
| Kentucky Conference | 131 06 |
| Little Rock Conference | 30 45 |
| Los Angeles Conference | 10 00 |
| Louisiana Conference | 45 20 |
| Mississippi Conference | 67 75 |
| Missouri Conference | 30 00 |
| North Alabama Conference | 410 62 |
| North Carolina Conference | 393 65 |
| North Mississippi Conference | 205 05 |
| North Texas Conference | 108 85 |
| Northwest Texas Conference | 407 20 |
| Pacific Conference | 13 55 |
| Southwest Missouri Conference | 107 50 |
| Tennessee Conference | 750 00 |
| Texas Conference | 359 47 |
| Virginia Conference | 225 00 |
| Western Virginia Conference | 20 65 |
| Specials | 313 50 |
| Do-Without Week | 94 08 |
| Donations Directed | 452 55 |
| Debt Payment | 107 00 |
| | $14,731 40 |
| Bills Payable | 2,525 00 |
| | $17,256 40 |

## Disbursements for April.

| | |
|---|---|
| Brazil Mission Conference | $ 1,488 00 |
| Bishop's Travel | 90 00 |
| Central Mexico Mission Conference | 2,135 39 |
| China Mission Conference | 72 40 |
| Florida Conference | 254 65 |
| Indian Mission Conference | 2,692 00 |
| Japan Mission Conference | 3,516 28 |
| Los Angeles Conference | 1,068 00 |
| Mexican Border Mission Conference | 1,367 49 |
| Northwest Mexico Conference | 978 99 |
| Pacific Conference | 801 00 |
| Western Virginia Conference | 178 49 |
| Expense | 936 21 |
| Interest | 361 86 |
| Donations Directed | 352 00 |
| | $16,292 76 |

# BALANCE SHEET FROM APRIL 1, 1894, TO MARCH 30, 1895.

| Dr. | | Cr. | |
|---|---|---|---|
| Alabama Conference | $ 11,229 24 | Bishops' travel to Mission Conf | $ 1,785 00 |
| Arkansas Conference | 1,984 97 | Brazil Mission Conference | 36,954 19 |
| Baltimore Conference | 8,938 47 | Central Mexico Mission Conf | 30,120 39 |
| Brazil Mission Conference | 370 00 | China Mission Conference | 32,268 37 |
| Central Mexico Mission Conf | 435 00 | Columbia Conference | 2,743 15 |
| China Mission Conference | 681 10 | Denver Conference | 5,265 00 |
| Columbia Conference | 156 30 | East Columbia Conference | 2,940 36 |
| Denver Conference | 235 07 | Florida Conference | 4,300 00 |
| East Columbia Conference | 111 50 | German Mission Conference | 3,456 00 |
| East Texas Conference | 2,800 20 | Indian Mission Conference | 23,028 21 |
| Florida Conference | 2,901 27 | Japan Mission Conference | 32,636 67 |
| German Mission Conference | 603 80 | Los Angeles Conference | 4,536 00 |
| Holston Conference | 4,890 68 | Mexican Border Mission Conf | 17,628 25 |
| Illinois Conference | 292 00 | Montana Conference | 3,670 00 |
| Indian Mission Conference | 1,854 15 | New Mexico Conference | 4,850 00 |
| Japan Mission Conference | 239 06 | Northwest Mexican Mission Conf | 16,013 75 |
| Kentucky Conference | 4,658 94 | Northwest Texas Conference | 500 00 |
| Little Rock Conference | 4,085 20 | Pacific Conference | 3,998 97 |
| Los Angeles Conference | 1,172 72 | West Texas Conference | 756 00 |
| Louisiana Conference | 4,644 80 | Western Conference | 1,835 00 |
| Louisville Conference | 5,320 61 | Western Virginia Conference | 1,010 13 |
| Memphis Conference | 8,791 17 | Expense | 17,344 81 |
| Mexican Border Mission Conf | 242 00 | Interest | 10,809 61 |
| Mississippi Conference | 5,999 17 | Donations directed | 7,788 71 |
| Missouri Conference | 9,957 16 | | $266,238 57 |
| Montana Conference | 455 05 | Paid on borrowed money | 238,832 35 |
| New Mexico Conference | 260 85 | | $505,070 92 |
| North Alabama Conference | 5,781 53 | Cash on hand April 1, 1895 | 1,498 36 |
| North Carolina Conference | 8,989 64 | | |
| North Georgia Conference | 15,741 20 | | |
| North Mississippi Conference | 5,838 56 | | |
| North Texas Conference | 8,062 05 | | |
| Northwest Mexican Mission Conf | 721 95 | | |
| Northwest Texas Conference | 8,945 30 | | |
| Pacific Conference | 1,276 40 | | |
| South Carolina Conference | 9,196 96 | | |
| South Georgia Conference | 9,275 40 | | |
| Southwest Missouri Conference | 4,175 55 | | |
| St. Louis Conference | 4,047 54 | | |
| Tennessee Conference | 11,940 76 | | |
| Texas Conference | 5,493 20 | | |
| Virginia Conference | 17,223 36 | | |
| West Texas Conference | 2,939 43 | | |
| Western Conference | 509 37 | | |
| Western North Carolina Conf | 8,138 88 | | |
| Western Virginia Conference | 737 67 | | |
| White River Conference | 1,888 73 | | |
| Specials | 4,590 45 | | |
| Bequests | 6,919 18 | | |
| Do Without Week | 1,269 89 | | |
| | $227,013 48 | | |
| Debt Payment | 1,158 67 | | |
| Donations Directed | 12,630 20 | | |
| | $240,802 35 | | |
| Money borrowed | 265,201 00 | | |
| | $506,003 35 | | |
| Cash on hand April 1, 1894 | 565 93 | | |
| | $506,569 28 | | $506,569 28 |

## FOR APPROPRIATION.

| | | |
|---|---|---|
| Receipts from all sources. (See Balance Sheet) | | $240,802 35 |
| Less Debt Payment and Donations Directed | | 13,788 87 |
| | | $227,013 48 |
| Add amounts received after books were closed | $ 2,198 50 | |
| Add amounts from Donations Directed | 2,416 76 | 4,615 26 |
| Total for appropriation | | $231,628 74 |
| Interest on account, April 1, 1895 | $10,809 61 | |
| Collected and used in fields | 4,654 11 | 15,463 72 |
| | | $216,165 02 |

# MISSIONARY DIRECTORY.

NOTE.—We shall consider it a favor in case of changes of address, or corrections to be made, to be promptly notified.—ED.

*China.*

Rev. Y. J. Allen, D.D., LL.D., Shanghai, China.
Rev. A. P. Parker, D.D., Suchow, China.
Post-office, Shanghai.
Rev. C. F. Reid, D.D., Shanghai, China.
Rev. D. L. Anderson, Suchow, China.
Post-office, Shanghai.
W. H. Park, M.D., at home on leave.
Rev. W. B. Bonnell, Shanghai, China.
Rev. W. B. Burke, Sung Kong, China.
Post-office, Shanghai.
Rev. Moses B. Hill, Nantziang, China.
Post-office, Shanghai.
Rev. J. L. Hendry, at home on leave.
Rev. H. L. Gray, Suchow, China.
Post-office, Shanghai.
Rev. George R. Loehr, Shanghai, China.
Rev. T. A. Hearn, Shanghai, China.
Rev. B. D. Lucas, Shanghai, China.
E. H. Hart, M.D., Suchow, China.
Post-office, Shanghai.
Rev. R. A. Parker, Sung Kiang, China.
Post-office, Shanghai.
J. B. Fearn, M.D., Suchow, China.
Post-office, Shanghai.

*Japan.*

Mrs. M. I. Lambuth, Nashville, Tenn.
Rev. W. R. Lambuth, M.D., D.D., Nashville, Tenn.
Rev. W. E. Towson, Osaka, Japan.
Rev. S. H. Wainright, M.D., Kobe, Japan.
Rev. J. C. C. Newton, at home on leave.
Rev. N. W. Utley, Osaka, Japan.
Rev. T. W. B. Demaree, Kwansei Gakuin, Kobe, Japan.
Rev. B. W. Waters, at home on leave.
Miss N. B. Gaines, Hiroshima, Japan.
Miss Laura C. Strider, at home on leave.
Miss A. D. Bryan, Hiroshima, Japan.
Rev. C. B. Moseley, Matsuyama, Japan.
Rev. W. A. Wilson, Hiroshima, Japan.
Rev. Simeon Shaw, Tokuyama Japan
Rev. W. A. Davis, Uwajima, Japan.
Rev. J. T. Meyers, Tadotsu, Japan.
Rev. C. A. Tague, Iwakuni; post office, Hiroshima, Japan.
Rev. S. E. Hager, Oita, Japan.
Rev. W. P. Turner Kobe, Japan.
C. M. Bradbury, Ph.D., Kobe, Japan.
W. J. Callahan, Nakatsu, Japan.
Rev. W. R. Weakley, Kobe, Japan.

*Brazil.*

Rev. J. L. Kennedy, Taubate, Brazil.
Rev. H. C. Tucker, Caixa 454 (Correio Genrol), Rio de Janeiro, Brazil.
Rev. J. W. Wolling, Caixa 290, Sao Paulo, Brazil.
Rev. J. W. Tarboux, Juiz de Fora, Brazil.
Rev. E. A. Tilly, Caixa 384, Rio de Janeiro, Brazil.
Rev. Michael Dickie, Caixa 290, Sao Paulo, Brazil.
Rev. John M. Lander, Juiz de Fora, Brazil.
Rev. R. C. Dickson, Capivary, Estado de S. Paulo, Brazil.
Rev. J. L. Bruce, Sao Paulo, Brazil.
Rev. E. E. Joiner, Rio de Janeiro, Brazil.
Rev. W. B. Lee, Caixa 454 Rio de Janiero, Brazil.

*Central Mexico.*

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# CONTENTS OF VOLUME XV.

AFRICA:
Central Africa, The New World of, 129.
Congo Missions, 202.
Congo Free State, Missions in the, 638.
Congo River, Missionary Work on the, 385.
African Missions, North (*Editorial*), 105.
All Fields, From, 59, 121, 183, 245.
Anglo-Saxon and the World's Redemption, I., II., 393, 446.
American Board, The (*Editorial*), 305.
Appeal for Prayer (*Editorial*), 655.

BRAZIL:
Brazil, A Forward Movement in, 72.
Brazilian Literature, I., II., III., 442, 522, 571.
Brazil, The Bible Cause in, 18.
Brazil, 696.
Literature in Brazil, Methodist, (*Editorial*), 408.
Publishing Interests of the Brazil Mission Conference (*Editorial*), 657.
Baptist Missionary Union, The (*Editorial*), 104.
Baptist Missionary Society, English (*Editorial*), 285.
Board of Missions (Annual Meeting), 709.

CHINA:
West China a Great Mission Field, 125.
China, The Slow Progress in, 69.
Waking Up of an Empire, The, 582.
China and Japan, The War Between, 575.
Chinese, Society for the Diffusion of Knowledge Among the, 27, 623.
Sung-Kiang, 13.
China, A Methodist Publishing House for, 689.
South of the Clouds: The Province of Yun-nan, 632.
Cross-Bearers' Missionary Reading Circle, The, 343.
Contribution From Every Member, How to Secure A, 643.
Collections, Early, 521.
City Evangelization, 387.
Cuban Mission, Our, 79.
Collectors in Every Pastoral Charge (*Editorial*), 37.
Church Missionary Society (*Editorial*), 43.
Cubans, Among the (*Editorial*), 101.
Consecrated Church, A (*Editorial*), 473.
Consecrated Motherhood (*Editorial*), 536.
Conference of Foreign Mission Boards (*Editorial*), 599.
"Drum Around and Rouse Up Society" (Epworth League), (*Editorial*), 168.
"Door of Hope, The" (*Editorial*), 283.
"Do-Without Week, The" (*Editorial*), 471.
Domestic Missions, 273.
Editorial, 37, 101, 163, 222, 281, 345, 407, 470, 536, 598, 648, 717.
Epworth League, 55, 117, 179, 241, 303, 365, 426, 489, 551, 613, 674, 734.
Forward Movement in Missions (*Editorial*), 281, 654.
Fall Into Line (*Editorial*), 473.
Facts for Our Encouragement (*Editorial*), 598.
Fellow Laborers, 57, 119, 181, 243, 305, 367, 429, 491, 553, 615, 676, 736.
German Work in Texas, Joint Commission (*Editorial*), 349.
Growth of Christian Population, The (*Editorial*), 409.
Home Missions, 204.
Home Evangelization in its Relation to Foreign Work, 136.
How a Missionary Spends His Time, 565.
INDIA:
India, the Success of Christian Mission Missions in, 82.
Christian Missions as Seen by a Missionary, 498.
India, Christian Converts in, 271.
India, Religions of, 692.
In Trust With the Gospel, 326.
Industrial Mission, Lutheran—Liberia, 526.
Industrial School, Kobé, 373.
Isles of the Pacific, A Lesson from the (*Editorial*), 662.

JAPAN:
Japan Jottings, 141.

Japan Mission Conference (*Editorial*), 222.
Japan, Touring for Bible Work in, 208.
Christianity and the War, 509.
Japan, Missionary Federation in, 277.
Japanese Language, Some Notes on, 7.
Japan and China in the Present Crisis: A Contrast, 402.
Osaka as a Mission Center, 382.
Okayama Orphanage, A Visit to, 459.
Japan, The Young Men's Christian Association in, 444.
Japanese Army, Christian Work for the, 656.
Jews, Missions among the (*Editorial*), 347.

KOREA:
Korean Life and Superstitions, 515.
Korea, Letters from, 142.

Kawabe, Rev. T., and His Work, 573.

Liu Kiu (Loo Choo) Islands, The, 74.
Lowe, John, F. R. C. S. E., 249.
Last Will and Testament, The (*Editorial*), 537.

MEXICO:
Mexico, the Man We Want in, 511.
Romish Superstition in Durango, 133.
Massacre of Protestants at Acapulco, 1.
Romanism and the Religion of the Aztecs, I. II., 376, 453.
Miscellany, 35, 90, 144, 211.
Missionary Directory, 62, 124, 186, 248, 310, 372, 434, 495, 558, 620, 681, 744.
Medical Missions, 48, 111, 173, 235, 296, 359, 420, 483, 545, 607, 668, 728.
Medical Missionary Work in Mexico, 195.
Medical Mission Work in China, 135.
Medical Mission Work in Old Mexico, Rise of, 32.
Missionary Operations of the M. E. Church, South, 621.
Missionary Territory, 269.
Miracle of Missions, A, 24.
Motive of Missions, The Great, 701.
Meeting of Conference Secretaries (*Editorial*), 470.
Mission Fields, Our, 45, 109, 171, 233, 292, 354, 417, 479, 540, 603, 664, 724.
Missionary Gleanings, 307, 369, 431, 493, 555, 617. 678, 738.
Moravians, The (*Editorial*), 721.

Parsonage and Home Mission Society, Second Convention of (*Editorial*), 288.
Planning Great Things for God (*Editorial*), 412.
Pastors, Enlistment of, 562.
Peking University, 311.
Patient in Tribulation, 646.
Paine Institute—One of Our Graduates, 497.
Pilcher, Rev. L. W., D.D., 257.
Protestant Missionary Societies, 1893–94 (*Editorial*), 717.

Rabinowitz, Joseph, Three Weeks With, 63.
Religious Condition of the World, 314.
Religions of the World, 322.
Rescue Work in Boston, 683.
Regions Beyond, 278, 405, 463, 532, 586, 648, 723.

Schools, Missionary Training, 197.
Sakurai, Mrs. Chika, 127.
Seminaries, Foreign Missions in Theological, 570.
Sowing by the Wayside, 253.
Societies, Four Leading (*Editorial*), 719.
Spanish Literature, Our, 265.
Striking Fire (*Editorial*), 662.
Sunday School Board, The (*Editorial*), 720.
Sunday School, The, 53, 115, 177, 239, 301, 363, 424, 487, 549, 611, 672, 732.

Taylor, Rev. J. Hudson, 187.
The Last Utterance—A Wish Expressed Too Late, 579.
Three Missionary Ambitions, 627.
Training Conference, A Missionary (*Editorial*), 411.
Treasurer's Department, 60, 122, 184, 246, 308, 370, 432, 493, 556, 618, 679, 739.
"Uncle Larry," of the Virginia Rosebuds, 435.

Woman's Board (*Editorial*), 38, 722.
"Who Want You Most?" (*Editorial*), 40.
Wesleyan Methodist Missionary Society (*Editorial*), 226.
Watts, Miss Martha Hite, 559.
Why? 341.
Wild Tribes, Among the, 699.
Woman's Work, 51, 113, 175, 237, 298, 361, 422, 485, 547, 609, 670, 730.

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